

THE
UVĀSAGADĀSĀ

OF

THE RELIGIOUS PROFESSION OF AN UVĀ
EXPOUNDED IN TEN LECTURES

ON

BEING

THE SEVENTH ANGA OF THE JAINS

EDITED

IN THE ORIGINAL PRĀKRIT

WITH THE SANSKRIT COMMENTARY OF ABHAYA DEVA
AND AN ENGLISH TRANSLATION WITH NOTES

BY

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PUBLISHED FOR THE BIBLIOTHECA INDICA

INTRODUCTION.

(Preliminary)

The following materials have been utilised in the edition of this work:

A—MS. belonging to the India Office Library. It is the last of four Jain MSS. bound together in a volume, numbered 1863. Each of the four MSS. bears an endorsement stating that they were “presented by H. T. Colebrooke, Esq.” They contain the *Fajjālaya*, *Rājaprasnīya*, *Shatruñjaya Sāra*, and *Upāsakadashā*. Of the two last manuscripts the first leaf is wanting. MS. A is written on paper, 40 leaves with 10 lines of about 38 aksara each. It is dated Samvat 1621 (= 1564 A. D.), Shravana, Sudi, the 14th, and is a good manuscript. I received it through the kindness of Dr. Rost, the Librarian of the Indian office.

B—MS. belonging to the Oriental Library of the Asiatic Society of Bengal. It is a quite modern copy of a manuscript in the Library of the Mahārāja of Bikaner, prepared for the Society about three years ago through the intermediation of the Government of India. The manuscript which was intended by the Society to be copied is numbered 1533 in the printed Bikaner Library's catalogue published by the Government of India. In that catalogue it is stated to be dated Samvat 1117, and to be accompanied “by a Sanskrit commentary named *Upāsaka-dasa-vivarana*.” The Society's copy, however, shows the date Samvat 1824 (= 1767 A. D.), Phālguna, sudi, the 9th, Thursday; nor is it accompanied by any Sanskrit commentary, though it is accompanied by an interlinear *ṣabḍā* or vernacular (Gujarīlī) paraphrase. Moreover the “beginning” and the “end” (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society's manuscript. It would seem,

therefore, that another manuscript, not noticed in the catalogue, was copied for the Society. The date 1117, however, is not that of the manuscript, but of the composition of the commentary. MS. C is a fairly well written copy, on paper, 83 leaves, with 6 lines of about 28 akṣara each. As already stated, it is provided with an interlinear ṭabbā.

C—MS. belonging to a yāti in Calcutta, obtained through the kindness of Bibū Amūlak Chandra Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Samvat 1916 (= 1859 A. D.), Phāguna, Sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prakrit. Thus it is the only MS., which gives the correct readings *padiggāhei* (§ 79), *samuddāṇassa* (§ 77), etc.; and the text is carefully revised throughout in accordance with the standard of Hemachandra's grammar (cf. *appāṇam* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

D—MS. belonging to the same owner, as MS. C. It is on paper, 83 leaves, with 9 lines of about 48 akṣara each. It is dated Samvat 1745 (= 1688 A. D.), Mīgasara (*mṛigashīrṣa*), vadi, tithi 5, Bṛīgavāsara (Friday), and said to be written in Śhrīrīṇī Nagar. It is only provided with the interlinear ṭabbā. It is a carefully written manuscript of the usual Jain style.

soever to textual or grammatical correctness, both in its Sanskrit and Prākṛit portions. Still it has its uses for the purpose of collation.

For the commentary I had the following materials

a—MS, belonging to Dr L. Hultzsch, acquired by him in Gujarat in 1884, and very kindly placed by him at my service. It is a beautifully, and, with a very few exceptions, most carefully written manuscript. It is a portion of a collective manuscript of 351 leaves, with 9 lines of about 36 akṣara each, which contains commentaries of the following five Angas: Upasakadashī (leaves 1—19), Antakṛiddashī (to 65), Anuttaraupapātikā (to 81), Prashnavyākaraṇa (to 304), Vāpikā (to 351). To all appearances, however, the manuscript is incomplete, or was never completed, though perhaps it is only the last leaf, with the usual concluding phrases, which is wanting. No date appears anywhere in the manuscript. But to judge from the style of writing, it may be of about the same age as MS A.

c—MS, forming part of MS C.

c—Print, forming part of Print E.

In preparing the text for this edition I have followed the principle of conforming it to the rules for the Jain Prākṛit as laid down in Hemachandra's grammar. Under the present circumstances this is the only method that is scientifically defensible. It is followed by the Jains themselves in preparing their manuscript editions, if they understand their business,—as witnessed by MS C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the 'ultimate redaction' of Jain books by Devardhigama (see Kap., p. 15). Even assuming that Devardhigama's redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain nor even probable,—it is simply impossible amidst the numberless variations of spelling met with

in the different manuscripts to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākṛit language as current or, at least, considered ‘grammatical’ in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability exhibit the phonetic stage of what was considered correct Prākṛit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākṛit, as described and taught in Hemachandra’s grammar. In any case in view of the present day, that grammar is the authoritative exposition of the only state of Prākṛit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should obtain information, sufficiently reliable, of any more ancient stage of Prākṛit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chanda of the Āśha Prākṛit, of which I have published an edition—such as it was possible with the insufficiency of MSS.—in the *Bibliotheca Indica*. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was, in some points, too unsettled yet to afford safe guidance.

The foregoing remarks, it will be understood, only refer to the orthography of the Prākṛit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

With regard to the readings of the text, the five manuscripts collated by me, may be divided into two distinct classes, viz. A, B and C on one side, and D E on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such as peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 29, footnote 3, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 3. In the ten typical cases here cited, A and B differ from D E, and in eight of them C agrees with A B as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking.

In the main I have adopted the reading of the text as contained in the manuscripts A, B and C. For the following reasons.

In the first place, many of the most important variants are long additional readings which are mostly found in C D. With regard to these the text of A B C has the almost uniform support of Abhayadeva's Commentary. The only striking exception occurs in § 66 (page 29, footnote 3), where a long addition which occurs in A B C, is inconsistent with the rubrical direction *talera*, and is referred by the commentary to the fifth Anga, called Bhāgavatī. On the

other hand, the commentary never supports any of the long additional readings of D E; e. g., those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. 2 and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vāchanāntara*, but only to point it out as really a quotation from the *Mūlasūtra*, called *Āvaśhyaka*. This is an important point; it shows two things: that the text of A B C is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tae nam* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahāvīra given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of DE, *Sāvatthī*, is entirely meaningless in that connection.

There is only one instance of any importance that I have noticed, in which MS. C goes its own way. It occurs in the commentary to § 45 (page 7, footnote 4), where it gives a different version of the Sanskrit verses.

I regret to say that I have not been able to present the Pīkrit verses quoted in the commentary to § 70, in an entirely satisfactory state. Especially in the case of the third line of the verses on the tenth *pratimā*, all my manuscripts have been at fault. I have not felt myself at liberty, in such a case, to have recourse to conjectural emendation. The verses would seem to be quoted from the *Dashāshruta-stāndha*, the fourth *Chheda*. I have vainly endeavoured to obtain a copy of this work. Perhaps some scholar to whom

the work may be accessible, may be kind enough to assist me with the correct readings, in which case I shall cause the faulty page, or pages, to be reprinted. Still, most of the lines as I have given them seem to be in good order, and yield a sense.

The rubrical directions in the Prākṛit text, as well as the catch-words in the commentary, I have caused to be printed in red type. The reader will probably find the arrangement a convenience.

For a similar reason I have introduced here and there the modern signs of interpunctuation in both the Prākṛit and Sanskrit portions of this edition. As a rule I have not allowed them to interfere with the results of *sandhi* in the Sanskrit portion. It seems to me, however, that it would be an improvement, if the modern system of interpunctuation were generally adopted in the edition of such texts, and systematically carried through. In that case probably it would be better—here and there, indeed, it will be quite necessary—to adjust the occasions for *sandhi* to the requirements of interpunctuation.

With regard to the transliteration of the Devanagari characters, I have retained the system adopted in the Comparative Bihari Dictionary, published by Mr Grierson and myself, with the exception of the phonetic sign for the guttural nasal consonant which the Press does not possess. I may note that the palatal and cerebral sibilants are marked respectively by *sh* and *ṣ*, and the anusvara by a circumflex (◌̣)

Some of the words, frequently referred to in the annotations, accompanying the translation, are quoted by abbreviations of their names. A list of these abbreviations is prefixed to the translation.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bikaner Manuscript, No. 1533, above referred to, the author is stated to have been Abhayadatta

Sāri, and to have written it in Samvat 1117 (= 1060 A. D.). The notice regarding the author agrees with the well-known tradition which ascribes to Abhayadeva the composition of commentaries to 9 Angas (Nos. 3—11). See *Indische Studien*, vol. XVI, p. 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A. D.), given in the Berlin and Jacobi MSS. of the Dharmajñātākathā as that of Abhayadeva's commentary on the latter Anga, (see *Indian Antiquary*, vol. XI, p. 248, and *Journal of the German Oriental Society*, vol. XXXIII, p. 693). For from certain remarks of Abhayadeva in his commentary on the Upāsakadashā it would seem that he wrote it after his commentary on the Dharmajñātākathā. Thus in his references, in § 1, 2 and § 72, to his commentary (*vītarana* or *vyākhyā*) on the latter work, he seems to imply that it was already in existence. Though it is not impossible, that he merely referred to a commentary which he, at the time, fully intended to write afterwards.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56, it is quite clear, that he also wrote a commentary (*ṭikā*) on the Āvaśhyaka, the second of the Mūlasūtras. At the same place he also refers to the Prākṛit commentary (*chārṇi* or *vṛitti*) of his early predecessor Haribhadra Sāri, who died Samvat 585 (= 528 A. D.). This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Anga. The other two are his commentaries on the first and second Upāṅga, the Aupapātika and the Rājaprasaṅgiya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). Haribhadra's *vṛitti* is noticed in the *Ind. St.* Vol. XVI, p. 453, footnote. The quotation in the footnote on p. 51, of *Ind. St.* Vol. XVII, would seem to have been misunderstood. For *kṛitā*, I suppose, we must read *vṛitā*; and this *vṛiti* is there ascribed to Haribhadra. The remark about the *āvaśhyaka-ṭikā* is to be separated; and of this *ṭikā* no author is mentioned.

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Various terms for the "commentary" are in use. Abhayadeva himself calls it a *varana* in the colophon of his work, and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *valhya*. He himself is called the writer of the *vritti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title page) the commentary is called a *śūla*.

There are several points of historical interest to be met with in the *Upasakadisha*. One has been noticed in the annotation to the name *Vanyagama*. The occurrence of the word *kalam* (§ 35) is also of significance. But the conclusions that may be drawn from this and similar words or phrases will be best discussed after the publication of the entire work, the remaining fasciculi of which will follow in due course.



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उपासकदशा-सूत्रम्

जैनमतागमसङ्ग्रहे

सप्तमाङ्गम्

श्रीमद्भयदेवाचार्यस्वरिक्तविवरणसहितम्

श्रीकश्यो

बङ्गाल-एशियाटिक-सोसाइटी-नामकममाजानुज्ञया

डक्टर-श्री-ए-अफ-रुडोल्फ-हार्णले साहिबेन

परिशोधितम् ।



प्रथमो भागः ।

मूलं विवरणं च ।



कामिकाताराजधान्याम्

वाङ्मय मिश्रण एवमे दुर्लभम्

पृष्ठम् १८२० १० ।

दुरायहध्वान्तविभेदभानो
 हितोपदेशामृतसिन्धुचित्त ।
 सन्देहसन्दोहनिराशकारिन्
 जिनोक्तधर्मस्य धुरन्धरोऽसि ॥ १ ॥

अज्ञानतिमिरभास्करमज्ञाननिवृत्तये सद्ब्रह्मणाम् ।
 आर्हततत्त्वादर्शं ग्रन्थमपरमपि भवानकृत ॥ २ ॥

आनन्दविजय श्रीमन्नाम्नाराम महामुने ।
 मदीयनिखिलप्रश्रयाख्यातः शास्त्रपारग ॥ ३ ॥

कृतज्ञताचिह्नमिदं ग्रन्थसंस्करणं कृतिन् ।
 यत्नसम्पादितं तुभ्यं ब्रह्मयोः सृज्यते मया ॥ ४ ॥

कलिकातायाम्

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phrase. Moreover the "beginning" and the "end" (the latter being that of the commentary), which are cited in the catalogue, do not agree with the Society's manuscript. At the end the copyist states that it was written *sahar Maqasūdābād Bālochar madhye* 'in the town of Maqasūdābād Bālochar.'¹ No date is mentioned. It would seem, therefore, that, instead of the desired copy of No. 1533, the Society received another manuscript of comparatively modern date. MS. B is a tolerably well written copy, on paper, 88 leaves, each with 6 lines of about 28 akṣara each. As already mentioned, it is provided with an interlinear *ṭabbā*, which states that the text consists of 8,101 *grantha*.

C—MS. belonging to a yati in Calcutta, obtained through the kindness of Bābū Amūlak Chand Parrack. It is on paper, 41 leaves, with the text written in the middle of each leaf, and the Sanskrit commentary arranged above and below. It bears date Samvat 1916 (= 1850 A. D.), Phāguna, sudi, 4. It is a well-written manuscript, showing signs of being the work of a pandit who possessed an unusual knowledge of Prākṛit, and carefully revised the text throughout in accordance with the standard of Hemachandra's grammar (cf. *appānam* in § 89), especially with regard to the treatment of the nasal and surd consonants. A notice at the end of the MS. states that the text consists of 812 *grantha*, and the commentary of 1016 (cf. *Ind. St.*, Vol. XVI, p. 288).

D—MS. belonging to the same owner as MS. C. It is on paper, 88 leaves, with 9 lines of about 48 akṣara each. It is dated Samvat 1745 (= 1688 A. D.), Migasara (*mrigashirsa*), badi, tithi 5, Bhṛiguvasāra (Friday), and said to be written in Shriripī Nagar. It is only provided with the interlinear *ṭabbā*. It is a carefully written manuscript of the usual Jain style.

¹ This is another name for Murshidābād, in Bengal, being commonly used by the Jains.

E, the well known Calcutta print, published by Ray Dhan Pat Singh Bahadur of Murshidabad, in Samvat 1933 (= 1876 A D) It is provided with both the usual Sanskrit commentary and *ṭabba*, the former printed above, the latter below the text, which occupies the middle of each page, the whole 'get-up' imitating that of the usual Indian manuscripts As an edition it is worthless, being made with no regard whatsoever to textual or grammatical correctness, both in its Sanskrit and Prakrit portions Still it has its uses for the purpose of collation

F—MS belonging to Professor Dr R Garbe a carefully written paper manuscript, in the usual Jaina style It consists of 54 leaves, with 7 lines of about 48 aksara each It is dated Samvat 1748 and Shaka 1613 (= 1691 A D), Āsu (= Ashvina), Sudi 6, Thursday It is provided with an interlinear *ṭabba* A marked feature of this MS is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS, see, e g, the footnotes on pp 50, 51, 52, 54, 57, 59, 60 62, etc Thus it also adds the formula *manasa vayasa kayasa* at the end of every vow, from § 16 to § 41, where it is omitted in all other MSS Now and then it has peculiar readings of its own, though they are of no great importance, e g, *samā samosarie* for *samosaranam* (§ 92), *Kamadeva samanovāsaya* for *Kamadevo vi* (§ 109), and others Unfortunately it is not quite complete, five leaves are wanting (8 12), which contained the portion from § 42 to § 61, both inclusive I have to thank Professor Garbe for the loan of this very useful MS

G—MS, belonging to the Government collection of MSS, deposited with the Asiatic Society of Bengal It is written on paper, and consists of 41 leaves with 6 or 7 lines of about 50 aksara each It is provided with an interlinear *ṭabba* It bears no date, but to judge from its appearance, it is a comparatively modern copy, and can hardly be older than

about fifty years. The vowels *e* and *o* are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; e. g., *koṣṭas* for *koṭṭhas* in § 126, *hiraṇya* for *hiraṇṇa* in § 127; *soṃniena* for *soṃnena* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *Avando* in § 92, *michchaddutthi* in § 93, *tubbha* in § 173, *kareṇṭi* and *paduṇṇaṇṭi* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddhūei* in § 139. I owe this MS. to the kindness of Rāja Rājendralālu Mitra, L. L. D., who, at my request, purchased it from a Jain in Murshidābād for the Government collection.

H—MS., belonging to the Library of the 'Jain Association of India' in Bombay, received through the kindness of Mr. Virchand Raghavji Gaudhi, the Honorary Secretary of that Association. It is written on paper, and consists of 26 leaves, with 18 lines of about 42 aksara each. It is not provided with the usual *tabbā*, but has occasional Sanskrit glosses on the margin or between the lines. It is dated Samvat 1740 (= 1683 A. D.), Phāguṇa, sudi, Saturday; and is stated to have been written for the recitation (*vāchanāya*) of Bhāvana Sāgar, the disciple of Nayana Viśālu Ji, the disciple of the Bhaṭṭāraka Jinaranga Śāri; and to have been revised (*śodhita*) by Pandit Bhāvana Sāgar himself. The last mentioned circumstance accounts for the comparative excellence of this MS.; traces of the revising hand of the "Pandit" are visible throughout; it also shows in several places the only correct forms, e. g., *santosi* in § 43, *ajjappabhuṃ* in § 58 and 68, etc. Curiously, however, it contains a rather long lacuna, omitting the whole from *anferasi* in § 76 down to *jakā paṇṇattis* in § 79; though there is no portion of the MS. lost. It is said to contain 812 *granika*. It may be noted that the vowels *e* and *o* are uniformly top-marked.

Of these eight authorities for the text, I was able to use

MSS C and D only for the first chapter, after which they were recalled from my possession by the owner. I had, however, previously collated the whole of MS D, and noted all its variations in my copy of the Calcutta print. Accordingly MS D is referred to throughout the edition. MS F I was able to use from the second chapter, and MS G from the third chapter, to the end of the work. MSS H I only received when the edition was practically completed and printed off. For the entire work, therefore, there were only available MSS A and B, and the Calcutta print E. Some of the leaves were reprinted from time to time, and in these, so far as it was possible, the variations occurring in the MSS F, G and H have been introduced. For the sake of completeness I have added in an Additional Critical Note a selection of the more interesting variations, exhibited by the MSS F, G, H, in those portions of the work, for the edition of which, at first, they had not been available.

For the commentary I had the following materials

a—MS, belonging to Dr E Hultzsch, acquired by him in Gujarat in 1884, and very kindly placed by him at my service. It is a beautifully, and, with a very few exceptions, carefully written manuscript. It is a portion of a collective manuscript of 351 leaves with 9 lines of about 36 aksarā each, which contains commentaries of the following five Angas: Upasākhadashā (leaves 1—49), Antakriddashā (to 60), Anuttarapapatikā (to 81), Prashnavyākaranā (to 304), Vipakā (to 351). To all appearances, however, the manuscript is incomplete, or was never complete, though perhaps it is only the last leaf, with the usual concluding phrases, which are wanting. No date appears anywhere in the manuscript. But to judge from the style of writing it may be of about the same age as MS A.

c—MS, forming part of MS C

e—Print, forming part of Print E

f—MS, belonging to Professor R Garbe, and acquired 18

him in Gujarāt together with MS. F. It is a well written manuscript on paper, consisting of 33 leaves, with 15 lines of about 47 akṣara each. It is not dated, but to judge from its appearance, it probably belongs to the 16th century. The vowels *e* and *ṃ* are uniformly side-marked. It is a collective manuscript, containing commentaries to the following three consecutive Angas, the seventh, *Upāsakadashā*, (leaves 1—23b), the eighth, *Antekriḍḍashā* (l. 23b—31a), and the ninth, *Anūtarapapātikadashā* (l. 31a—33). At the end¹ it is stated, that the whole of this collective commentary was written by Abhayadeva, and that it contains 1,300 *grantha*. It is written in a small hand, and not quite carefully. It shows a very remarkable agreement with MS. *a*, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. *f* had been copied from MS. *a*.

h—MS., belonging to the Library of the "Jain Association of India," and received through the kindness of W. Virchand Raghavji Gandhi, the Honorary Secretary of that Association. It is a clearly written and fairly accurate manuscript on paper, consisting of 23 leaves, with 15 lines of about 46 akṣara each. It is dated Śaṃvat 1678 (= 1616 A. D.), Vaishākha, badi, 7th. On the margin it is called *Upāsakadashāṃgādī Vṛitti*, indicating thereby that it is only the commencement of a collective commentary. The MS., however, breaks off at the end of the commentary to the *Upāsakadashā*. On the whole, it agrees with MS. *a* rather than with MS. *c*; but occasionally it has readings of its own; see the end of its comment to § 141.

Of these authorities for the commentary, I have been only able to use MS. *a* and the print *e* for the whole of the work. MS. *c* I had to return to its owner after editing the first chapter, when I received MS. *f*. At the time of my receiving

¹ The colophon reads exactly as given in the Calcutta print, and quoted in Professor Weber's Catalogue of the Berlin MSS., p. 507.

MS *h* the edition was practically finished. A few selected variations from it, I have put into the Additional Critical Note.

With regard to the readings of the text, the eight manuscripts collated by me may be divided into two distinct classes, viz. A, B, C, F, G and H on one side, and D E, on the other. This distinction, as a glance at the footnotes will show, extends even to very small matters, such as peculiarities of spelling. But it is shown much more strikingly in some rather important variations of reading. As instances I may mention those on p. 16, footnote 15, p. 17, footnote 11, p. 19, footnote 11, p. 21, footnotes 2 and 5, p. 26, footnote 9, p. 30, footnote 17, p. 31, footnote 2, p. 33, footnote 7, p. 35, footnote 3, p. 61, footnote 16, p. 94, footnote 9. In the twelve typical cases here cited, A, B, F, G and H differ from D E, and in eight of them C agrees with A H as against D E. Perhaps these variations are not extensive or important enough to call the text of the two sets of manuscripts two different recensions. Still they are sufficiently striking. On the other hand occasionally G H agree with D E, as against A B C F, e.g., on page 29 footnote 3, p. 52, footnote 1. Finally in a few cases H agrees with D F, as against A B C F G, e.g., on page 95, footnote 3, page 107, footnote 9, page 153, footnote 1.

In the main I have adopted the reading of the text as contained in the majority of the manuscripts A B C F G and H. For the following reasons.

In the first place many of the most important variants are long additional readings which are mostly found in D E. With regard to these the text of A B C F G H has the almost uniform support of Abhavadera's commentary. The only striking exception occurs in § 66 (page 22, footnote 3), where the long addition which occurs in A H C F and which is omitted by D E G H is inconsistent with the rubrical direction *tikra* and is referred by the com

mentary to the fifth Anga, called Bhagavati. On the other hand, the commentary never supports any of the long additional readings of D E; e. g., those in § 44 (page 16, footnote 15), § 46 (p. 17, f. 11), § 52 (p. 21, f. III and 5), § 76 (p. 35, f. 3). As a rule the commentary simply ignores them. In one case only (that in § 46) does it expressly notice the variant as a *vedhāndāra*, but only to point it out as really a quotation from the Mūlasūtra, called Āvaśhyaka. This is an important point; it shows two things: that the text of A R C F G H, is that which the great commentator Abhayadeva considered the authorised one; and, from the silence of the commentary regarding the majority of the variants, that their introduction is probably posterior to Abhayadeva's time.

In the second place, other important variants of D E suggest themselves as incorrect from internal evidence. Thus the variant *tas yaṃ* in § 62 (page 26, footnote 9) is clearly out of place, as it gives to the following passage the character of being a portion of the historical narration of the book, whereas it is really a part of the reply of Mahāvira given to Goyama. Similarly in § 73 (page 33, footnote 7) the variant of D E, *Sāvatthi*, is entirely meaningless in that connection.

There are only three instances that I have noticed, in which MSS. G and H go their own way. Two occur in MS. G, in § 95, where it reads *nānā-viha-gaya-bhagga-mue*, and in § 118, where it inserts the word *ālāvagū*. The other, which is a much more important one, occurs in MS. H, in §§ 76 to 79, where H omits a long passage that occurs in all other MSS.

The last noted instance is, perhaps, the most distinct evidence, in the manuscripts I have been able to collate, bearing on the question of the existence of different recensions of the text. Two other instances of evidence of a similar nature¹

¹ They are referred to in note 291 of my translation, Vol. II, pp. 133, 134.

business,—as witnessed by MS. C. It would be preferable, if it were possible, to restore the text as it may have stood originally, or, at least, as it may have stood at the time of the ‘ultimate redaction’ of Jain books by Devarddhi Ganin (see Jacobi’s edition of the *Kalpasūtra*, Introduction, p. 15). Even assuming that Devarddhi Ganin’s redaction concerned itself not merely with the readings, but also with the orthography of the text—a point which is by no means certain, nor even probable—, it is simply impossible amidst the numberless variations of spelling, met with in the different manuscripts, to decide with any show of reason which is the authorised orthography of Devarddhi. The probability is that the spelling of Jain books varied at all times, the variations growing in number with the growth—or rather decay—of the language and in proportion to the ignorance or want of system of the scribes. A scribe, writing a Jain book at any particular point of time—unless he slavishly copied his original,—adopted that spelling which conformed to the orthography of the Prākṛit language as current or, at least, considered ‘grammatical’ in his time. His text would naturally vary in proportion to the amount of education he possessed. If Devarddhi himself prepared a text, the orthography of it would, in all probability, exhibit the phonetic stage of what was considered correct Prākṛit in his time. What this stage may have been we have no certain means of knowing. It may be, that it did not materially differ from the state of Prākṛit, as described and taught in Hemachandra’s grammar. In any case, in view of the present day, that grammar is the authoritative exposition of the only state of Prākṛit of which we have definite information. And so long as matters remain in this condition, that grammar must be our guide in editing Jain texts. This, as I have pointed out, is the principle adopted by trained Jains themselves in their manuscripts. If hereafter we should ob-

tain information, sufficiently reliable, of any more ancient stage of Prakrit, an attempt might be made to restore the older Jain texts in the orthography of that stage. The only information, in the form of a grammar, at present available in this direction is the grammar of Chandra of the Ārsha Prakrit, of which I have published an edition—such as it was possible with the insufficiency of MSS—in the *Bibliotheca Indica*. At first, I made an attempt, with the guidance of that grammar to restore a text which should conform to its rules. But I soon found that the text of that grammar itself was in some points, too unsettled yet to afford safe guidance.

The foregoing remarks it will be understood, only refer to the orthography of the Prakrit text. I have only to add that, in conformity with the principle now explained, I have as a rule, admitted, in the critical apparatus, only such orthographical variations, as were admitted by Hemachandra's rules. Besides these, of course, all variations have been carefully noted, which represent different readings, whether of greater or smaller importance.

The principle here explained, though it only refers to the orthography of the text, has sometimes been called in question¹ and the rule has been laid down, that the consensus of the MSS must be respected in all cases. Unfortunately for this rule, with regard to orthography, there is no real consensus of MSS. For any particular spelling any number of MSS may be produced. Jain manuscripts vary almost indefinitely in their orthography, and the mere fact that the majority of the MSS which an editor may possess at any particular time happen to agree in a particular spelling, is no guarantee for the 'consensus,' for

¹ *E.g.* by Professor Leumann in the *Levens Oriental Journal* Vol III p 310

he may at any time obtain other MSS that may turn the scales. In these circumstances, and (as I have already said) provisionally, it appears to me more satisfactory to be guided by Hemachandra's standard, - than to follow a haphazard method of spelling.

The case is different, when the question is not of the orthography, but the recension of the text. Here, undoubtedly, the consensus of the manuscripts must be respected. With this question, Hemachandra's rules of orthography have no concern. But every rule has its limits, and an editor has both the right and the duty to use his discretion, provided the "consensus" of the manuscripts is recorded in the critical notes, so that the reader is put in possession of all the facts. With this proviso I have exercised the editor's right in a few exceptional cases. I do not claim, nor do I expect that the reader should always agree with my choice; but in some cases, I have in my favour the authority of the commentary, which shows that Abhayadeva must have read the text as I propose to read it. Thus, in § 240, there is an instance (the insertion of *ya* 'and'), of an emendation, made on the authority of the commentary against the consensus of all MSS. at *that* time in my possession, which was *afterwards* confirmed by the MS. II. For other similar cases, see the Additional Critical Note. On the other hand, in one instance, where I had ventured on an alteration of the erroneousess of which I subsequently convinced myself, I have restored the unanimous reading of the MSS.¹

¹ It was in § 68. The error was pointed out to me by Professor Leumann in a private letter as well as in a review, contributed by him to the *Vienna Oriental Journal*, vol. III, before the completion of my edition, thus affording me an opportunity of correcting it by a reprint. Two other errors (§§ 81, 113), however, I had already noticed myself, before I saw Prof. Leumann's review; for *dies diem docet*, especially in unbroken fields of research, such as Jain Literature still is.

The name of the author of the commentary is not mentioned in any of the manuscripts which I have collated. In the colophon of the Bikaner Manuscript, No 1533, above referred to, the author is stated to have been Abhayadeva Suri, and to have written it in Samvat 1117 (= 1060 A D). This notice regarding the author agrees with the well known tradition which ascribes to Abhayadeva the composition of commentaries to nine Angas (No 3—11). See *Indische Studien*, vol XVI, p 276. The notice about the date, however, seems to be inconsistent with the date Samvat 1120 (= 1063 A D), given in the Berlin and Jacobi MSS of the *Dharmajñatakātha*, as that of Abhayadeva's commentary on the latter Anga. See *Catalogue of the Berlin Prākṛit MSS* vol II, pt II, p 482, *Indian Antiquary*, vol XI, p 248, and *Journal of the German Oriental Society*, vol XXXIII, p 693. For from certain remarks of Abhayadeva in his commentary on the *Upasākhadashī*, it would seem that he wrote it after his commentary on the *Dharmajñatakātha*. Thus in his references, in § 1, 2 and § 72, to his commentary (*anarāṇa* or *vyākhyā*) on the latter work, he seems to imply that it was already in existence. The probability is that the date 1117 is a mislection for 1127, otherwise one would have to assume that in those references he spoke of a commentary which he, at the time, fully intended to write afterwards. The question of the authorship, however, may now be considered as settled through the discovery by Professor A. Weber (see his *Catalogue of the Berlin Prākṛit MSS*, vol I, pp 491—507), that Abhayadeva, as he states himself at the end of his commentary to the ninth Anga, wrote a collective commentary to three Angas the seventh, eighth and ninth (i.e., the *Urasagalaślo*, the *Antagaḍḍalaślo* and the *Antataraṇayaślo*). This circumstance sufficiently accounts for the fact, that his name does not appear at the end of the commentary to the *Urasagalaślo* that being really the end

dle of the total commentary. The same circumstance is further borne out by the fact of the existence of separate manuscripts, such as MSS. *f* and *h*, containing the entire collective commentary.

Various terms for the "commentary" are in use. Abhayadeva himself calls it a *vivarāṇa* in the colophon of his work; and this term, accordingly, I have employed in the present edition. In the opening verse he describes it as a *vyākhyā*. He himself is called the writer of the *vṛitti*, in No. 1533 of the Bikaner catalogue (p. 701). Finally in the Calcutta print (title-page) the commentary is called a *ṭikā*.

In connection with this subject I may here note, that from Abhayadeva's remarks on § 56 it is quite clear, that he also wrote a commentary (*ṭikā*) on the Āvaśhyaka, the second of the Mūlasūtras. At the same place he also refers to a Prākṛit commentary (*chūrṇi* or *vṛitti*) of the same work, without, however, naming its author. This notice adds a third to the now known commentaries of Abhayadeva, outside the circle of the Aṅgas. The other two are his commentaries on the first and second Upāṅga, the Aupapātika and the Rājapṛaśnīya (see *Journal of the German Oriental Society*, vol. XXXIII, pp. 479, 694). There is a well-known *vṛitti* or *ṭikā* on the Āvaśhyaka, which, however, is traditionally ascribed to Haribhadra Sūri who died Samvat 585 (= 528 A. D.). It is fully described in Professor Weber's Catalogue of the Berlin Prākṛit MSS, p. 763 (No. 1914). If this tradition is correct, Abhayadeva's *ṭikā*, of course, must be a different work. Of this *ṭikā*, however, no manuscript appears to have been found as yet, unless the MS., No. 275 in Professor Peterson's Report 1884-86, should be a copy of it. It is designated a *vivṛiti*, which is but another form of the name *vivarāṇa*, usually given to Abhayadeva's commentaries. It is also of a much smaller size (only 14940 *granthas*) than the known copies of Haribhadra's

commentary (22000 *granthas*) which is known as the *Vṛihad-
vṛith* or 'Great Commentary,' (see Peterson, *ibid*, p 202)
On the other hand, the two opening verses of both, the
smaller and the larger work, would seem to be identical, so
that the whole subject needs much further clearing up

The rubrical directions in the Prakrit text, as well as the
catch words in the commentary, I have caused to be printed
in red type. The reader will probably find the arrangement
a convenience

For a similar reason I have introduced here and there the
modern signs of interpunctuation in both the Prakrit and
Sanskrit portions of this edition. As a rule I have not
allowed them to interfere with the results of *sandhi* in the
Sanskrit portion. It seems to me, however, that it would be
an improvement, if the modern system of interpunctuation
were generally adopted in the edition of such texts, and
systematically carried through. In that case probably it
would be better—here and there, indeed, it will be quite
necessary—to adjust the occasions for *sandhi* to the require-
ments of interpunctuation

A complete Index of all the Prakrit words occurring in the
text has also been added. For the sake of Indian scholars,
unacquainted with English, I have given the explanations
in it in Sanskrit

सत्तमं अङ्गं ।

उवासगदसाञ्चो ।

पढमं अङ्गत्थणं ।

तेणं कालेणं तेणं समणं चम्पा नामं नयरी
हेत्था^१ । वणञ्चो^२ । पुणभद्दे चेइए । वणञ्चो^३ ॥ १ ॥

तेणं कालेणं तेणं समणं अज्जसुहम्मे समोसरिए
जाव^४ जम्बू पज्जुवासमाणे एवं वयासी । “जइ णं^५,
भन्ते, समणेणं भगवया^६ महावीरेणं” जाव^७ सम्प-
त्तेणं छट्ठस्स अङ्गस्स नायाधम्मकहाणं अथमद्दे पणत्ते,
सत्तमस्स णं, भन्ते, अङ्गस्स उवासगदसाणं समणेणं
जाव^८ सम्पत्तेणं के अद्दे पणत्ते ?” ।

* See the description in Or § 1.

† See the description in Or §§ 2—10, also Nir. §§ 1, 2.

‡ See the rest in Nāy §§ 4—7.

§ See the rest in Or § 16, and abbreviated in Nāy § 8

एवं खलु, जम्बू, समणेणं^१ जाव^२ सम्पत्तेणं सत्त-
मस्स अङ्गस्स उवासगदसाणं दस अञ्जयणा पणत्ता ।
तं जहा । आणन्दे । १ । कामदेवे य । २ । गाहावड्-
चुलणीपिया^३ । ३ । सुरादेवे । ४ । चुल्लसयण । ५ । गा-
हावड्-कुण्डकोल्लिए । ६ । सहालपुत्ते । ७ । महासयण^४
। ८ । नन्दिणीपिया^५ । ९ । सालिहीपिया^६ । १० ।

“जइ खं, भन्ते, समणेणं जाव^२ सम्पत्तेणं सत्त-
मस्स अङ्गस्स उवासगदसाणं दस अञ्जयणा पणत्ता,
पढमस्स खं, भन्ते, समणेणं^१ जाव^२ सम्पत्तेणं के अद्वे
पणत्ते ?” ॥ २ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समणं वा-
णियगामे नामं नयरे^७ हेत्था^८ । वणञ्चो^९ ॥ तस्स^{१०}
वाणियगामस्स नयरस्स बहिया उत्तरपुरत्थिमे^{११} दि-
सीभाए दृष्टपलासए^{१२} नामं^{१३} चेइए ॥ तत्थ खं वा-

* See footnote § on the preceding page.

† See footnote * on the preceding page.

१ So A O; B om.; D E समणस्स मगवच्चो महावीरस्स ।

२ So A B C D E । ३ B चुल्लणी^० । ४ B महासय । ५ B
सालिहीपिया, C ललितांकपिया, D E सालिहीपिया । ६ D E
नन्दिणीपिया । ७ D E om. ८ B नगरे । ९ B हेत्था । १० B
तत्थ । ११ C D E *पुरत्थिमे । १२ D दृष्टपलासे, E दृष्टपलासए ।
१३ B C D E om. ।

णियगामे नयरे^१ जियसत्तू राया होत्था^२ । वणओ^३ ॥
तत्थ एं वाणियगामे^४ आणन्दे नामं गाहावई परि-
वसइ, अट्ठे^५ जावा^६ अपरिभूए ॥ ३ ॥

तस्स एं आणन्दस्स गाहावइस्स^७ चत्तारि हिरण-
कोडीओ निहाणपउत्ताओ^८, चत्तारि हिरणकोडीओ
वड्ढिपउत्ताओ^९, चत्तारि हिरणकोडीओ पवित्थर-
पउत्ताओ^{१०}, चत्तारि वया^{११} दसगोसाहस्सिएणं^{१२} वएणं
होत्था^{१३} ॥ ४ ॥

से एं^{१४} आणन्दे गाहावई^{१५} वड्ढणं राईसर^{१६} जावा^{१७}
सत्थवाहाणं वड्ढसु^{१८} कज्जेसु य कारणेसु य मन्तेसु^{१९}
य कुडुम्बेसु^{२०} य गुड्ढेसु य रहस्सेसु य निच्छेसु^{२१}

• See the description in Or. § 11.

† See the rest in Or. §§ 11 and 102.

‡ See the rest below in § 12, also in Nāy. § 35, Or. § 15, Kap. § 61.

१ A नगरे, B C D E om. २ B C D E om. ३ A om.
४ B xट्ठे । ५ A गाहावइस्स । ६ A B E •पत्ताओ । ७ B वड्ढि*,
C वड्ढि*; cf. Marāṭhī बाढ़ or पाढ़ी and Hindi बाढ़ or गढ़ी,
while वड्ढी means 'an old woman'; A B C E •पत्ताओ ।
८ A D •पत्ताओ । ९ B D E चया । १० A D E •साहस्रीणं ।
११ A इत्था । १२ D E om. १३ A गाहावइ । १४ B C D
E om. या । १५ A वड्ढणं । १६ C om. १७ A कुटुम्बेसु, B C
कुडुम्बेसु, D E कुटुम्बेसु । १८ A निच्छेसु, B नित्तापसु ।

य ववहारेसु^१ य आपुच्छणिज्जे^२ पडिपुच्छणिज्जे, सं-
यस्स^३ वि य शं^४ कुडुम्बस्स^५ मेढी पमाणं^६ आहारे
आलम्बणं^७ चक्खू^८, मेढीभूए जाय^९, सव्वकज्जवट्ठा-
वए^{१०} यावि^{११} होत्था ॥ ५ ॥

तस्स शं आणन्दस्स गाहावडस्स^{१२} सिवनन्दा^{१३} नामं
भारिया होत्था, अहीण जाव^{१४} सुरूवा । आणन्दस्स
गाहावडस्स इट्ठा, आणन्देणं गाहावडणा सद्धिं अणु-
रत्ता अविरत्ता इट्ठा^{१५}, सइ^{१६} जाव^{१७} पच्चविहे माणु-
स्सए कामभेए पच्चणुभवमाणी^{१८} विहरइ ॥ ६ ॥

तस्स शं वाणियगामस्स बहिया उत्तरपुरत्थिमे^{१९}
दिसीभाए एत्थ^{२०} शं कोल्लाए^{२१} नामं सन्निवेसे^{२२}

* See the rest in Nāy. § 18.

† See the rest in Ov. § 12.

‡ See the rest in Ov. § 12, and Nāy. § 126.

१ C विव० । २ B D आपुच्छिणिज्जे । ३ D E सायस्स । ४ O
विपाणं, D sec. m. वयणं । ५ A कुटुंबस्स, D E कुटुंबस्स, C कुडुंबस्स ।
६ D मेढिभूते, E मेढिभूए for मेढी प्रमाणं । ७ B D E आलंबणे ।
८ A C D E चक्खु । ९ A B C D E om. १० A •वट्ठावए ।
११ E यावि । १२ E om. १३ D E सिवाणंदा । १४ A इहे
सदे । १५ A B C D E पच्चणुभ० । १६ C D E •सि० । १७
A तत्थ । १८ E कोल्लाए । १९ B C संनिवेसे ।

हेत्या, रिद्धित्थिमिय^१ जाव^२ पासादीए^३ ४^४ ॥ ७ ॥

तत्थ एं कोल्लाए सन्निवेसे^५ आणन्दस्स गाहावडस्स
बहुए^६ मित्तनाइनियगसयणसम्बन्धिपरिजणे^७ परि-
वसइ, अट्ठे जावा^८ अपरिभूए ॥ ८ ॥

तेणं कालेणं तेणं समएणं समणे भगवं^९, महा-
वीरे^{१०} जावा^{११} समोसरिए । परिसा निग्गया । कूणिए^{१२}
राया जप्पा तद्वा^{१३} जियसत्तू^{१४} निग्गच्छइ, रत्ता
जाव^{१५} पज्जुवासइ^{१६} ॥ ९ ॥

तए एं से आणन्दे गाहावड^{१७} इमीसे कट्ठाए
लद्धडे समाणे, “एवं खलु समणे^{१८} जाव^{१९} विहरइ, तं

* See the rest in Or § 1.

† See footnote † on p १

‡ See the rest in Or § 3, also in Nāy. § 129, and Nir. § 3 For another, fuller comment see Bhag pp 306, 307.

§ Supply the whole account, *mutatis mutandis*, from Or §§ 39-51

|| See the rest in Nāy § 141, Bhag. p 259, Nir § 1

¶ See above, footnote § on p १.

महाफलं, गच्छामि खं जाव* पञ्जुवासामि*” एवं
 सम्पेहेइ, २त्ता एहाए* सुद्धप्पावेसाइ* जाव*† अप्पम-
 हग्घाभरणाल्लङ्घियसरीरे* सयाओ* गिहाओ पडि-
 णिक्खमइ*, २त्ता सकोरेण्टमल्लदामेणं* छत्तेणं धरिज्ज-
 माणेणं* मणुस्सवग्गुरापरिक्खत्ते* पायविहारचारे-
 णं* वाणियगामं* नयरं* मज्झं मज्झेणं निग्गच्छइ,
 २त्ता जेणामेव* दूइयत्तासे* चेइए, जेणेव समणे
 भगवं महावीरे, तेणेव उवागच्छइ, २त्ता तिक्खुत्तो
 आयाहिणं* पयाहिणं करेइ, २त्ता वन्दइ नमंसइ
 जाव* पञ्जुवासइ* ॥ १० ॥

तए खं समणे भगवं महावीरे आणन्दस्स गाहा-

* See footnote || on the preceding page

† See the rest in Kap §§ 60 101 Ov § 17

१ A B add जाव। २ A पञ्जुवासामि। ३ E रह्ये।
 ४ A सुधपवे*, C *प्पवेसा। ५ A B C D E om ६ B om
 भरणाल्लङ्घियसरीरे, D E om लङ्घियसरीरे। ७ B सहातो, D
 सातो, E साओ। ८ C पडिणिगमइ, E पडिनि*। ९ C कोरि-
 टिक*, A D E कोरट*। १० C घारि*। ११ C D E माणु*।
 १२ A *निहारे चा*। B पाद*, D पाइ*। १३ E *णाम। १४
 B यमर*। १५ C जेणेव। १६ A E इय*। १७ B D E om
 आयाहिणं पयाहिणं करेइ २त्ता। १८ A पञ्जुवासइ।

वइस्स^१ तीसे य महइमहालियाए^२ परिसाए^३ जाव^४ ।
धम्मकहा^५† । परिसा पडिगया राया य^६ गर^७ ॥
११ ॥

तए खं से आणन्दे गाहावई^८ समणस्स भगवओ
महावीरस्स अन्तिए धम्मं सोच्चा^९ निसम्म हइतुइ^{१०}
जाव^{११} एवं वयासी^{१२} । “सइहामि खं, भन्ते, निग्गन्यं^{१३}
पावयणं, पत्तियामि खं, भन्ते, निग्गन्यं पावयणं, रे-
एमि खं, भन्ते, निग्गन्यं पावयणं^{१४}, एवमेयं भन्ते,
तहमेयं भन्ते, अवितहमेयं भन्ते, इच्छियमेयं^{१५} भन्ते,
पडिच्छियमेयं भन्ते, इच्छियपडिच्छियमेयं^{१६} भन्ते, से
जहेयं^{१७} तुग्गे वयह^{१८}, त्ति कट्ठु जहा खं देवाणुप्पियाणं

* See the rest in Ov § 56, and Nay. § 132.

† See the rest in Nir. § 4, and Bhag. p. 271 § 50.

‡ See the rest in Nay. § 23, Or § 17, Kap § 5, Bhag. p. 260

१ A गाहावदस्स । २ A has only महाय, B om. whole,
C om. महइ, D E om. महालियाए । ३ A B D E om.
४ C D E om. ५ D E °कहाए । ६ A B om., E pref. वि ।
७ A गया (plur.), D E गयो । ८ D E °वइ । ९ A सुच्चा । १० A
D E om. तुइ । ११ C वदासी । १२ C निग्गंये पावयसे । १३ B
C 11vo इ instead of पत्तियामि, etc.; D E om. entirely.
१४ C om. इच्छियमेयं भन्ते, पडिच्छियमेयं भन्ते । १५ D E om.,
B C D E add जाव । १६ D जहेहं । १७ B C D वदह ।

अन्तिर बहवे राईसरतलवरमाडम्बियकोडुम्बियसेट्टि-
सत्यवाहप्यभिद्रया^१ मुण्डा^२ भवित्ता आगाराओ अ-
णगारियं पव्वइया^३, नो खलु अहं तद्वा संचारमि
मुण्डे जाव^४ पव्वइत्तए^५ । अहणं^६ देवाणुप्पियाणं अ-
न्तिर पच्चाणुव्वइयं^७ सत्तसिक्खावइयं^८ दुवालसविहं
गिहिधम्मं^९ पडिवज्जिस्सामि । अहासुहं^{१०}, देवाणुप्पि-
या^{११}, मा पडिवन्थं करेह^{१२} ॥ १२ ॥

तए णं से आणन्दे गाहावई^{१३} समणस्स भगवओ
महावीरस्स अन्तिर तप्पढमयाए यूल्लगं^{१४} पाणाइवा-
यं^{१५} पच्चक्खाइ^{१६} । “जावज्जीवाए दुविहं तिविहेणं न
करेमि न कारवेमि मणसा वयसा कायसा” ॥ १३ ॥

तयाणन्तरं^{१७} च णं यूल्लगं^{१८} मूसावायं पच्चक्खाइ ।
“जावज्जीवाए दुविहं तिविहेणं न करेमि न कार-
वेमि मणसा वयसा कायसा” ॥ १४ ॥

* Supply the rest from the immediately preceding sentence.

१ A राईसर०; B E •कोहंबिय०, D •कोट्टुंबिय०; B •सिद्धि०,
C •मिहामेय, वरंसत्य०, D •मेट्टिय०; B •मिर्दयो । २ A B C मुण्डे,
D E om. मु० भ० । ३ D adds जाव पव्वत्तिता, E जाव पव्वइत्ता ।
४ B पव्वं गं, A C पव्वमं । ५ D पंचाणुव्वयं । ६ C E •सिक्खवयं ।
७ A गिहं । ८ E जहा० । ९ E om. १० A करेहि । ११ A
D E •र । १२ So A E acc, B चणं, C D चणयं । १३ C पा-
माइवायं । १४ D E •खलामि । १५ B D तदा० । १६ So A E;
BCD पणयं ।

तयाणन्तरं^१ च णं यूल्लगं^२ अदिखादाणं^३ पच्च-
क्खाइ^४ । “जावज्जीवाए^५ दुविहं तिविहेणं न करेमि^६
न कारवेमि^७ मणसा वयसा कायसा” ॥ १५ ॥

तयाणन्तरं^८ च णं सदारसन्तोसीए^९ परिमाणं
करेइ^{१०} । “नन्नत्थ एक्काए^{११} सिवनन्दाए^{१२} भारियाए,
अवसेसं सव्वं मेहुणविहिं^{१३} पच्चक्खामि^{१४}” ॥ १६ ॥

तयाणन्तरं^{१५} च णं इच्छाविहिपरिमाणं^{१६} करेमा-
णे^{१७}, हिरस्सुवस्सविहिपरिमाणं^{१८} करेइ । “नन्नत्थ च-
उहिं^{१९} हिरस्सकोडीहिं^{२०} निहाणपउत्ताहिं^{२१}, चउहिं^{२२}

* Supply मणसा वयसा कायसा here and in the following paragraphs

१ O D E तदा० । २ B D यूल्लयं । ३ O ०त्ता० । ४ O D E
०क्खामि । ५ C D E om. ६ B ०ति । ७ B O D E तदा० ।
८ B O ०संतोसिते, A D E ०संतोसिए, but see the same
word in § 48, as gen. sing. ; the comm. (q. v.) gives
the two Sanskrit equivalents सन्तोषिकः = सन्तोष. and
सन्तोषिः = सन्तुष्टिः, apparently pointing to two various
readings: सन्तोसियस्स and सन्तोसीए । ९ B ०मि । १० A
B एक्काए, C इक्काए, D E णस्सुल्लेक्काए । ११ C om., D E
सिवाणंदार । १२ A ०विहं, C मैयुण० । १३ A ०इ, B ०ति ।
१४ B तदा० । १५ A ०विहं, B C D E om. विहि ।
१६ A O करेइ । १७ A ०विधं, D ०विधि० । १८ A चत्तारि ।
१९ A om. हिरस्स । २० A निहाणे, A E ०पत्ताहिं । २१ A
adds कोडीहिं after it.

वद्धिपउत्ताहिं, चउहिं पवित्थरपउत्ताहिं, अवसेसं
सब्बं हिरणसुवणविहिं पच्चक्खामि ३ ॥ १७ ॥

तयाणन्तरं च णं चउप्पयविहिपरिमाणं करेइ,
“नन्नत्थ चउहिं वएहिं दसगोसाहस्सिएणं वएणं,
अवसेसं सब्बं चउप्पयविहिं पच्चक्खामि ३ ॥ १८ ॥

तयाणन्तरं च णं खेत्तवत्युविहिपरिमाणं करेइ।
“नन्नत्थ पच्चहिं हल्लसएहिं नियत्तणसइएणं हल्लेणं,
अवसेसं सब्बं खेत्तवत्युविहिं पच्चक्खामि ३ ॥ १९ ॥

तयाणन्तरं च णं सगडविहिपरिमाणं करेइ।
“नन्नत्थ पच्चहिं सगडसएहिं दिसायत्तिएहिं, पच्चहिं
सगडसएहिं संवाहणिएहिं, अवसेसं सब्बं सगड-
विहिं पच्चक्खामि ३ ॥ २० ॥

तयाणन्तरं च णं वाहणविहिपरिमाणं करेइ।
“नन्नत्थ चउहिं वाहणेहिं दिसायत्तिएहिं, चउहिं

१ E बुद्धि०; C D E om. पउत्ताहिं। २ D E insert माय
after पवित्थर, A E ०पत्ताहिं। ३ A C D ०विहिं। ४ A ०इ,
B ०ति। ५ B तदा०। ६ D ०प्पद०। ७ A ०हस्सीणं। ८ A
om. ९ A ०विहिं। १० A B C ०इ। ११ B C तदा०। १२ A
B लिख०; A ०विहिं, C D E om. विहिं। १३ A ०सएणं। १४
A D E ०वत्युं, om. विहिं। १५ A ०विहिं। १६ A दिसायत्ति०,
E a c ०जत्ति०। १७ D E सगडी०। १८ D E a c c ०संवह-
णिएहिं। १९ A om. २० A B ०विहिं। २१ A B read
चउहिं दिसायत्तिएहिं वाहणेहिं, चउहिं संवाहणिएहिं, C चउहिं
वाह० दिसा०, omitting the rest.

वाहणेहिं संवाहणिरहिं^१, अवसेसं सव्वं^२ वाहण-
विहिं^३ पच्चक्खामि^४ ३ ” ॥ २१ ॥

तयाणन्तरं^५ च णं उवभोगपरिभोगविहिं^६ पच्चक्खा-
एमाणे^७, उल्लणियाविहिपरिमाणं^८ करेइ । “नन्नत्थ
एगाए^९ गन्धकासाईए^{१०}, अवसेसं सव्वं उल्लणियाविहिं^{११}
पच्चक्खामि^{१२} ३ ” ॥ २२ ॥

तयाणन्तरं^{१३} च णं दन्तवणविहिपरिमाणं^{१४} करेइ ।
“नन्नत्थ एगेणं अल्ललद्धीमहुएणं^{१५}, अवसेसं^{१६} दन्तवण-
विहिं^{१७} पच्चक्खामि^{१८} ३ ” ॥ २३ ॥

तयाणन्तरं^{१९} च णं फलविहिपरिमाणं^{२०} करेइ ।
“नन्नत्थ^{२१} एगेणं खीरामलएणं^{२२}, अवसेसं^{२३} फलवि-
हिं^{२४} पच्चक्खामि^{२५} ३ ” ॥ २४ ॥

१ A संवह० । २ A om. ३ A वहणविहिं; B •विहिं । ४ A
•क्खाइ, B •फलाति । ५ A B give it in full मयसा वयसा
कायसा । ६ A •विहिं, D विधिं । ७ A B पच्चक्खयमाणा, D पच्च-
क्खामि तथा० णं माणे उल्ल०, E पच्चक्खामि तथाणन्तरं च णं माणे, उल्ल० ।
८ A B उल्लणिया, also a c c; A •विह०, B O D •विधि० ।
९ E एगेणं । १० A •कसाइए । ११ A B C D •क्खाइ । १२ B
तदा० । १३ A B दतण० । A •विहिं पच्चक्खाइ, B C D E •विहिं
पच्चक्खाइ । १४ A •लद्ध० । १५ C adds सव्वं । १६ A दंतवणविहिं,
D दंतण० । १७ A B C •क्खाइ । १८ A B •विह० । १९ C
adds णं । २० B D खीर०, a c u have खीर०, all Gaudīans
have खीर; A •मल्लेयं । २१ E adds सव्वं । २२ A C •विहिं ।

तयाणन्तरं च खं अब्जणविहिपरिमाणं^१ करेइ।
 “नन्नत्थ सयपागसहस्सपागेहिं^२ तेत्तेहिं^३, अवसेसं
 अब्जणविहिं^४ पच्चक्खामि^५ इ” ॥ २५ ॥

तयाणन्तरं च खं उब्बट्टणविहिपरिमाणं^१ करेइ।
 “नन्नत्थ एगेणं सुरद्धिणा^२ गन्धट्टणं^३, अवसेसं उब्ब-
 ट्टणविहिं^४ पच्चक्खामि^५ इ” ॥ २६ ॥

तयाणन्तरं च खं मज्जणविहिपरिमाणं^१ करेइ।
 “नन्नत्थ अट्ठहिं उट्ठिणं^२ उदगस्स घट्टणं^३, अवसेसं
 मज्जणविहिं^४ पच्चक्खामि^५ इ” ॥ २७ ॥

तयाणन्तरं^१ च खं वत्थविहिपरिमाणं करेइ।
 “नन्नत्थ एगेणं^२ खोमजुयलेणं^३, अवसेसं वत्थविहिं^४
 पच्चक्खामि^५ इ” ॥ २८ ॥

तयाणन्तरं^१ च खं विस्सेवणविहिपरिमाणं^२ करेइ।

१ A C E चमि० ; A •विहिं। २ Bom., A O तिस्सेहिं।
 ३ A B C •क्खामि। ४ A D E उवट्ठणं, C उब्बट्टणं ; A
 •विहिं। ५ C D E सुरभिणा। ६ So A B a; but C o o
 गंधवट्टणं, E गंधवट्टिणं, D गंधट्टणं; all Gaudians have
 घटा or घट्टा or घटो flour, meal, especially of wheat.
 ७ A •विहिं। ८ A उट्ठेहिं। ९ A B C घट्टेहिं, but D E a c
 c घट्टेहिं, all Gaudians have घट्टा or घट्टो, not घट्ट। १० A
 B •विहिं। ११ A B •क्खामि, C •क्खामि। १२ B तदा०। १३
 A B एकेणं, C नद्यलेणेणं। १४ D E खोमजुयलेणं। १५ A
 •विहिं। १६ A •विहिं परि०, B E •विहिं परि०।

“नन्नत्य अगरुकुङ्कुमचन्दणमादिएहिं^१, अवसेसं विले-
वणविहिं पच्चक्खामि^२ ३” ॥ २९ ॥

तयाणन्तरं^३ च णं पुप्फविहिपरिमाणं^४ करेइ ।
“नन्नत्य एगेणं सुद्धपउमेणं मालइकुसुमदामेणं^५ वा,
अवसेसं पुप्फविहिं^६ पच्चक्खामि^७ ३” ॥ ३० ॥

तयाणन्तरं^८ च णं आभरणविहिपरिमाणं^९ करेइ ।
“नन्नत्य मट्ठकणेज्जएहिं^{१०} नाममुद्दए^{११} य, अवसेसं
आभरणविहिं^{१२} पच्चक्खामि^{१३} ३” ॥ ३१ ॥

तयाणन्तरं^{१४} च णं धूवणविहिपरिमाणं^{१५} करेइ ।
“नन्नत्य अगरुतुरुक्कधूवमादिएहिं^{१६}, अवसेसं धूवण-
विहिं^{१७} पच्चक्खामि^{१८} ३” ॥ ३२ ॥

तयाणन्तरं^{१९} च णं भोयणविहिपरिमाणं^{२०} करे-
माणे^{२१}, पेज्जविहिपरिमाणं^{२२} करेइ । “नन्नत्य एगाए^{२३}

१ A अगदचंदणकुङ्कुम०, a c n अगुम० । A C E ०माद्रएहिं;
यादि is always used as n tatsama in the Gaudians ।
२ A B ०क्खालि, C ०क्खाइ । ३ B D तदा० । ४ A ०विहं परि०,
B ०विहिं परि० । ५ A मालइं०, C मालइं०, D E मालति० ।
D E ०दामणेण । ६ A B C ०विहं, D ०विधिं । ७ B तदा० ।
८ A C ०विहं०, D ०विधि० । ९ D E मट्ठक०, a c c मट्ठक्रे० ।
१० So A B C a c c, D E ०मुद्दएहिं । ११ A ०विहं, D ०विधिं ।
१२ A B C ०क्खालि । १३ A ०विहं, D ०विधि० । १४ C E मा-
द्रएहिं । १५ A ०विहं । १६ A B ०विहं०; D E ०माणे । १७ A
करेइ माणे, C करेइ । १८ So also a c n; but A B D ०पिज्ज०,
C om. ; A ०विहं परि० । १९ C एगेहिं ।

कट्टपेज्जाए^१, अवसेसं पेज्जविहिं^२ पच्चक्खामि^३ ३”
॥ ३३ ॥

तथाएण्तरं^४ च एणं भक्खविहिपरिमाणं^५ करेइ ।
“नन्नत्थ एगेहिं घयपुणेहिं^६ खण्डखज्जएहिं वा^७, अव-
सेसं भक्खविहिं^८ पच्चक्खामि^९ ३” ॥ ३४ ॥

तथाएण्तरं^{१०} च एणं ओदणविहिपरिमाणं^{११} करेइ ।
“नन्नत्थ कल्लमसाखिओदणेणं^{१२}, अवसेसं ओदणवि-
हिं^{१३} पच्चक्खामि^{१४} ३” ॥ ३५ ॥

तथाएण्तरं^{१५} च एणं सूवविहिपरिमाणं^{१६} करेइ ।
“नन्नत्थ कल्लायसूवेणं^{१७} वा मुग्गमाससूवेणं^{१८} वा,
अवसेसं सूवविहिं^{१९} पच्चक्खामि^{२०} ३” ॥ ३६ ॥

तथाएण्तरं^{२१} च एणं घयविहिपरिमाणं करेइ । “न-
न्नत्थ सारइएणं^{२२} गोघयमण्डेणं, अवसेसं घयविहिं
पच्चक्खामि^{२३} ३” ॥ ३७ ॥

१ A B •पिज्जाते । २ A पिज्जिविहिं, B पिज्जिविहिं । ३ A B D •यत्ताइ । ४ B D तदा• । ५ So A B C a c c, but D E भक्खण• । ६ D E •पुणेहिं । ७ A वा । ८ E भक्खणविहिं । ९ A B C •यत्ताइ । १० C E and a c c चोयण• । ११ c c कल्लिमण्णाल• । १२ A उदणविहिं, D •विधिं । १३ A B C सूए• ; D •विधि• । १४ A कल्लय• । १५ A C •सूएणं । १६ A B C D •यत्ताइ । १७ C सारइएण, D E सारएणं । १८ A B •यत्ताति ।

तयाणन्तरं^१ च णं सागविहिपरिमाणं^२ करेद् । “न-
न्नत्य वत्युसाण^३ वा सुत्थियसाण^४ वा मण्डुकियसा-
ण^५ वा, अवसेसं सागविहिं^६ पञ्चक्खामि^७ ३” ॥ ३८ ॥

तयाणन्तरं^८ च णं माहुरयविहिपरिमाणं^९ करेद् ।
“नन्नत्य एगेणं पालङ्गामाहुरणं^{१०}, अवसेसं माहुरय-
विहिं^{११} पञ्चक्खामि^{१२} ३” ॥ ३९ ॥

तयाणन्तरं^{१३} च णं जेमणविहिपरिमाणं^{१४} करेद् ।
“नन्नत्य सेहंवदालियंवेहिं^{१५}, अवसेसं जेमणविहिं^{१६}
पञ्चक्खामि^{१७} ३” ॥ ४० ॥

तयाणन्तरं^{१८} च णं पाणियविहिपरिमाणं^{१९} करेद् ।
“नन्नत्य एगेणं अन्तन्निक्खोदणं^{२०}, अवसेसं पाणिय-
विहिं^{२१} पञ्चक्खामि^{२२} ३” ॥ ४१ ॥

१ B D तदा० । २ D •विधि० । ३ So D E; A has वचु०,
B भचु०, C चुचु०, A चुचु०, C भुचु०, C चुचु०, paraph. वत्युषो, Hindi
वत्युषा or वायु; c e add तुम्बसाय त्ति (see comm.). ४ C सुव-
त्थिय०, D E सेतत्थिय०, paraph. अगचीयो । ५ A •विहिं । ६ A
B D •क्खामि । ७ A B D तदा० । ८ A B C मायु०; B •विहिं ।
९ A पालङ्गा, B C पाळङ्गा; see footnote to the translation;
A B •मधुरतेणं । १० B •विहिं, D •विधिं । ११ A जमण०;
A B •विहिं परि० । १२ So also comm, D E •यवेहिं । १३
A B जमण०; D •विधिं । १४ B •विधि० । १५ C अंतिलि० ।
१६ D •विधिं ।

तयाणन्तरं^१ च णं मुहवासविहिपरिमाणं करेइ ।
 “नन्तत्थ पच्चसोगन्धिरणं^२ तम्बोल्लेणं, अवसेसं मुह-
 वासविहिं^३ पच्चक्खामि” इ” ॥ ४२ ॥

तयाणन्तरं^१ च णं चउव्विहिं^४ अणद्धा दण्डं^५ पच्च-
 क्खाइ । तं जहा । अवन्झाणायरियं^६, पमायाय-
 रियं^७, हिंसप्पयाणं^८, पावकम्मोवएसे^९ ॥ ४३ ॥

इह खलु^{१०} “आणन्दा” इ” समणे भगवं महावीरे-
 आणन्दं^{११} समणोवासगं एवं वयासी । “एवं खलु, आ-
 णन्दा, समणोवासणं अभिगयजीवाजीवेणं^{१२} जाव”^{१३}
 अणइक्कमणिजेणं^{१४} समत्तस्स^{१५} पच्च अइयारा पेयात्ता
 जाणियव्वा, नं समायरियव्वा । तं जहा^{१६} । सङ्गा,

१ A B D तदा० । २ C सोगंधणं । ३ B मुहवासविधिं ।
 ४ A B D यथाति । ५ A चउविहिं, E चउविहं, C वयविहिं ।
 ६ So A B C a c c, D E अणत्थ० । ७ C अवज्झाया० । ८ D
 पमादा० । ९ D व्यदासं । १० A B वदेसं, C वएसं । ११ A
 B C om. इह खलु । १२ A हि, B C D दे, a c c d । १३ B
 C आत्तदमम० । १४ A जीवे, om. णं । १५ D E om. जाव,
 giving the whole formula उवणद्धपुमुपावेणं आगवसंववरति-
 णरहिदिवाअदिमरगबंधमुत्तकुससेतं अमहिज्ज[sic]देवासुरनागसुवर्ग-
 लनाएतसहिंनरहिंपटिगगसलणंधव्वमणोरगगइयहिं देवगणेहिं निगं-
 दाद्यो पावददाद्यो, see Ov. ५121. १६ A B अणतिक्कमणिज्जेणं,
 C अणतिक्कमणिज्जेणं, D E अणतिक्कमणिज्जेणं । १७ A समत्तस्स ।
 १८ A B om.

विइगिच्छा^१, परपासण्डपसंसा^२, परपासण्ड-
॥ ४४ ॥

याणन्तरं^३ च णं थूलगस्स^४ पाणाइवायवेरमणस्स^५
णोवासणं पच्च अइयारा^६ पेयाला^७ जाणियव्वा,
समायरियव्वा । तं जहा^८ । वन्धे^९, वहे, छविच्छेए,
इभारे, भत्तपाणवेच्छेए । १ ॥ ४५ ॥

तयाणन्तरं^{१०} च णं^{११} थूलगस्स^{१२} मुसावायवेरमण-
स्स^{१३} पच्च अइयारा^{१४} जाणियव्वा, न समायरियव्वा ।
तं जहा^{१५} । सहसाभक्खाणे^{१६}, रहसाभक्खाणे^{१७}, स-
दारमन्तभेए, भोसोवएसे^{१८}, कूडलेहकरणे^{१९} । २ ॥
४६ ॥

१ B विगंहा, C वितिगंहा । २ A ०णासंढी० । ३ A B C D E
तदा० । ४ A थूलवस्स, B थूलस्स, C D E थूलयस्स । ५ B पाया-
दि० । ६ A इतियारा, B C तियारा om थ, D थतिचारा । ७ A
पियाला । ८ B om ९ So also a c e, but A वधे वहे, D वधे वंघे
छविच्छेदे, E वहवधच्छविच्छेए; see however the commentary
on the passage १० A B D तदा० । ११ After खं D and
E insert थूलगमुसावायवेरमणस्स यच्चविहे पस्सते । त जहा । कखा-
निय, गोवाणिय, भोमानिय, नासावहारे, कूडसवखे (C कूडसरे कण्णे)
सधिकरणे । the comm gives this passage as a 'variant'.
१२ A B C D E थूलग, om स्स । १३ D E om ०वेरमण० ।
१४ A D c सहसा०, a c सहसा चम्पयणं । १५ A रहसा०, D
रहस०, a c रहसा चम्पयणं । १६ D E add य ।

तथाणन्तरं^१ च खं धूलगस्त^२ अदिणादाणवेर-
मणस्त^३ पञ्च अइयारा^४ जाणियव्वा, न समायरिय-
व्वा । तं जहा^५ । तेणाहडे, तकरण्यओगे^६, विरुद्ध-
रज्जाइक्कमे^७, कुडतुल्लकुडमाणे^८, तप्पडिरुवगववहारे^९
। ३ ॥ ४७ ॥

तथाणन्तरं^१ च खं सदारसन्तोसीए^२ पञ्च अइ-
यारा^४ जाणियव्वा, न समायरियव्वा । तं जहा^५ ।
इत्तरियपरिग्गहियागमणे^{१०}, अपरिग्गहियागमणे, अ-
णक्ककीडा^{११}, परविवाहकरणे^{१२}, कामभोगा तिब्बा-
भिलासे^{१३} । ४ ॥ ४८ ॥

तथाणन्तरं^१ च खं इच्छापरिमाणस्त समणोवास-
रणं पञ्च अइयारा^२ जाणियव्वा, न समायरियव्वा ।

१ A B D तदा० । २ A B C D E धूलग, om. स्त । ३ D
अदिमा०; C D E om. ०वेरमण० । ४ A B इयारा, D अतिचारा ।
५ B om. ६ A B C a c c ० पओगे । ७ B ०क्कमणे । ८ So E
०; A B C D a c ० तुल० । ९ A ०ख्यववहारे, B ०विहारे ।
१० D E ०संतोसिए, a c c ० संतोसिय ति, perhaps pointing to
a reading ०सन्तोसिएस्स, see footnote to § 16. ११ B C D
E om. १२ A इत्तरिय० । १३ C a c c ० अनंग० । १४ A C
D E a c ० वीवाह० । १५ So A B (abl. for loc.), C ०भोय
ति०, D E ०भोयस्स ति०, a c c ० भोगति० । १६ A B C D तदा० ।
१७ A B C इयारा, D अतिचारा ।

तं जहा^१ । खेत्तवत्पुपमाणाइक्कमे^२, हिरणसुवणपमा-
णाइक्कमे^३, दुपयचउप्पयपमाणाइक्कमे^४, धणधन्नपमा-
णाइक्कमे^५, कुवियपमाणाइक्कमे^६ । ५ ॥ ४६ ॥

तयाणन्तरं^१ च णं दिसिवयस्स^२ पञ्च अइयारा^३
जाणियव्वा, न समायरियव्वा । तं जहा^४ । उड्ढदिसि-
पमाणाइक्कमे^५, अहेदिसिपमाणाइक्कमे^६, तिरियदि-
सिपमाणाइक्कमे^७, खेत्तवुड्ढी^८, सइअन्तरद्वा^९ । ६ ॥
५० ॥

तयाणन्तरं^१ च णं उवभोगपरिभोगे दुविहे पणत्ते ।
तं जहा^२ । भोयणओ य^३ कम्मओ य । तत्थ^४ णं भोय-
णओ समणेवासणं पञ्च अइयारा^५ जाणियव्वा, न

१ B C D E om. २ The above is the order of the
five offences in A and B ; it agrees on the whole with
§§ 17-19 ; but C a c e place No. 4 धण° before No. 3
दुपय°, and D E place No 4 धण° before No. 1 खेत्त° ।
A B C खित्त°, e परि° । ३ D E परिमाण° । ४ E °कम्मे, so
also A in all five cases. ५ A कुल्लइपमाण° ; E परिमाण° ।
६ A B D तदा° । ७ C D E दिसिविदिसि पंच°, A °वयपंच° ।
८ D चतिचारा । ९ A उड्ढदिसि°, C D उड्ढदिसि° ; E परि-
माण° ; B E °इक्कमे, A throughout °इक्कमे । १० E परि-
माण° । ११ A B C D E खेत्तवुड्ढि° ; before it D inserts चउ-
दिसिपमाणाइक्कमे, E चउदिसिपरिमाणाइक्कमे, treating खेत्तवुड्ढि-
सइअन्तरद्वा as a compound word. १२ D E °चंरइडा । १३
A B C D E om. १४ C D E om. य । १५ A B C om.
तत्थं यं । १६ A B C इयारा om. च, D चतिचारा ।

समायरियव्वा । तं जहा^१ । सचित्ताहारे^२, सचित्त-
पडिवद्वाहारे^३, अण्पडलिओसहिभक्खणया^४, दुण्पड-
लिओसहिभक्खणया^५, तुच्छोसहिभक्खणया । कम्मओ
णं समणोवासणं पणरस कम्मादाणाइं जाणियव्वाइं,
न समायरियव्वाइं । तं जहा^१ । इङ्गालकम्मे, वणकम्मे,
साडीकम्मे^६, भाडीकम्मे^७, फोडीकम्मे, दन्तवाणिज्जे, ल-
क्खावाणिज्जे^८, रसवाणिज्जे, विसवाणिज्जे, केसवाणिज्जे,
जन्तपीलणकम्मे, निल्लम्भणकम्मे, दवग्गिदावणया^९, स-
रदहतलावसोसणया^{१०}, असईजणपोसणया । ७ ॥ ५१ ॥

१ A B C D om. २ A E and c o सचित्त० । ३ C अण्-
योणियो चोसहि०, D E अण्पयोणियोसहि०, c अण्पयोसहि०, ॥
अण्पकोसहि०; the last form appears to be a conjectural
emendation from Skr. अण्पकोषधि०; the real Skr. equi-
valent is probably अण्पज्वलितौषधि०, Pr. अण्पजलियोसहि०,
whence अण्पडलियोसहि०; cf. Hemachandra's Grammar,
IV, 90, where पडलइ (Skr. प्रज्वलति) is given as an
equivalent of पयइ (Skr. पचति); cf. Marāṭhī पोळणें to be
burnt, Hindi बजना । ४ D E दुण्पोलि०, c दुण्पयोलि०, ॥ दुण्-
कोसहि० (=दुण्पकौषधि० for दुण्पज्वलितौषधि०) । ५ A B C D
E om. ६ D E साडियकम्मे । ७ D E भाडियकम्मे । ८ A B
C D E लक्खवा०; the above is the order in a c e; C D E
place केस०, रस०, लक्ख०, विस०; A B place रस०, केस०, विस०,
लक्ख० । ९ c दवणिदाम् । १० D ०तडाय०, and c ०तडाम्
in सरदहतडामणोपणया, which appears to be a mere in-
correct quotation of the Skr. equivalent सरोदहतडाम-
परिपोषणता as given by a and o (see comm.) ।

तयाणन्तरं^१ च खं^२ अण्ढा दण्डवेरमणस्स समणो-
वासणं^३ पञ्च अइयारा जाणियव्वा, न समाय-
रियव्वा। तं जहा^४। कन्दप्पे, कुकुण^५, मोहरिय, सञ्जु-
त्ताहिगरणे^६, उवभोगपरिसोगाइरित्ते^७। ८॥ ५२ ॥

तयाणन्तरं^८ च खं सामाइयस्स समणोवासणं^९
पञ्च अइयारा जाणियव्वा, न समायरियव्वा। तं
जहा। मणदुप्पडिहाणे^{१०}, वयदुप्पडिहाणे^{११}, कायदुप्प-
डिहाणे^{१२}, सामाइयस्स सइअकरणया^{१३}, सामाइयस्स
अणवड्डियस्स करणया। ९॥ ५३ ॥

तयाणन्तरं^{१४} च खं देसावगासियस्स^{१५} समणोवास-
णं पञ्च अइयारा जाणियव्वा, न समायरियव्वा।

१ A B D तथा०। २ After खं D E insert अण्ढादण्डे चउ-
विहे पणुत्ते। तं। अण्ढाणायरिय, पमायायरिय, हिमपयाणे, पाव-
कम्भोवएसे। तस्स खं। All three commentaries omit the
passage. ३ C om, D E वासगस्स। ४ A D अतिचारा।
५ A B C D E om.; E inserts गहाणवट्टणवग्गुमविलेवणे, मह-
वरसगंधे, वत्थासल्लयामरखे, पडिक्कमगे, देवसिय (Skr. देवसिकं) सव्वं।
६ C E a कुकुणइय, D c c कुकुणइय (Skr. कुकुण, कौकुच)। ७ So
a c c; but A B C D E अहिकरणे। ८ A B C D E a c c
गातिमिन्ति। ९ A B C D तथा०। १० DE place this after
पञ्च अइयारा। ११ B C a c c पण्डिहाणे। १२ A B a व-
दुप्प०; B C a c c पण्डिहाणे। १३ C a c c पण्डिहाणे। १४ A
सविय०। १५ C दिसा०।

तं जहा^१। आणवण्यप्यओगे^२, पेसवण्यप्यओगे^३, सदाणु-
वाए^४, रूवाणुवाए^५, बहिया योग्गलपक्खेवे^६। १०॥५४॥

तयाणन्तरं^७ च णं पोसहेववासस्स समणोवासएणं
पच्च अइयारा जाणियव्वा, न समायरियव्वा। तं
जहा^८। अप्पडिलेहियदुप्पडिलेहियसिज्जासंथारे, अ-
प्पमज्जियदुप्पमज्जियसिज्जासंथारे, अप्पडिलेहियदुप्प-
डिलेहियउच्चारपासवणभूमी, अप्पमज्जियदुप्पमज्जि-
यउच्चारपासवणभूमी पोसहेववासस्स सम्मं अणणु-
पालणया। ११॥५५॥

तयाणन्तरं^९ च णं अहासंविभागस्स समणोवास-
एणं^{१०} पच्च अइयारा^{११} जाणियव्वा, न समायरियव्वा।
तं जहा^{१२}। सच्चित्तनिकखेवणया^{१३}, सच्चित्तपेहणया^{१४},
कालाङ्कमे^{१५}, परववदेसे^{१६}, मच्छरिया^{१७}। १२॥५६॥

तयाणन्तरं^{१८} च णं अपच्छिममारणन्तियसंलेहणा-
ञ्जूसणाराहणाय^{१९} पच्च अइयारा^{२०} जाणियव्वा, न

१ A B C om. २ A B ०पचोय, D B ०पचोमे। ३ C D E
a c c ०पचोमे or ०पचोमे। ४ D ०वातिह। ५ A ०परिलेवे।
६ A B तदा०। ७ A B C D om. ८ A B D तदा०। ९ C D
E om. १० A B तियारा, D चतिचारा। ११ B D om. १२
C E a c c सच्चित्त०। १३ A B ०कमे, C ०कमेयमे, D ०कम्मदामे,
E ०कम्मदामे। १४ A परउववेसे, B परउववेसे, E परवदेसे, a c c
only Shr. परवपदेसे। १५ D E मच्छरया। १६ C ०भूसिज्जा०।

समायरियव्वा। तं जहा^१। इहलोगासंसप्यओगे^२,
परलोगासंसप्यओगे, जीवियासंसप्यओगे, मरणासंस-
प्यओगे, कामयोगासंसप्यओगे। १३ ॥ ५७ ॥

तर णं से आणन्दे गाहावड्ढं^३ समणस्स भगवओ
महावीरस्स^४ अन्ति ए पञ्चाणुब्बइयं सत्तसिक्खावइयं
दुवालसविहं सावयधम्मं^५ पडिवज्जइ, २त्ता समणं भ-
गवं महावीरं वन्दइ नमंसइ, २त्ता एवं वयासी^६। “नो
खलु मे^७, भन्ते, कप्पइ अज्जप्पभिद्दं^८ अन्नउत्थिए^९ वा
अन्नउत्थियद्देवयाणि वा अन्नउत्थियपरिग्गहियाणि
वा^{१०} वन्दित्तए वा^{११} नमंसित्तए वा^{१२}, पुब्बिं अणा-
लत्तेणं^{१३} आलवित्तए वा संलवित्तए वा, तेसिं अ-
सणं^{१४} वा पाणं वा खाइमं वा साइमं वा दाउं वा
अणुप्पदाउं^{१५} वा, नन्नत्थ रायाभिओगेणं^{१६} गणाभि-
ओगेणं वलाभिओगेणं देवयाभिओगेणं गुरुनिग्गहेणं

१ A B D om. २ A B •प्यओगे। ३ D •वति, E •वइ।
४ D E om. ५ C D E सावम•। ६ A B वदासी। ७ A D
E om. ८ A B C D E •भिद्दं, a c c •मिति। ९ So a c c
(see Ov. § 99); A B •उत्थिय, C D E •उत्थिया। १० A B
D interpolate चेइयाइ, C E परिहंतचेइयाइ। ११ A या।
१२ C अणालत्तेणं। १३ C असियं; A B D E omit the rest,
only adding the numeral ३। १४ B •ताउं, D E •दाउं।
१५ A •ओएयं।

वित्तिकन्तारेणं^१ । कण्ड मे समणे निग्गन्थे फासुएणं^२
 एसणिज्जेणं असणपाणखाइमसाइमेणं वत्थकम्बलपडि-
 ग्गहपायपुञ्छेणं^३ पीढफलगसिज्जासंथारएणं^४ ओ-
 सहथेसज्जेण य पडिल्लारेमाणस्स विहरित्तए^५” । त्ति
 कट्ठु इमं एयारूवं अभिग्गहं अभिगिह्णइ, २त्ता प-
 सिणाइं पुच्छइ, २त्ता अट्ठाइं^६ आदियइ, २त्ता^७ समणं
 भगवं महावीरं तिकखुत्तो वन्दइ, २त्ता समणस्स
 भगवओ महावीरस्स अन्तियाओ द्दइपलासाओ चे-
 द्दयाओ पडिणिक्खमइ^८, २त्ता जेणेव वाणियगामे
 नयरे^९, जेणेव सए गिहे^{१०}, तेणेव उवागच्छइ, २त्ता
 सिवनन्दं भारियं एवं वयासी । “एवं खलु, देवाणुप्पि-
 ए^{११}, मए^{१२} समणस्स भगवओ महावीरस्स अन्तिए^{१३}
 धम्मे निसन्ते, से वि य^{१४} धम्मे मे इच्छिए पडिच्छिए
 अभिरुद्धं, तं गच्छ^{१५} णं तुमं, देवाणुप्पिए, समणं

१ A वित्ति०, B ०कन्तारेणं । २ A C फासुएस्तज्जिज्जेणं । ३ C
 D E place कंबल after पडिग्गह; A B ०पाद० । ४ B C D E
 ०सेज्जा०; B ०संथारेणं । ५ A D E विहरित्तए । ६ A अट्ठाइमा-
 दियति, C ०इमादियइ । ७ D E om. ८ B C पडिनि०, A B,
 C D E ०लम० । ९ A B D नयरे । १० B C जेहे । ११ A C
 ०प्पिया । १२ B D E om. १३ D E अन्तियं धम्मं पित्तं ।
 १४ D E ए मे धम्मे । १५ B C गच्छइ ।
 only ०.

भगवं महावीरं वन्दाहि जाव* पज्जुवासाहि^१, सम-
णस्स भगवओ महावीरस्स अन्तिए^२ पञ्चाणुव्वइयं
सत्तसिक्खावइयं दुवालसविहं^३ गिहिधम्मं पडिव-
ज्जाहि” ॥ ५८ ॥

तए णं सा सिवनन्दा भारिया आणन्देणं समणो-
वासरणं एवं वुत्ता^४ समाणा^५ हट्ठतुट्ठा कोडुम्बिय-
पुरिसे^६ सद्दावेइ, रत्ता एवं वयासी^७ । “खिप्पामेव
लहुकरण^८” जावा^९ पज्जुवासइ^{१०} ॥ ५९ ॥

तए^{११} णं समणे भगवं महावीरे सिवनन्दाए^{१२} तीसे
य महइ जाव^{१३} धम्मं^{१४} कहेइ ॥ ६० ॥

तए णं सा सिवनन्दा समणस्स भगवओ महा-
वीरस्स अन्तिए^{१५} धम्मं सोच्चा^{१६} निसम्म^{१७} हट्ठ जाव^{१८}
गिहिधम्मं पडिवज्जइ, रत्ता तमेव धम्मं जाणप्पवरं^{१९}

* See footnote || on p. १.

† See footnote * on p. ७.

† See footnote * on p. ७.

† See footnote * on p. ७.

१ B पज्जुवासाहि । २ DE । ३ A ० विहिं । ४ B खणु
वत्ता समाणा । ५ C adds जाव after it. ६ D कोडुम्बि० । ७ B
वयासी । ८ ACDE ० करणं । ९ II पज्जुवासइ । १० B C
D तथो समणे । ११ DE add भारियाण । १२ A B C D
E om. १३ A धम्मकहेति, C धम्मकहाए, D E धम्मकहा । १४
C D E अतिव । १५ E सणा । १६ B C D E om. १७ D E
० पवरं ।

दुरुहद्^१, २त्ता जामेव दिसं^२ पाउब्धूया, तामेव
दिसं^३ पडिगया ॥ ६१ ॥

“भन्ते” त्ति^४ भगवं गोयमे समणं भगवं महावीरं
वन्दइ नमंसइ^५, २त्ता एवं वयासी^६ । “पह्ण^७ णं, भन्ते,
आणन्दे^८ समणोवासए देवाणुप्पियाणं अन्तिए मुण्डे
जाव^९ पव्वइत्तए^{१०} ?” ।

“नो तिण्णहे^{११} समहे, गोयमा । आणन्दे^{१२} णं^{१३} समणो-
वासए^{१४} वह्णइ^{१५} वासाइं समणोवासगपरियाणं^{१६} पा-
उणिहिइ^{१७}, २त्ता जावां सोहम्मे कप्पे अरुणे^{१८} वि-
माणे देवत्ताए उववज्जिहिइ । तत्थ णं अत्थेगइयाणं
देवाणं चत्तारि पलिआवमाइं ठिई^{१९} पणत्ता । तत्थ
णं आणन्दस्स वि^{२०} समणोवासगस्स^{२१} चत्तारि पलि-
आवमाइं ठिई^{२२} पणत्ता” ॥ ६२ ॥

• Supply the rest from § 12 on p. 6.

† Supply the rest from § 69 below.

१ CD दुरुहद् । २ CDE दिनिं । ३ A ते, B ति । ४ A
BDE om. ५ B वदासी । ६ A पयू; DE om. पह्णं । ७
A पवतिस्से, C पवत्तए, E पवत्तए । ८ A F वेण्डे, CE इण्डे ।
९ D L insert तए णं before आणन्दे । १० A om. ११ DE
add णं after समणो० । १२ DE वह्णं । १३ CE ०पायं ।
१४ D पाउणोहि, E पाउणी । १५ A B E F G H (CD ?)
यदयमे. but see § 69 and 277 and note 315 । १६ A
दितो, B दिति, L टिह । १७ DE णं । १८ DE om.

‘ तए खं समणे भगवं महावीरं अन्नया कयाइ^१
बहिया जाव^२ विहरइ^३ ॥ ६३ ॥

‘ तए खं से आणन्दे समणोवासए जाए अभिगय-
जीवाजीवे जाव^४ पडिलाभेमाणे विहरइ^५ ॥ ६४ ॥

‘ तए खं सा सिवनन्दा भारिया समणोवासिया
जाया जाव^६ पडिलाभेमाणी विहरइ^७ ॥ ६५ ॥

‘ तए खं तस्स आणन्दस्स समणोवासगस्स^८ उच्चावए-
हिं^९ सीलव्वयगुणवेरमणपच्चक्खणपोसहोववातेहिं^{१०}
अप्पाणं भावेमाणस्स चोहसं संवच्छराइं वइक्कताइं^{११} ।
पण्णरत्तमस्स संवच्छरस्स अन्तरा^{१२} वट्टमाणस्स अन्नया^{१३}
कयाइ^{१४} पुव्वरत्तावरत्तकालसमयंसि^{१५} धम्मजागरियं
जागरमाणस्स इमेयारूवे अज्झत्थिए^{१६} चिन्तिए मणो-
‘ गए सक्कप्पे समुप्पज्जित्था^{१७} । “एवं खलु अहं^{१८} वाणिय-

* Supply the rest from § 68, see also Bhag p 106

† Compare §§ 44 and 58. See the rest in Or § 124, also Bhag, p 189

‡ See above footnote †

(१ C D कयाइं । २ A विहरंति । ३ A B *सयस । ४ A
उच्चावएहिं । ५ A B * पच्चक्खणं योम* । ६ C चउदस । ७ B
विहक्कताइं, D E वीहक्कताइं । ८ A B चंतरे । ९ A B D चत्तुदा ।
१० A B D कयाइ, B C E कयाइं । ११ D E abbreviate thus
पुव्वरत्ता* । १२ A B D E insert ० after अज्झत्थिए and
omit चिं, मणो, यइ* । १३ D समुप्पे । १४ D अहं ।

गामे^१ नयरे^२ वङ्गणं राईसर^३ जाव^४ सयस्स वि य^५ शं^६
 दु^७ कुटुम्बस्स^८ जावा^९ आधारे । तं एरणं^{१०} वक्खेवेयं^{११} अहं
 दि नो संचारमि समणस्स भगवओ महावीरस्स अन्तियं^{१२}
 धम्मपणत्तिं उवसम्पज्जित्ताणं विहरित्तणं^{१३} । तं सेयं
 व^{१४} खणु ममं^{१५} क्खं जाव^{१६} जलन्ते विडलं^{१७} असणं^{१८} ४२,
 ५ जपा पूरणं^{१९}, जाव^{२०} जेडुपुत्तं^{२१} कुटुम्बे^{२२} ठवेत्ता^{२३},
 ६ ते मित्त जाव^{२४} जेडुपुत्तं च आमुच्छित्ता, कोल्लारं^{२५}
 सन्निवेसे^{२६} नायकुल्लसि पोसहसालं पडिलेहिता,
 समणस्स भगवओ अन्तियं^{२७} धम्मपणत्तिं उवसम्पज्जि-

* See footnote § on p. २.

† See the rest in § 5, pp. १, २.

‡ See the rest in Nāy. § 31, Dhag. pp. 202, 203, Kap. § 59.

§ Supply the rest from § 59; cf. Or. § 87, Kap. § 101, Nāy. § 56, Dhag. p. 203.

|| See Dhag. p. 210.

¶ See the rest in the comm.; also in Kap. § 101, Nāy. § 111; also footnote १ on p. १८.

*** Supply the rest from § 8, p. १.

१ C हादिह. D. गामे । २ D नयरे । ३ ABDE रंतण ।
 ४ A B om. ५ E om. ६ D कुटं. E कुटुं. ७ ABCD
 E रतेयं. ८ E वङ्गणं. ९ ADE वङ्गणं । १० ABD विह-
 रित्तणं । ११ C क्खं । १२ ABCDE दिपुत्तं । १३ AB. जे ।
 १४ A जे. B जे । १५ E कुटुं । १६ B हादिह. C हादिह,
 १७ E उरित्त । १८ ABCDE om. १९ B कोल्लारं ।
 २० A B हादिह । २१ CDE वङ्गणं ।

तायं विहरित्तए” । एवं सम्पेहेइ^१, २त्ता कल्लं विउलं
 तहेव^२ जिमियमुत्तुरागए तं^३ मित्त जाव^४† विउ-
 लेणं पुप्फ पु^५‡ सक्कारेइ सम्भाणेइ, २त्ता तस्सेव मित्त
 जाव^४† पुरओ जेइयुत्तं सदावेइ, २त्ता एवं वयासी ।
 “एवं खलु, पुत्ता, अहं वाणियगामे बह्णं राईसर^६,
 जहा चिन्तियं, जावः विहरित्तए । तं सेयं खलु
 मम इदाणिं तुमं सयस्स^७ कुडुम्बस्स आलम्बणं ४॥
 ठवेत्ता^८ जावः विहरित्तए” ॥ ६६ ॥

* Supply as above; see footnote ¶ on the preceding page.

† Supply the rest from § 8, p 54.

‡ Supply पत्तमन्मज्जालङ्कारणं from Or § 108, see also comm.

§ Supply the rest from the preceding sentence

॥ Supply पमायं, आहारे, चक्खु from § 5, p 8

१ B सम्पेहि, C सम्पेहिइ । २ So D E G H; but in addition to तहेव, A B C F insert असयं [F पायं खाइमं साइमं] उवक्खदावेइ २ [C only ता मित्तनाइ० आमंतिता] तथो पप्फा यहाए [F यहाया कयवज्जिकम्मा] जावः अय्यमहग्धाभरणालकियसदीरे [F ०रा] भोयममंडवंति सुहासनवरमए तेणं [B तियं] मित्तनाइ नियमसयणसंबंधियरियेण [A B F तं] सज्जितं विउलं असयं [C F only पायं खाइमं साइमं] आसायमाणे विसायमाणे [A F वी०] विहरइ जिमियमुत्तुरागए वि य [A य] य समाये आयंते चोक्खे परमसुइभूए । तहेव जिमि० etc. as in the text above. ३ C om. ४ A B C D E G H om., F in full. ५ C D E H om., F G in full. ६ A B D E G H ईसर० । ७ A B F G add वज्जयस्स । ८ E ठाविता ।

* See the rest in Kap §§ 66, 101, Or § 17.

तए णं जेद्वपुत्ते आणन्दस्स समणोवासगेस्स “तह”
त्ति एयमइ^१ विण्णएणं पडिसुणेइ ॥ ६७ ॥

तए णं से आणन्दे समणोवासए तस्सेव मित्त जाव^२
पुरओ जेद्वपुत्तं कुडुम्बे ठवेइ, २त्ता एवं वयासी।
“मा णं, देवाणुप्पिया, तुम्हे” अज्जप्पभिइ^३ केइ मम^४
वह्मसु कज्जेसु^५ जाव^६ आपुच्छउ^७ वां, पडिपुच्छउ^८
वा, मम^९ अद्दाए असणं वा ४^{१०} उवकखुडेउ^{११} उव-
करेउ^{१२} वा ॥ ६८ ॥

तए^{१३} णं से आणन्दे समणोवासए जेद्वपुत्तं^{१४} मित्त-
नाइ^{१५} आपुच्छइ^{१६}, २त्ता सयाओ गिहाओ पडिणि-
यंखमइ^{१७}, २त्ता वाणियगामं नयरं^{१८} मज्झं मज्झेणं

* Supply the rest from § 8, p १

† Supply the rest from § 5 on pp १ and ४

‡ See footnote § on p १८

१ B एयमइ। २ All MSS. om. ३ A adds तुमं। ४ B तुम्हे, F places तुम्हे before देवा०। ५ So F II, but A C G •भिइ, D •मिति। ६ B C E F G H ममं। ७ B C F H add य after कज्जेसु। ८ C D E H om. ९ D E आपुच्छत्तं, F आपुच्छियं। १० E •पुच्छत्तं, F पडिपुच्छियं। ११ C D E F गमं। १२ C •कलहइओ, E •कलह, F •कलहिलं, G •कलहेइ। १३ C ओवक०, D E उवक०, F •करेजं, G •करेइ। १४ C D E G H om. तए णं से आ० गम०। १५ B D E •पुत्तमिण०। १६ A B F •गाइ। १७ A आपुच्छन्ति (3 pers. plur.) १८ A B H •गि०, A •मति। १९ A B C F H गमइ, E नयरे।

निग्गच्छइ, २त्ता जेणेव कोल्लाए सन्निवेसे^१, जेणेव^२
 नायकुले^३, जेणेव पोसहसाला^४, तेणेव उवागच्छइ^५,
 २त्ता पोसहसालं^६ पमज्जइ, २त्ता उच्चारपासवणभूमिं
 पडिलेहेइ^७, २त्ता दब्भसंथारयं^८ संथरइ, दब्भसंथारयं
 दुरुहइ^९, २त्ता पोसहसालाए पोसहिए दब्भसंथारो-
 वगए समणस्स भगवओ महावीरस्स अन्तियं^{१०} धम्म-
 पक्षत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ६६ ॥

तए णं से आणन्दे समणोवासए उवासगपडिमा-
 ओ^१ उवसम्पज्जित्ताणं विहरइ । पढमं उवासगप-
 डिमं^२ अहासुतं^३ अहाकप्पं अहामग्गं अहातच्चं
 सम्मं^४ कारणं फासेइ, पालेइ, सोहेइ, तीरेइ, कित्तेइ,
 आराहेइ^५ ॥ ७० ॥

तए णं से आणन्दे समणोवासए दोच्चं उवासगप-
 डिमं^६, एवं तच्चं, चउत्थं, पञ्चमं, छट्ठं, सत्तमं, अट्ठमं

१ A B समि० । २ A B मिज्जाण० । ३ A पोसहसाला ।
 ४ A ०च्छति । ५ A पोसहसाला । ६ D E पडिलेहर । ७ E
 ०संघारं । ८ D दुरुहर, E दुरुहर । ९ A अंतिय । १० A C
 D E पढमं ०पडिमं, B only पडिमं; see § 89. ११ B om, C
 पडिमा । १२ So comm, A B C D E have only ३ after
 अहासुतं । १३ A B समं । १४ So comm, A B C D E
 have only णव before आराहेइ; Bhag, p 253, has विहेइ ।
 १५ C adds उवसंपज्जित्ताणं विहरइ ।

तए॑ शां॒ जेदुपु॒त्ते आण॑न्दस्स॒ समणो॑वासगेस्स “तह”
त्ति एयमदुं॑ विणएणं पडिसुणेइ ॥ ६७ ॥

तए॑ शां॒ से आण॑न्दे॒ समणो॑वासए॒ तस्से॑व मित्त जाव॑*
पुरओ जेदुपुत्तं कुडुम्बे ठवेइ, रत्ता एव वयासी।
“मा शां”, देवाणुप्पिया, तुम्हे॑ अज्जप्पभिइं॑ केइ मम॑
बहसु कज्जेसु॑ जाव॑† आपुच्छउ॑ वा, पडिपुच्छउ॑
वा, मम॑ अट्टाए असणं॑ वा ४‡ उवककुडेउ॑ उव-
करेउ॑ वा ॥ ६८ ॥

तए॑ शां॒ से आण॑न्दे॒ समणो॑वासए॒ जेदुपुत्तं॑ मित्त-
नाइ॑॑ आपुच्छइ॑, रत्ता सयाओ गिहाओ, पडिणि-
क्खमइ॑, रत्ता वाणियगामं नयरं॑ मज्झं मज्झेणं

* Supply the rest from § 8, p. १

† Supply the rest from § 5 on pp. १ and २

‡ See footnote § on p. १२

१ B अयमदुं। २ All MSS. om. ३ A adds तुमं। ४ B तुम्हे, F places तुम्हे before देवा०। ५ So F H, but A C G निर्इ, D ०मिति। ६ B C E F G H ममं। ७ B C F H add य after कज्जेसु। ८ C D E H om. ९ DE आपुच्छत्तं, F आपुच्छियं। १० E ०पुच्छत्तं, F पडिपुच्छियं। ११ C D E F मम। १२ C ०कलहइंओ, E ०कलह, F ०कलहउं, G ०कलहेइ। १३ C ओवक०, D E उदक०, F ०करेउं, G ०करेइ। १४ C D E G H om. तए॑ शां॒ से आ० सम०। १५ B D E ०पत्तमित्त०। १६ A B F ०नाइ। १७ A आपुच्छंति (3 pers. plur.) १८ A B H ०नि०, A ०मिति। १९ A B C F H नगरं, E नगरे।

निग्गच्छइ, २त्ता जेणेव कोल्लाए सन्निवेसे^१, जेणेव
नायकुले^२, जेणेव पोसहसाला^३, तेणेव उवागच्छइ^४,
२त्ता पोसहसालं^५ पमज्जइ, २त्ता उच्चारपासवणभूमिं
पडिलेहेइ^६, २त्ता दब्भसंथारयं^७ संथरइ, दब्भसंथारयं
दुरुहइ^८, २त्ता पोसहसालाए पोसहिए दब्भसंथारो-
वगए समणस्स भगवओ महावीरस्स अन्तियं^९ धम्म-
पसुत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ६६ ॥

तए णं से आणन्दे समणोवासे उवासगपडिमा-
ओ^{१०} उवसम्पज्जित्ताणं विहरइ । पढमं उवासगप-
डिमं^{११} अहासुत्तं^{१२} अहाकणं अहामगं अहातच्चं
सम्मं^{१३} काएणं फासेइ, पालेइ, सोहेइ, तीरेइ, कित्तेइ,
आराहेइ^{१४} ॥ ७० ॥

तए णं से आणन्दे समणोवासे दोच्चं उवासगप-
डिमं^{१५}, एवं तच्चं, चउत्थं, पच्चमं, छट्ठं, सत्तमं, अट्ठमं

१ A B सखि० । २ A B मित्रनाय० । ३ A पोसहसाला ।
४ A ०च्छति । ५ A पोसहसाला । ६ D E पडिलेहइ । ७ E
०संघारं । ८ D दुरुहइ, E दूरुहइ । ९ A अन्तिय । १० A C
D E पढमं ०पडिमं, B only पडिमं; see § 89. ११ B om, C
पडिमा । १२ So comm, A B C D E have only ३ after
अहासुत्तं । १३ A B समं । १४ So comm., A B C D E
have only जाव before आराहेइ; Bhag, p 283, has कित्तेइ ।
१५ C adds उवसम्पज्जित्ताणं विहरइ ।

नवमे, दसमे, एकारसमे, जाव, आराहेइ ॥ ७१ ॥

तएणं से आणन्दे समणोवासए इमेणं एयारूवेणं
उरालेणं विउल्लेणं पयत्तेणं पग्गहिएणं तवोकम्मेणं
सुक्के जाव, किसे धम्मणिसन्तए जाए ॥ ७२ ॥

तएणं तस्स आणन्दस्स समणोवासगस्स अन्नया
कयाइ, पुव्वरत्ता जाव, धम्मजागरियं जागरमा-
णस्स अयं अज्झत्थिए ५११. "एवं खलु अहं इमेणं
जाव, धम्मणिसन्तए जाए, तं अत्थि तां मे उट्ठाणे
कम्मे बले वीरिए, पुरिसकारंपरकमे सद्धाधिइसं-

* Supply the rest from § 70, commencing with चरादुभं. See also Bhag. p. 283, Kap. (Sam.) § 63.

† See the rest in Bhag. pp. 288, 289.

‡ Supply the rest from § 66 on p. १७. See also Bhag., p. 291.

§ Supply चिम्मिए, पत्थिए, मणोवए, सद्धये from Kap. § 90, Bhag. p. 253; sometimes one term is omitted, so that the whole formula consists only of four terms, as in § 66, p. १७, and in Kap. § 92.

|| Supply the rest from § 72; see also Bhag., p. 288.

१ C इकारसमे. २ D आराधेति. ३ B इमेतारूवेणं, C इमेणं.
४ A एयत्तेणं. ५ C किञ्चिणे. ६ A संते, D E संतते. ७ E
om. = A D अखुदा. ८ A D कदाइ. ९ C D E om.
१० A adds जाव after it. ११ D E माणे. १२ A has the
numeral letter ५ = ५; II C have the numeral figure
५८; D E om. १३ A संतिते, C संति, D संयते. १४ C D
E om. १५ E कम्मवजवीरिए, A वजवीरिए. १६ A II परिक्कमे।

वेगे^१ । तं जाव ता^२ मे अत्थि उद्धाणे सद्वाधिइसं-
वेगे^३, जाव य^४ मे धम्मायरिए धम्मोवएत्तए^५ समणे
भगवं^६ महावीरे^७ जिणे सुद्धत्थी^८ विहरइ^९, ताव ता
मे सेयं कल्लं जाव^{१०} जलन्ते अपच्छिममारणन्तिय-
संलेहणाञ्जूसणाञ्जूसित्तस्स^{११}, भत्तपाणपडियाइक्खियस्स,
कालं अणवकङ्कमाणस्स विहरित्तए^{१२} । एवं सम्पेहेइ,
इत्ता कल्लं पाउ जाव^{१३} अपच्छिममारणन्तिय जाव^{१४}
कालं अणवकङ्कमाणे विहरइ ॥७३॥

तए रां तस्स आणन्दस्स समणोवासगस्स^{१५} अन्न-
या^{१६} कयाइ सुमेणं^{१७} अञ्जवसाणेणं, सुमेणं^{१८} परि-
णामेणं, सेताहिं विसुञ्जमाणोहिं^{१९} तदावरणिजा-
णं^{२०} कम्माणं खञ्जेवसमेणं आहिनाणे^{२१} समुप्पन्ने^{२२} ।

* See footnote † on page १८

† Supply the rest from the preceding sentence

१ E सद्वाठिइसंवेगे । २ B तमेव for ता मे । ३ A B सद्वाति ।
संवेगे, C सद्वावेइसवेगे, E सद्वाठिइसवेगे । ४ E om. ५ D E
वण्सेए । ६ D E om. ७ A B सद्धत्थि, C सद्ध, D E सावत्थी, ३
Bhag. p. 291 has सुद्धी । ८ A विहरति । ९ A •भुजतित्तस्स । १
१० C विहरइ । ११ A B C D E om. १२ A B C om. १
१३ A B अलुदा । १४ A सुमेणं । १५ B सेवमेणं, C सेवमेणं । ३
१६ D E सुञ्ज । १७ A तदा अं वरं, D यायावरं । १८ A A
B C D कोहिनाणे । १९ A B C D E समुपं, B C E •जे । A
b

अहा प्रखत्तीर तहा, जाव भिक्खायरियाए अहमा-
णे अहापञ्जत्तं भत्तपाणं समं पडिग्गाहेइ, रत्ता
वाणियगामाये पडिणिग्गच्छइ, रत्ता कोल्लायस्स
सन्निवेसस्स अदूरसामन्तेणं वईवयमाणे, बहुजणसह
निसामेइ । बहुजणे अन्नमन्नस्स एवमाइक्खइ ४[†]
“एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

* Apparently a reference to the Virāha-paṇṇatti, another name of the Bhagavati; see footnote to the Translation.

† Supply एवं भावर, एवं पक्खेइ, एवं पक्खेइ from Kap. (Sām) § 54.

1 D E omit अहा प्रखत्तीर तहा and read जाव भिक्खायरियाए अहमाणे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अहमाणे, without any intermediate words. Before this, however, a large portion of the current passage c §§ 77 and 78 (*viz.*, उच्चनीयमञ्जितमारं कुणारं वरसमुदायस्स) is omitted and the omission is indicated by the first अ of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase अहा प्रखत्तीर तहा । २ A B C om., D समं । ३ A B D E पडिग्गाहेइ । ४ E कोल्लायसन्निवेसस्स । ५ A समेतणं । ६ A वतीवय, B वतीवरीयमाणे, C वोद्वय, ED वीतीवय । ७ A om. ८ C om., D E २ ।

जहा प्रसूतीए तहा, जाव भिक्खायरियाए अडमा-
णे अहायज्जत्तं भत्तपोणं समं पडिग्गाहेइ, रत्ता
वाणियगामाओ पडिणिग्गच्छइ, रत्ता कोल्लायस्स
सन्निवेसस्स अदूरसामन्तेणं वडवयमाणे, बहुजणसइ
निसामेइ । बहुजणो अन्नमन्नस्स एवमाइक्खइ ४†
“एवं खलु, देवाणुप्पिया, समणस्स भगवओ अन्ते-

* Apparently a reference to the Vivāha-pannatti, another name of the Bhagavati; see footnote to the Translation.

† Supply एवं भासइ, एवं पणवेइ, एवं पक्वेइ from Kap. (Sām) ३, ७४.

१ D E omit जहा प्रसूतीए तहा and read जाव भिक्खायरियाए जाव अडमाणे; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is निक्खायरियाए अडमाणे, without any intermediate words. Before भि however, a large portion of the current passage (§§ 77 and 78 (*viz.*, उच्चवीयमञ्जिमाइ कुणाइ घटसमुदाणस्स) is omitted and the omission is indicated by the first जा of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा प्रसूतीए तहा । २ A B C om., D समं । ३ A B D E पडिग्गाहेइ । ४ E कोल्लायसन्निवेसस्स । ५ A •समेतेणं । ६ A वतीवयं, B वतीवयीयमाणे, C वोइवयं, E D वीतीवयं । ७ A om. = C om., D E २ ।

गोरे^१, उगगतवे, दित्ततवे, तत्ततवे, घोरतवे^२, महा
तवे, उराले, घोरगुणे^३, घोरतवस्सी, घोरवम्भचेरवा-
सी, उच्छूढसरीरे, सङ्घित्तविजलतेउलेसे^४, छड्डं^५ छड्डेणं
अणिक्खित्तेणं तवोक्कमेणं संजमेणं तवसा अप्पाणं
भावेमाणे विहरद् ॥ ७६ ॥

तए रां से भगवं गोयमे छड्डक्खमणपारणगंसि^६
पठमाण पोरिसीए^७ सञ्जायं करेद्, विट्ठयाए^८ पोरि-
सीए^९ ज्ञाणं ज्ञियाद्, तट्ठयाए पोरिसीए^{१०} अतुरियं^{११}
अचवलं असम्भन्ते मुहपत्तिं^{१२} पडिलेहेद्, २त्ता^{१३} भा
यणवत्थाद्^{१४} पडिलेहेद्, २त्ता^{१५} भायणवत्थाद्^{१६} पम
ज्जद्, २त्ता^{१७} भायणाद्^{१८} उग्गाहेद्, २त्ता^{१९} जेखेव स
मणे भगवं महावीरे, तेणेष उवागच्छद्, २त्ता^{२०} समय ।

१ E °पउम° for °पण्° । २ D E om. ३ C °विउले तेउ°
after this epithet D E insert the following: जियका^१
जियमाणे, जियमाए, जियलोभे, जाइसंपण्णे, कुलसंपण्णे, वलसंपण्णे, खवसय-
णाव तेयसी । ४ A छड्डक्खेणं । ५ C °पारणगंसि । ६ C पोरिसीए ।
७ C D E वीयाए । ८ D E पोरिसीए । ९ C D पोरिसीए । १०
A अतुरिय अचवलमसंभवे, B C अतुरियं अचवलमसंभवे, D E अतु-
रियमचवलमसंभवाए । ११ D E °पत्तिर्यं । १२ A B D E om.
१३ A भाइसं व°, B भाइणव° । १४ B C D E om. १५ B L
E only भायणं, A C only भायण । १६ A भाइणाद् । १७ A १,
full भाइणाद् उग्गाहेत्ता, B C D E om. १८ A D om.)

जहा प्रसूतीरं तहा*, जाव भिक्खायरियाए अहमा-
 रो^१ अहापज्जत्तं भत्तपाणं समं^२ पडिग्गाहेइ^३, रत्ता
 वाणियगांमाओ पडिणिग्गच्छइ, रत्ता कोल्लायस्स^४
 सन्निवेसस्स अदूरेसामन्तेणं^५ वईवयमाणे^६, बहुजणसदं
 निसामेइ^७ । बहुजणो अन्नमन्नस्स एवमाइक्खइ ४[†]
 “एवं खलुं, देवाणुप्पिया, समणस्सं भगवओ अन्ते-

* Apparently a reference to the Vivaha-pannatti, another name of the Bhagavati; see footnote to the Translation.

† Supply एवं आसद, एवं पक्खेद, एवं पक्खेद from Kap. (Sām) ३, ७६.

१ D E omit जहा प्रसूतीरं तहा and read जाव भिक्खायरिय जाव अहमाये; the second जाव is not intelligible; there is nothing to which it could refer; the technical phrase, as shown by §§ 77 and 78, is भिक्खायरियाए अहमाये, without any intermediate words. Before भि however, a large portion of the current passage c. §§ 77 and 78 (viz., उच्चनीयमञ्जिमारं कुल्लारं घरसमुदायस्स) is omitted and the omission is indicated by the first जा of D E. The same omission is indicated by the single जाव of A B C. The second जाव of D E probably arose from an erroneous repetition of the जाव of the original rubric, intended to take the place of the omitted phrase जहा प्रसूतीरं तहा । २ A B C om., D समं । ३ A B D E पडिग्गाहेइ । ४ E कोल्लायसन्निवेसस्स । ५ A •समेतेणं । ६ A वतीवयं, B वतीव-रीयमाणे, C वोइवयं, E D वीतीवयं । ७ A om. = C om., D E २ ।

वित्ताणं तिक्वुत्तो मुद्वाणेणं पाए अभिवन्दित्तए ।
तुव्वे णं, भन्ते, इच्छाकारेणं^१ अणभिओएणं^२ इओ^३ चेव
एह, जा^४ णं देवाणुप्पियाणं तिक्वुत्तो मुद्वाणेणं पा-
एसु^५ वन्दामि नमंसांमि” ॥ ८१ ॥

तए णं से^६ भगवं गोयमे, जेणेव आणन्दे समणे-
वासए, तेणेव उवागच्छइ^७ ॥ ८२ ॥

तए^८ णं से^९ आणन्दे समणेवासए भगवओ गोय-
मस्स^{१०} तिक्वुत्तो मुद्वाणेणं पाएसु^५ वन्दइ नमंसइ,
एत्ता एवं वयासी । “अत्थि णं, भन्ते, गिहिणेो गि-
हिमज्झा^{११} वसन्तस्स ओहिनाणे णं समुप्पज्जइ^{१२} !” ।

“इन्ता, अत्थि” ।

“जइ णं, भन्ते, गिहिणेो जाव^{१३} समुप्पज्जइ, एवं
खलु, भन्ते, मम^{१४} वि गिहिणेो गिहिमज्झा^{११} वस-

* Supply the rest from the preceding ; 254, 256

१ A इच्छुकारेण, B इच्छुकारेणं, D E इत्यकारेणं, G inserts
देवाणुप्पिया after it २ B E G अभिओएणं । ३ C इथो व
चेव एह, D E इतो चेव एव । ४ C जहा, H जाव । ५ A B G H
पादेय । ६ H नं for तए णं से । ७ C D E F add एत्ता ।
८ E om. तए णं से वाच्यं ९ A B C D E H om. १० A
C G भगवं गोयमं । ११ A B मज्जे, F गिहिवागमज्जे, a c c
also मज्जा । १२ A B C D E समुप्पज्जइ, and so as a rule
throughout, but F G H समुप्प । १३ A ममं ।

न्तस्स ओहिनाणे समुप्पन्ने । पुरत्थिमेणं^१ लवणसमुद्दे
पच्चजायणसयाइं जाव^२ लोलुयच्चयं^३ नरयं जानामि
पासामि” ॥ ८३ ॥

तए खं से भगवं गोयमे आणन्दं समणोवासयं
एवं वयासी^४ । “अत्थि खं, आणन्दा^५, गिहिणो जाव^६
समुप्पज्जइ । नो चेव खं एमहाणए^७ । तं खं तुमं,
आणन्दा, एयस्स^८ ठाणस्स आलोएहि^९ जाव^{१०} तवो-
कम्मं पडिवज्जाहि” ॥ ८४ ॥

तए^१ खं से आणन्दे समणोवासए भगवं गोयमं
एवं वयासी । “अत्थि खं, भन्ते, जिणवयणे सन्ताणं^२
तच्चाणं तहियाणं सत्थूयाणं भावाणं आलोइज्जइ
जाव^३ पडिवज्जिज्जइ?” ।

“नो तिण्ढे^४ समङ्गे” ।

* Supply the rest from § 74.

† Supply the rest from § 83.

‡ Supply पडिवज्जाहि and पडिवज्जिज्जइ respectively.

१ A पुरत्थिमेणं, C पुत्थिमेणं, D H पुरत्थिमेणं, E पुत्थिमेणं,
F पुरत्थिमेणं, G प्रत्थिमेणं । २ DE लोलुयं चयं, F लोलुयं,
G लोलुयं । ३ A B H वयासी । ४ H आणन्दे । ५ DE G
एवंमहाणए; C H नो चेव महाणए ए तत्तं । ६ E तम् । ७ E
G आलोएहि । ८ A H तं । ९ D संभासे, G सत्ताणं, H सत्ताणं
for सन्ताणं तच्चाणं । १० C E F G इण्ढे ।

“जइ रां, भन्ते, जिणवयणे सन्ताणं^१ जाव^२ भावाणं
नो आलोइज्जइ^३ जाव^४ तवोक्कमं^५ नो पडिवज्जि-
ज्जइ । तं^६ रां, भन्ते, तुब्भे चेव एयस्स ठाणस्स^७ आलो-
एह^८ जाव^९ पडिवज्जइ” ॥ ८५ ॥

तए^१ रां से भगवं गोयमे आणन्देणं समणोवासएणं
एवं वुत्ते समाणे, सद्धिए कद्धिए विइगिच्छासमा-
वन्ने^२, आणन्दस्स अन्तियाओ^३ पडिणिकखमइ, २त्ता
जेणेव दूइपलासे चेइये, जेणेव समणे भगवं महावीरे,
तेणेव उवागच्छइ, २त्ता समणस्स भगवओ महावी-
रस्स अदूरसामन्ते गमणागमणाए^४ पडिक्कमइ, २त्ता
एसणमणेसणं^५ आलोएइ, २त्ता^६ भत्तपाणं^७ पडिदं-
सेइ^८, २त्ता समणं भगवं वन्दइ नमंसइ, २त्ता एवं^९
वयासी । “एवं खलु, भन्ते, अहं तुब्भेहिं अब्भणुसाए ।

* Supply the rest from the preceding passage.

† Supply the rest from footnote ‡ on p. ३०, *mutatis mutandis*.

(१ E सत्तायं । २ DE आलोएज्जइ । ३ ACDE तवो, B तवे । ४ E तए । ५ ABD ठाणस्स । ६ A चलोएहि । ७ A तं । ८ A वित्तिगण्हसं, B विगण्हसं, DE वित्तिगिच्छसं । ९ C कंतिए । १० B गमयागमये । ११ A एसणंमणेसणं, B एसणमणे-
सणं, C एसणमण्येसयो, D एसणंसयेसयं, E एसणंसये । १२ C जाव,
A B DE om. १३ E भत्तपायी । १४ A पडिदंसेति, B पडिदंसते,
D पडिदससिति, E पडिदंसे । १५ DE om. एवं वयासी ।

तं चैव सर्वं कहेइ जाव* । तए खं अहं संक्षिण् ३१† ।
 आणन्देस्सं समणोवासगस्सं अन्तियाओ१ पडिणिकव-
 मांमि", २त्ता जेणेव इहं१ तेणेव हव्वमागेण । तं१ खं,
 भन्ते, किं आणन्देखं समणोवासएणं तस्स ठाणस्स१
 आलोएयव्वं जाव१ पडिवज्जेयव्वं, उदाहु मए१" ॥
 "गोयमा" इ समणे भगवं महावीरे१ भगवं गो-
 यमं१ एवं वयासी । "गोयमा, तुमं१ चैव खं तस्स
 ठाणस्स१ आलोएहि१ जाव१ पडिवज्जाहि१, आणन्दं
 च१ समणोवासयं एयमङ्गं खामेहि" ॥ ८६ ॥
 तए१० खं से भगवं गोयमे. संमणस्स भगवओ

* Supply the rest from §§ 78—95.

† Supply the rest from the preceding sentence.

‡ Supply the rest from footnote † on p. ३०, *mutatis mutandis*.

१ D E insert पडिसदेसेवि (D) and पडिदंसेह (E) after
 ये । २ A B om. ३ D E चन्तिह । ४ A B C D E पडि २ ।
 ५ B तुहं । ६ A B C ते, D E तए । ७ A D द्वाणस्स । ८ D
 चलोएह तथं, E चलोएहत्तव्वं, C चलोएव्वं । ९ A पडिजमते,
 B C merely पडि, D E पडि २ । १० A B C D E om. भगवं
 महावीरे । ११ A गोयम, C D merely गो, E गोयमा । १२ A
 तुमे, B तुमे । १३ A B C D E द्वाणस्स । १४ D चलोएह ।
 १५ A पडिजतेह, B C merely पडि, D E पडिवज्जेह । १६ C
 E om. १७ A ते, D तं ।

महावीरस्स “तहं” त्ति एयमद्वं विण्णणं पडिसुणेइ,
इत्ता तस्स ठाणस्स^१ अलोएइ जाव^२ पडिवज्जइ,
आणन्दं च^३ समणोवासयं^४ एयमद्वं खामेइ ॥ ८७ ॥

‘तए’ णं समणे भगवं महावीरे अन्नया^५ कथाइ
वहिंया जणवयविहारं^६ विहरइ ॥ ८८ ॥

तए^७ णं से आणन्दे समणोवासए बह्महिं सीलव्व-
एहिं जाव^८ अप्पाणं भावेत्ता, वीस वासाइं समणो-
वासगपरियागं^९ पाउणित्ता, एकारस^{१०} य उवासग-
पडिमाओ सम्मं काएणं फासित्ता, मासियाए संले-
हणाए अत्ताणं^{११} अूसित्ता, सद्धिं भत्ताइं अणसणाए^{१२}
छेदेत्ता, अलोइयपडिक्कन्ते^{१३}, समहिपत्ते, कालमासे^{१४}
कालं किच्चा, सोहम्मे कप्पे सोहम्मवडिंसगस्स^{१५} महा-

* Supply the rest from footnote † on p ४०, *mutatis mutandis*.

† Supply the rest from § 66 on p १०.

१ A B C D E द्वावस । २ A B C पडिव, D E पडिक्कमेइ ।
३ C E om. ४ A वासए । ५ C तं, A B D E om. तए णं ।
६ D E transpose वहिंया वयविहारं ७ B D E om. विहारं ।
८ B D E तं, om. णं । ९ C om. जाव अप्पाणं भावेत्ता । १०
E सन्नयोवासयं परियागं । ११ A एकारस, E एकारस । १२ C
अप्पाणं । १३ C अणसणाइ । १४ C अलोइए । १५ A कालमासे,
B काले मासे । १६ D वडिंसगस, E वहिंसगस ।

विमाणस्स उत्तरपुरत्थिमेणं^१ अरुणे^२ विमाणे देव-
त्ताए उववन्ने । तत्थ णं अत्थेगइयाणं देवाणं चत्तारि
पलिओवमाइं ठिई पस्सत्ता । तत्थ णं आणन्दस्स वि
देवस्स चत्तारि पलिओवमाइं ठिई पस्सत्ता ॥ ८६ ॥

“आणन्दे णं, भन्ते, देवे ताओ देवलोगाओ^३
आउक्खएणं इ^४” अणन्तरं चयं^५ चइत्ता, कहिं
गच्छिहिइ^६, कहिं उववज्जिहिइ^७ ?” ।

“गोयमा, महाविदेहे वासे सिञ्चिहिइ^८”
॥ ८७ ॥

॥ निक्खेवे ॥

सत्तमस्स अङ्गस्स उवासगदसाणं पढमं अच्चयणं
समत्तं ॥

* Supply अवक्खएणं विरक्खएणं from Āy. 11, 16, § 2, Bhag. p. 803

१ A B •परिष्मिमेणं, C •परिष्मिमेणं, D E •परिष्मिमेणं । २ D E
अरुणेहिं विमाणेहिं । ३ C देवलोगाओ, D E simply लोकाओ ।
४ A B C om. ५ E चय । ६ A गच्छति, C D गच्छति, E
गच्छति । ७ A II उववज्जिहि, C उववज्जिहि, E उववज्जिहि ।
८ C सिञ्चिहि, E सिञ्चिहि ।

वीयं अभ्यादयं ।

जइ एं, भन्ते, समणेणं भगवया^१ महावीरेणं आव^२
सम्पत्तेणं सत्तमस्स अङ्गस्स उवासगदसाणं पढमस्स^३
अब्झयणस्स अयमद्वे पणत्ते, दोच्चस्स णं^४, भन्ते, अब्झ-
यणस्स के अद्वे^५ पणत्ते ॥ ६१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं चम्पा
नामं नयरी होत्था । पुणभद्दे चेद्दए । जियसत्तू राया ।
कामदेवे गाहावई^६ । भद्दा भारिया । छ हिरणको-
डीओ निदाणपउत्ताओ^७, छ^८ वट्ठिपउत्ताओ^८, छ^९

* See footnote 5 on page 1.

प्रवित्थरपउत्ताओ^१, छ वया^२ दसगोसाइस्सिरणं^३
 वरणं । समोसरणं^४ । जहा आणन्दो तहा निग्गओ ।
 तहेव सावयधम्मं पडिवज्जइ । सा^५ चेव वत्तव्वया,
 जाव^६ । जेदुपुत्तं^७ मित्तनाइं^८ आपुच्छित्ता, जेणेव,
 पोसइसाला, तेणेव उवागच्छइ, २त्ता^९ जहा आणन्दो^{१०}
 जाव^{११} समणस्स भगवओ महावीरस्स^{१२} अन्तिथं^{१३} ।
 • धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ ॥ ८२ ॥

तए णं तस्स कामदेवस्स समणोवासगस्स पुब्बरत्ता-
 वरत्तकालसमयंसि एगे^{१४} देवे मायी^{१५} मिच्छदिही^{१६}
 अन्तिथं पाउब्भूए ॥ ८३ ॥

तए णं से देवे एगं महं^{१७} पिसायरूवं विउब्बइ ॥
 तस्स णं देवस्स^{१८} पिसायरूवस्स इमे^{१९} एयरूवे^{२०} वसा-

* Here supply the whole account from the first lecture, §§ 10-68, pp २५-२०

† Supply the rest from § 69¹ on page २१

वासे पणत्ते । सीसं से गोकिलञ्जसंठाणसंठियं^१, सालि-
भसेल्लसरिसा से केसा कविलतेणं^२ दिप्पमाणा, म-
हल्लंउट्टियाकभल्लसंठाणसंठियं^३ निडालं^४, मुगुंसपुंछं^५
व^६ तस्स भुमगाओ^७ फुगफुगाओ विगयवीभच्छदंस-
णाओ^८, सीसघडिविण्णिगायाइं^९ अच्छीणि विगयवी-
भच्छदंसणाइं^{१०}, कणा जह सुप्पकत्तरं^{११} चेव विगयवी-
भच्छदंसणिज्जा^{१२}, उरव्वभपुडसन्निभा^{१३} से नासा, भुत्ति-
राजमल्लचुल्लीसंठाणसंठिया^{१४} देा^{१५} वि तस्स नासापु-
डया, घोडयपुंछं^{१६} व^{१७} तस्स मंसूइं^{१८} कविलकविलाइं^{१९}
विगयवीभच्छदंसणाइं, उट्ठा उट्टस्स चेव लम्बा, फाल-
सरिसा से दन्ता^{२०}, जिब्भा जह^{२१} सुप्पकत्तरं चेव वि-

१ I' गोकिणञ्ज० । २ So B a c f; but A D E कविणा तेणं,
F कविळा तेणं । ३ A उट्टिय०; I' केमल्ल० । ४ B निडालं । ५
A मुगुंस०, E मुगंस०, F मुगुंस०, c मुगुंस० and मुगुंसा, f मुगुंस० and
मुगुंसा; B a f पुंछं, A F पुंछं, D E c पुंछं (see Hem. I, 26) ।
६ B च, F च । ७ So a c f; A भुमगाओ (see Nām. 251),
B D भुमगाओ, E मुमुगाओ, F भुमगाओ (see Hem II, 167).
८ A B here and elsewhere भीमल्ल० । ९ A विण्णिगायाइं om. (v,
I' विणिग्गयायि) । १० D E चत्तरे । ११ B I' उरव्वभपुड०,
A B भगिन्निभा । १२ I' भुत्तिरा०; A चुल्ल० । १३ A देवे for
देवि । १४ A B I' पुंछं, D E पुंछं । १५ A D F च । १६ F
समंमुइं (see Hem. II, 86). १७ D E om. the first व ।
१८ A दंदा, I' दसा । १९ I' जहा (see Hem. I, 67)

गयबीभच्छदंसणिज्जा, हलकुडालसंठिया^१ से हणुया,
 गल्लकडिल्लं च^२ तस्स खडुं^३ फुटुं^४ कविलं फरुसं^५
 महल्लं, मुदङ्गाकारोवमे^६ से खन्हे, पुरवरकवाडोवमे से
 वच्चे, कोट्टियासंठाणसंठिया देा वि तस्स बाहा, नि-
 सापाहाणसंठाणसंठिया^७ देा वि तस्स अग्गइत्था^८,
 निसालोढसंठाणसंठियाओ इत्थेसु अङ्गुलीओ, सि-
 प्पिपुडगसंठिया^९ से नक्खा^{१०}, एहावियपसेवओ^{११} व्व^{१२}
 उरसिं लम्बन्ति देा वि तस्स यणया, पोटुं^{१३} अयको-
 ट्ठओ^{१४} व्व^{१५} वटुं^{१६}, पाणकलन्दसरिसा^{१७} से नाही^{१८},

१ So A; but B °कुडा°, D °कुदा°, E °कुहाल°,
 F °कुडा°, a f °कुडा°; H °संठितो, D E °संठिय। २ D
 E व। ३ So a f, B खडं, A खडं, E °खटं (cf. Marāṭhī
 खड्डा or खाड or खाडा 'a rough hole' or 'pit'). ४ A
 फलं, B फडुं, E फुडं। ५ A फरुसं, D परिसं, E परिसं।
 ६ F मुरंगो, (see Hem. I, 46 and Nām. 266). ७ A B
 F °पहाण°, D E °पाहण° (see Hem. I, 262). ८ D E
 place तस्स देा वि। ९ E om. अण। १० A inserts संठाण।
 ११ D °नहा (see Hem. II, 99). १२ F नाविय° (see Hem.
 I, 230); A D E °पसेवउ, B °पसव, F °पसिवउ। १३ So C,
 but A B D E F च (see Hem. II, 182). १४ A पेटुं,
 Hindī and Gujarātī have पेट, but Marāṭhī पोड।
 १५ A B D E F °कोट्टु। १६ So B, but A च, D E F व।
 १७ D E वत्तं (see Hem. II, 29). १८ A पाणलंद°, B
 F पाणालंद°, E पाणालंद°। १९ D E नाही।

सिक्कगसंठाणसंठिरु^१ से नेत्ते^२, किण्णपुडसंठाणसंठिया^३
 देा वि तस्स वसणा, जमलकोट्टियासंठाणसंठिया देा
 वि तस्स^४ ऊरु, अञ्जुणगुडं^५ व^६ तस्स जाणूइं^७ कुडिलकु-
 डिलाइं^८ विगयवीभच्छदंसणाइं^९, जह्वाओ करकडीओ
 लोमेहिं^{१०} उवचियाओ, अहरौसंठाणसंठिया^{११} देा वि
 तस्स पाया^{१२}, अहरौलोढसंठाणसंठियाओ पाएसु^{१३}
 अङ्गुलीओ, सिप्पिपुडसंठिया^{१४} से नक्खा^{१५} ॥ ८४ ॥

लडहमडहजाणु^{१६} विगयभागभुगभुमए^{१७} अवदा-
 लियवयणविवरनिल्लालियगगजीहे^{१८} सरडकयमालि-
 याए उन्दुरमालापरिणडसुकयचिंधे^{१९}, नउलकयकण-

- १ G सिक्कय० । २ E reads पोत्ते, Hindi पोत्ता 'scrotum' ।
 ३ F किरुह०, II किण्णपुडपुड० । ४ D E place तस्स देा वि ।
 ५ G II अञ्जुणगुडं । ६ A F च, D व, G om. ७ G II जाणू ।
 ८ G only कुडिलाइं । ९ A G om. विगय । १० G रोमेहिं ।
 ११ D E अधरी०, G अहर० । १२ D पादा । १३ A B D पदेत्त,
 G pref. तस्स । १४ F G II सिप्पि०; A G insert संठाण ।
 १५ D E यहा, F गहा । १६ A D जंणुए, G II जणुए, a f जणुए
 (see Nām. 251, जणुया) । १७ A •भगुभुमए, B •भुगभुमीते,
 F •भुगुभुमए, E •भमुए, G reads नायाविहगयभगुमए । १८ A
 B II •वदय०; D E •निहानियवयण०, G •निल्लानिय० । १९ So
 A D; but B E F II उंदर०, G उंदिर०; F •परिविह०, E G
 II •परियह० ।

पूरे^१, सप्यकयवेगच्छे^२, अप्फोडन्ते^३, अभिगज्जन्ते^४,
 भीममुक्कट्टट्टहासे^५, नाणाविहपञ्चवणेहिं लोमेहिं
 उवचिए एगं महं नीलुप्पलगवलगुलियअयसिकुसुम-
 प्पगासं^६ असिं खुरधारं गहाय, जेणेव पोसहसाला,
 जेणेव कामदेवे समणोवासए, तेणेव उवागच्छइ,
 २त्ता आसुरत्ते^७ रुहे^८ कुविए चण्डिकिए^९ मिसिमिसौ-
 यमाणे^{१०} कामदेवं समणोवासयं एवं वयासी । “हं भो
 कामदेवा समणोवासया, अप्पत्थियपत्थिया^{११}, दुरन्त-
 पन्तलक्खणा^{१२}, हीणपुणचाउदसिया^{१३}, हिरिसिरि-

- १ So A F; but B यउयकय०, D E यउय० om. कय; F
 •कयपूरे । २ A B F •विगच्छे, G •वीमच्छे । ३ A अप्फोडन्ते,
 B D F H अप्फोडन्ते । ४ A B अभिगज्जन्ति, G om. ५ B E
 •मुक्कट्टहासे, D G मुक्कयट्टहासे । ६ D E नोसोप्पल० (see Hcm.
 I, 84). ७ So A B D E H; but F G आसुरत्ते । ८ A B
 H om. from रुहे up to मिसि० incl., F reads आसुरत्ते
 मिसिमिसे तिन्ने चहे कोविए, G substitutes the numeral ७ ।
 ९ So a c f; D चंडिकीय, E चंडिकीय, F चंडे (see Bhag.
 p. 214). १० So D e; but E मिसिमिसियमाणे, F मिसिमिसे
 probably abbreviated for मिसिमिसेमाणे, see Bhag., p. 214,
 Nir. 5, 12, 22), a f मिसिमिसीमाणे । ११ A B H •पत्थिया ।
 १२ A H abbreviate the following thus: दुरन्त ५ जाव परि-
 वल्लिया, where the numeral stands for पंतलक्खणा हीणपुण-
 चाउदसिया, and जाव for हिरिसिरिचिइकिन्ति; B has the
 same, only omitting the numeral ५ । १३ So D; but E
 •चाउदसिया, F चउदसयाया, A H om.

धिइकिन्तिपरिवज्जिया^१, धम्मकामया पुण्णकामया
सग्गकामया मोक्खकामया धम्मकङ्खिया पुण्णकङ्खिया
सग्गकङ्खिया मोक्खकङ्खिया धम्मपिवासिया पुण्णपि-
वासिया सग्गपिवासिया मोक्खपिवासिया, नेा खलु

१ E सिरिहरिधिकिन्ति ४ जाव पडिवज्जिया, F हरिसिरिपरि-
वज्जिया; A B F परिवज्जिया (see note २० on p. ५०). २ The
proper reading of the phrases down to नेो खलु is
somewhat uncertain. The reading adopted in the
text is founded on that of MSS. F and G. This
reading is practically also found in the MSS. D and
E, which give the reading of MSS. F and G in the
following abbreviated form: धम्मकामया पुण्णसम्ममोख धम्म-
कङ्खिया ■ धम्मपिवासिया ३. Here the numeral ४ would
indicate that कामया, कङ्खिया and पिवासिया should each
be repeated with each of the four terms धम्म पुण्ण सम्म
मोक्ख. There is, however, another possible way of
interpretation, which is adopted in MSS. A and H,
and reads thus: धम्मकामया पुण्णसम्ममोक्ख धम्मकङ्खिया ५,
धम्मपिवासिया ५, the numeral being expressed by the
letter इ. The numeral ५ shows that each phrase धम्म-
कामया, धम्मकङ्खिया, धम्मपिवासिया, must be expanded to a
compound consisting of five members, by the insertion
of the three-membered phrase पुण्णसम्ममोक्ख. It will be
observed that the reading of MSS. A and H differs
from that of MSS. D and E only with regard to the
indicatory numeral; but the difference points to two
quite distinct arrangements of the text. I have
adopted the form of the text presented in the MSS.

कण्डू तव, देवाणुप्पिया, जं^१ सीलाइं वयाइं वेरमणाइं
 पच्चक्खाणाइं पोसहोववासाइं^२ चालित्तए^३ वा खोभि-
 त्तए^४ वा खण्डित्तए वा भज्जित्तए वा उज्झित्तए^५ वा
 परिचदत्तए^६ वा, तं जइ^७ खं तुमं अज्ज सीलाइं^८ जाव^९
 पोसहोववासाइं^{१०} न छड्ढसि^{११} न भज्जेसि^{१२}, तो ते^{१३} अहं
 अज्ज इमेणं नीलुप्पल^{१४} जाव^{१५} असिणा खण्डाखण्डिं^{१६}
 करेमि, जहा खं तुमं, देवाणुप्पिया^{१७}, अट्टदुहट्टवसट्ठे
 अकाले चेव जीवियाओ^{१८} ववरोविज्जसि^{१९}” ॥ ८५ ॥

* Supply the rest from the earlier portion of the paragraph.

F G and D E, because it appears to have the weight of the authority of the Jain schools, as it is adopted in the commentary of Abhayadeva. MS. B has no numeral whatever.

१ D E om. २ A पोसहे ववासाइं । ३ D E चालंतए । ४ D खोभंतए, E खोभंतस्स, a misprint. ५ A B उज्झत्तए, F उज्झित्तए । ६ A परिचवित्तए, B परिचत्तए, E F परिचदत्तए । ७ E अया । ८ D E सीलज्जयाइं, F सोलाइं वयाइं वेरमणाइं । ९ A पोसहववासाइं । १० A छडेसि, B छेडेसि, D छंडेसि, E छंढसि, F छंढसि (Skr. छद्, see Hem. IV, 91). ११ A भजेसि, B भुंजेसि । १२ B F ततो, D E तो, । १३ D E नीलुप्पलेण जाव, F in full नीलुप्पलसगवणगुणियथयसिक्कुप्पमपगासेहिं (sic) खुरधारेहिं अमिणा । १४ So A F a f; but B D E खंडाखंडं । १५ A B D E om. १६ D E जीवियाओ । १७ B ववरोज्जसि, D E ववरोविज्जसि, F ववरोवज्जसि ।

तए णं से कामदेवे समणोवासए तेणं देवेणं^१ पिसा-
यरूवेणं एवं वुत्ते समाणे, अभीए अतत्थे अणुव्विग्गे^२
अक्खुभिए^३ अचलिए असम्भन्ते तुंसिणीए^४ धम्मज्झा-
णोवगए विहरइ^५ ॥ ६६ ॥

तए णं से देवे^६ पिसायरूवे कामदेवं समणोवासयं
अभीयं^७ जाव^८ धम्मज्झाणोवगयं विहरमाणं पासइ,
२ ता दोच्चं^९ पि तच्चं पि कामदेवं एवं वयांसी। “हं
भो कामदेवा समणोवासया अपत्थियपत्थिया^{१०}, जइ
णं तुमं अज्ज जाव^{११} ववरोविज्जसि^{१२}” ॥ ६७ ॥

तए णं से कामदेवे समणोवासए तेणं देवेणं^{१३}
दोच्चं पि तच्चं पि एवं वुत्ते समाणे, अभीए जाव^{१४}
धम्मज्झाणोवगए विहरइ ॥ ६८ ॥

• Supply the rest from § 96.

† Supply the rest from § 95.

१ D E दिव्वेणं । २ So F ; but A B D E अणुव्विग्गे । ३ F
अक्खुभीए, D E अक्खुभुभिए, B अभिक्खुभुत्ते । ४ D E तुमणीए, after
which they add चिह्न । ५ A विहरन्ति । ६ A, B D E दिव्वे ।
७ After अभीए D E add अतत्थे । ८ F दुष् । ९ A अपत्थिया,
B अपत्थियपत्थिया । १० D वरोविज्जमि, B वरोवज्ज (sic), the
initial व omitted by oversight, owing to the preceding
final व of जाव ; I विवरोविज्जसि । ११ A D E दिव्वेणं ।

तए गं से देवे^१ पितायरूवे कामदेवं समणोवासयं
अभीयं जाव^२ विहरमाणं पासइ, २ ता आसुरत्ते^३
५^४ तिवलियं^५ भिउडिं निडाळे^६ सहट्टु, कामदेवं
समणोवासयं नीलुप्पल जाव^७ असिणा खण्डाखण्डं^८
करेइ ॥ ६६ ॥

तए गं से कामदेवे समणोवासए तं उज्जलं जाव^९
दुरुहियासं^{१०} वेयणं समं^{११} सहइ जाव^{१२} अहियासेइ^{१३}
॥ १०० ॥

तए गं से देवे^{१४} पितायरूवे कामदेवं समणोवासयं
अभीयं जाव^{१५} विहरमाणं पासइ, २ ता जाहे^{१६} नो
संचाएइ कामदेवं समणोवासयं निग्गन्धाओ पावय-
णाओ चालित्तए^{१७} वा खोभित्तए वा विपरिणामित्तए^{१८}

* Supply the rest from § 96.

† Supply the rest from § 95.

‡ See the supplement in the commentary to § 111.

§ Supply अमर निरूपण from Kap. § 117.

१ A B दिव्वे । २ A B F आसुरत्ते, D आसुरत्ते । ३ DE २, F in full मिमिमिसे दिव्वे चंडे कोविण । ४ A B तिवलियं । ५ F निडाळे । ६ B D E खंडाखंडं । ७ F दुरुहियासं । ८ B समं । ९ D E अहियासेइ, E in corraiti list अहियासेइ । १० A B D E दिव्वे । ११ So C F ; but A B D E जाव । १२ D चालित्तए । १३ A विपरिणामित्तए, B F विपरिणामित्तए, D E विपरिणामित्तए ।

वा, ताहे मन्ते तन्ते^१ परितन्ते^२ सणियं सणियं पच्चो-
सकइ^३, २ ता पोसहसालाओ पडिणिकखमइ^४, २ ता
दिव्वं पितायरूवं विण्णजहइ, २ ता एगं महं^५ दिव्वं^६
हत्थिरूवं विउव्वइ, सत्तङ्गपइद्वियं^७ सम्मं^८ संठियं
सुजायं, पुरओ उदग्गं पिट्ठओ वाराहं^९ अयाकुच्चिं
अलम्बकुच्चिं^{१०} पलम्बलम्बोदराधरकरं^{११} अःभुग्गयम-
उलमल्लियाविमलधवलदन्तं कच्चणकोसीपविट्ठदन्तं^{१२}
आणामियचावललियसंविस्सियग्गमोण्डं^{१३} कुम्मपडि-
पुणचल्लणं^{१४} वीसइनक्खं अल्लीणपमाणजुत्तपुच्छं^{१५} ॥
१०१ ॥

मत्तं मेहमिव गुलगुत्तेत्तं^{१६} मणपवणजइणवेगं^{१७}
दिव्वं हत्थिरूवं विउव्वइ, २ ता जेणेव पोसहसाला

१ E G om. २ B परितन्ते (see Kap. § 60), II om.
३ B पचोसकइति । ४ A B F H •नि० । ५ F' महंतं । ६ D
E place दिव्वं एगं महं । ७ E •पण्डियं । ८ So D E F;
but A B a o f सम्मं; A समसंठिया, G om. सम्मं संठियं ।
९ A D E G H and comm. वराहं । १० II अयाकुच्चियं लंब-
कुच्चियं मलं, F' अयाकुच्चिं अलंबकुच्चिं, II om. अलम्बकुच्चिं ।
११ G •दराकारं । १२ A •कोमए विट्ठदंतं, B •कोमोए विट्ठदंतं ।
१३ D E F अणामिय०; D E •मवेल्लितं अणमोहं, H •मवेल्लियाय-
णमोहं, G •पाववेण्णिदमवेल्लिय० । १४ F' •पडिपुडि०; D •पणवणं ।
१५ I' अलीणपमाण०, II अलीणमाण० । १६ B गुलगुत्तं, D E
H गुलगुत्तेत्तं, I' G गुलगुत्तं । १७ A •मणपि०, D E G •मणिय० ।

जेणेव कामदेवे समणोवासए तेणेव उवागच्छइ, २त्ता
 कामदेवं समणोवासयं^१ एवं वयासी । “हं भो काम-
 देवा समणोवासया^२, तच्चेव भणइ^३ जाव^४ न भञ्जेसि”,
 तो ते अज्ज^५ अहं सोण्डाए^६ गिरहामि^७, २त्ता पोस-
 हसालाओ नीणेमि, २त्ता उडुं वेहासं^८ उव्विहामि,
 २त्ता तिक्खेहिं दन्तमुसस्सेहिं पडिच्छामि, २त्ता अहे
 धरणि तलंसि तिक्खुत्तो पाएसु लोलेमि, जहा^९ णं
 तुमं अट्टदुहट्टवसट्टे^{१०} अकाले चेव जीवियाओ ववरो-
 विज्जसि^{११}” ॥ १०२ ॥

तए^{१२} णं से कामदेवे समणोवासए तेणं देवेणं^{१३}
 हत्थिरूवेणं एवं धुत्ते समाणे, अभीए जावां विह-
 रइ ॥ १०३ ॥

तए णं से देवे^{१४} हत्थिरूवे कामदेवं समणोवासयं
 अभीयं जावां विहरमाणं पासइ, २त्ता दोच्चं^{१५} पि

* See the rest in § 95.

† Supply the rest from § 96

१ A D E om. २ A B D E H om. ३ G om. तच्चेव
 भणइ । ४ A B G H भञ्जसि । ५ F G चण्जेव । ६ F सुण्डाए ।
 ७ D E H गिरहामि । ८ F विहासि, H विहासं । ९ D E जहा ।
 १० F *विमट्टे । ११ A *विज्जसे, D E G विवसो* । १२ D
 E H तं (or तए तं) । १३ A D E F G H दिव्वेणं, B देव्वेणं, F
 दिव्वेणं । १४ A D E F G H दिव्वे, B देव्वे । १५ F दुच्चं ।

तच्चं पि कामदेवं समणोवासयं^१ एवं वयासी । “हं
भो कामदेवा” तहेव^२ जाव^३ सों^४ वि विहरइ ॥ १०४ ॥

तए^५ णं से देवे^६ हत्थिरूवे कामदेवं समणोवा-
सयं अभीयं जाव^७† विहरमाणं पासइ, २ ता आसु-
रत्ते^८ ४^९, कामदेवं समणोवासयं सोण्डाए गिएहेइ,^{१०}
२ ता उड्डं वेहासं^{११} उब्बिहइ, २ ता तिकखेहिं दन्त-
मुसलेहिं^{१२} पडिच्छइ, २ ता अहे धरणितलंसि तिकखु-
त्तो पाएसु लोलेइ ॥ १०५ ॥

तए णं से कामदेवे समणोवासए^१ तं उज्जलं जाव^२
अहियासेइ ॥ १०६ ॥

तए णं से देवे^३ हत्थिरूवे कामदेवं समणोवासयं^४
जाहे^५ नेा संचाएइ जाव^६ सणियं सणियं पच्चोसकइ,

* Supply the rest from §§ 97, 98.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

§ See the rest in the commentary to § 111.

|| Supply the rest from § 101.

१ A B D E om. २ E यो for तहेव जाव मो वि। ३ D om.
मो वि। ४ D E तं for तए णं। ५ A B D E F दिन्ने। ६ E
om. ७ A B आसुरत्ते। ८ B om., F in full निमित्तिदिने तिन्ने
चहे कोविट्। ९ F तिज्जइ। १० E F विहासं। ११ A *महादेवं।
१२ So F; but A B D E जाव ।

२ ता पोसहसालाओ पडिणिकखमइ,^१ २ ता दिव्वं
 हत्थिरूवं विण्णजहइ, २ ता एगं महं दिव्वं सप्परूवं
 विउव्वइ, उग्गविसं चण्डविसं^२ धोरविसं महाकायं
 मसीमूसाकालगं^३ नयणविसरोसपुसं अञ्जणपुञ्जनि-
 गरण्णगासं^४ रत्तच्छं लोहियलोयणं^५ जमलजुयलचञ्च-
 लजीहं^६ धरणीयलवेणिभूयं^७ उक्कडफुडकुडिलजडिल-
 कक्कसवियडफुडाओवकरणदच्छं^८ ॥ १०७ ॥

लोहागरधम्ममाणधमधमेन्तधोसं^९ अणागलियति-
 व्वचण्डरोसं सप्परूवं विउव्वइ,^{१०} २ ता जेणेव पोसह-
 साला जेणेव कामदेवे समणोवासयं^{११}, तेणेव उवा-
 गच्छइ, २ ता कामदेवं समणोवासयं एवं वयासी ।
 “हं भो कामदेवा समणोवासया^{१२}, जाव^{१३} न भञ्जेसि,^{१४}

* Supply the rest from § 95

१ A B F *निकखमइ । २ So C and comm. ; but A B D E F दिङ्गीविसं instead of चण्डविस धोरविसं । ३ So D E ; but A B कालगयं, F कालगतं । ४ F *गिरणं । ५ D E रत्तच्छं, A B F रत्तच्छणं । ६ D E जमलजुयलं चं । ७ D E धरणिं ; D E *भूयं । ८ D E F *जटिलं ; D E *विचयव* for *वियड* ; D *वच्छं, E *दत्तं । ९ A *धम्मधमितं, B *धमिमितं, D E *धम्मितं, F *धम्मधमितं । १० D E om. ११ A B D E om. १२ A B D F भजसि ।

तो^१ ते अज्जेवं अहं सरसरस्स^२ कायं दुरुहामि,^३ २
त्ता पच्छिमेणं भाएणं तिक्खुत्तो गीवं वेढेमि, २ ता
तिक्खाहिं^४ विसपरिगयाहिं दाढाहिं उरंसि^५ चेव
निकुट्टेमि, जहा णं तुमं अट्टदुहट्टवसट्टे^६ अकाले चेव^७
जीवियाओ धवरोविज्जसि” ॥ १०८ ॥

तए^८ णं से कामदेवे समणोवासए^९ तेणं देवेणं^{१०}
सप्परुवेणं एवं वुत्ते समाणे, अभीए जाव^{११} विहरइ ॥
सो वि देाचं पि तच्च पि भणइ, कामदेवो^{१२} वि^{१३}
जाव^{१४} विहरइ ॥ १०९ ॥

तए^{१५} णं से देवे^{१६} सप्परुवे कामदेवं समणोवासयं^{१७}
अभीर्यं जाव^{१८} पासइ, २ ता आसुरत्ते^{१९} ४^{२०} काम-

• Supply the rest from § 96.

† See §§ 97, 98.

‡ Supply the rest from § 95.

१ D ततो, E तथो for तदे ते । २ A सरसरस्स, B सरस्स सरस्स ।
३ B D दुरुहामि, E दूरुहामि । ४ A B तिक्खाहिं । ५ A B E
उरंसि । ६ A B D E om. वसट्टे, F • विसट्टे । ७ A B H om. the
rest चेव जी० धव० । ८ A B D H तं for तए यं । ९ A B H om.
१० A D E F H दिम्मेळं, B om. ११ A H कामदेवे; F reads
कामदेवा समणोवासया for कामदेवो वि । १२ E om. १३ D H
तं for तए यं । १४ A D E H दिम्मे, B F देम्मे । १५ A B H
आसुरत्ते । १६ D E om., F in full मिडिमित्ते तित्ते चंढे जोविए ।

देवस्स समणोवासयस्स^१ सरसरस्स^२ कार्यं दुरुहइ^३, २ ता
पच्छिमभायणं तिकव्वुत्तो गीवं वेढेइ, २ ता तिकव्वाहिं
विसपरिगयाहिं दाढाहिं उरंसि चेव निकुट्टेइ ॥ ११० ॥

तए^४ णं से कामदेवे समणोवासए^५ तं उज्जलं
जाव^६ अहियासेइ ॥ १११ ॥

तए^४ णं से देवे^७ सप्परूवे कामदेवं समणोवासयं^८
अभीयं जाव^९ पासइ, २ ता जाहे नो संचायइ
कामदेवं समणोवासयं निगगन्थाओ पावयणाओ^{१०}
चालित्तए वा खोभित्तए वा विपरिणामित्तए^{११} वा,
ताहे सन्ते इ^{१२} सणियं सणियं पच्चोसकइ, २ ता
पोसहसालाओ पडिणिकव्वमइ,^{१३} २ ता दिव्वं सप्प-
रूवं विप्पजहइ,^{१४} २ ता एगं महं दिव्वं देवरूवं विउ-
व्वइ हारविरादयवच्चं^{१५} जाव^{१६} दसदिसाओ उज्जोवे-

* See the rest in the commentary to § 111.

† Supply the rest from § 96

‡ Supply the rest from § 101.

§ See the supplement in the commentary ; also in Or., § 33.

१ A B D E F G om. २ A सरसर, E सरस्स । ३ D दुरु-
हइ, E दूरुहइ । ४ A B D H तं for तए णं । ५ A B D E H
om. ६ A B D E H दिव्वे । ७ D E om. ८ E पवयणाओ ।
९ A B D E H विपरित्तए । १० F in full । ११ A B E
H • निव्वलमइ । १२ H विप्पजहइ । १३ A D E • वत्थं ।

माणं पभासेमाणं^१ पासाइयं^२ दरिसणिज्जं^३ अभिरूवं
पडिरूवं ॥ ११२ ॥

दिव्वं देवरूवं विउव्वइ,^४ २ ता कामदेवस्स सम-
णोवासयस्स^५ पोसहसालं अणुप्पविसइ,^६ २ ता अन्त-
स्सिक्खपडिवन्ने^७ सखिद्धिणियाइं पञ्चवणाइं वत्थाइं
पवरपरिहिए^८ कामदेवं समणोवासयं^९ एवं वयासी ।
“इं भो कामदेवा समणोवासया, धन्ने सि यं तुमं,^{१०}
देवाणुप्पिया,^{११} सम्पुणे^{१२} कयत्थे^{१३} कयलक्खणे, सुलद्धे
यं तव, देवाणुप्पिया, माणुस्सए^{१४} जम्मजीवियफले,
जस्स यं^{१५} तव निगगन्थे^{१६} पावयणे इमेयारूवा पडिवत्ती
लद्धा पत्ता अभिसमन्नागया । एवं खलु, देवाणुप्पिया,
सक्के देविन्दे^{१७} देवराया^{१८} जाव^{१९} सक्कंसि सीद्दासणंसि

* See the supplement in the commentary; also in Kap. § 11.

१ B om. २ So ABC; but F पासाइयं, DE पासइ. ३ So
CF in full; but A B H only ३, D E om. ४ A B F H
om. ५ D E H om. ६ F अणुप्पविसइ. ७ E अन्तरिपल. ८
E om. पवर. ९ B D E om. १० F तुमे. ११ F देवा-
णुप्पिये. १२ A B सपुत्ते for सपुत्ते Skr. सपुत्त), C सपुत्तिमे
(Skr. सत्पुत्तवः), F मे पुत्ते सि यं तुमं देवाणुप्पिये. १३ D E कयत्ते. १४
D E माणुप्पजम्म. १५ D E add देवाणुप्पिया. १६ D E
read निमंणायो पावयसायो मेव य्व for नि. पा. इमेयारूवा. १७ A
B F H देवेदे. १८ After देवराया, A B F add सदफज, D E
add सदफज गहक्खणे, inconsistently with जाव and with
the commentary.

चउरासीई^१ सामाणियसाहस्सीणं^२ जाव^३ अन्नेसिं
 च बह्णं देवाण य देवीण य मज्झगए एवमाइ-
 क्खइ^४ ३।^५ । “एवं खलु, देवा^६, जम्बुद्वीवे^७ दीवे^८
 भारहे. वासे चम्पाए नयरीए कामदेवे समणोवासए
 पोसइसालाए पोसहिए बम्भचारी^९ जाव^{१०} दम्भसं-
 धारोवगए समणस्स भगवओ महावीरस्स अन्तियं
 धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ । नेा खलु से^{११}
 सका^{१२} केणइ देवेण वा दाणवेण वा जाव^{१३} गन्धव्वेण^{१४}
 वा निगगन्थाओ पावयणाओ चालित्तए वा खोभि-
 त्तए वा विपरिणामित्तए वा^{१५} ” । तए खं अहं सकस्स
 देविन्दस्स देवरखी एयमइ असइइमाणे ३॥^{१६} इह^{१७}

* See the footnote on the preceding page.

† See the supplement in the commentary, also footnote† on page १०

‡ Supply the rest from Nāy. § 87.

§ See the supplement in the commentary; and a similar formula on page ११, footnote १३, and Ov. § 124, Bhag., p. 238.

|| Supply अपणियमाणे अरीरमाणे अयम्बुद्वीपाए from Nāy § 132, Bhag., p. 272.

१ F H चउरासीए । २ F सहासीए । ३ E चाहिक्खइ । ४ F in full एवं भासइ एवं पणवेइ एवं पणवेइ । ५ So A B D, but E देव, F देवाणुप्पिथा, H om. ६ A B D E जम्बुद्वीवे in- correct; but F जम्बुद्वीवे correct. ७ A B D E F only २ for दीवे । ८ F बम्भचारी । ९ H के । १० A सके । ११ D E place, गन्धव्वेण वा जाव, and B adds रक्खसेण वा किण्डुरिसेण वा, H om. १२ H om. विपरि. वा । १३ F in full. १४ A इह ।

इव्वमागए^१ । तं^२ अहे रां^३, देवाणुप्पिया, इड्डी ६^४ ॥
 लडा ३^५, तं दिद्वा रां^६, देवाणुप्पिया, इड्डी जाव^७
 अभिसमन्नागया । तं खामेमि^८ रां, देवाणुप्पिया,
 “खमन्तु मज्झ देवाणुप्पिया, खन्तुमरुहन्ति रां देवा-
 णुप्पिया, नाइं^९ भुज्जो करणयाए” त्ति कट्टु पायवडिअ^{१०}
 पञ्जलिउडे^{११} एयमइं भुज्जो भुज्जो खामेइ, २ ता जामेव
 दिसं पाउब्भूए,^{१२} तामेव दिसं पडिगए ॥ ११३ ॥

तए^{१३} रां से कामदेवे समणोवासए “निरुवसग्गम्”
 इइ^{१४} कट्टु पडिमं पारेइ^{१५} ॥ ११४ ॥

* See the supplement in the commentary ; also in Ov § 69, and Bhag., p. 223.

† Supply from above एता अभिसमन्नागया. See also Bhag., p. 223

‡ Supply the rest from the immediately preceding sentence, see also Bhag., p. 223.

१ D E आगयो । २ F G om ३ A D E om. ■ B reads इड्डीपल्लडा । ४ F in full. ५ H om. दिद्वा रां । ६ F खामिमि (see Hem. III, 155), H खामे । ७ A खमंतुमरुहन्ति, B खमंतु तिइखंतुमरुहन्ति, D खमंतुमंसरुहन्ति, E खमंतुमंसरुहन्ति, F खमंतु खमंतुमरुहन्ति, G खमंतु खंतुमरुहन्ति, H खमंतुमअहदेखंतुमंसरुहन्ति । ८ A B D E F नाइ, H and comm. नाइ, G om. नाइ and reads भुज्जो ९ अकरणयाए । १० A B G पडिअ । ११ A पञ्जलियडे । १२ F पाउब्भूए, G आगए । १३ B omits paragraph 114 entirely. १४ A B D E F G H इति । १५ D पारिइ, E पाइइ ।

तेणं^१ कालेणं तेणं समणं समणे^२ भगवं^३ महा-
वीरे जाव^४ विहरइ ॥ ११५ ॥

तए णं से कामदेवे समणोवासए इमीसे कहाए^५
सद्धे समाणे^६ “एवं खलु समणे भगवं^७ महावीरे
जाव^८ विहरइ, तं सेयं खलु मम^९ समणं भगवं
महावीरं वन्दिता^{१०} नमंसित्ता तओ पडिणियत्तस्स^{११}
पोसहं पारित्तए”^{१२} त्ति कटु एवं सम्पेहेइ,^{१३} २ त्ता सुद्ध-
प्पावेसाइं वत्थाइं जाव^{१४} अण्णमहग्घ जाव^{१५} मणुस्स-
वगुरापारिक्खित्ते^{१६} सयाओ गिहाओ पडिणिकख-)
मइ,^{१७} २ त्ता च चम्पं^{१८} नगरिं^{१९} मच्छं मच्छेणं निगा-

* Supply the rest from Ov § 38, from आइयेरे up to भावेमाणे; but if the reading of MSS D E be accepted (see footnote 8), only from इव चम्पार up to भावेमाणे See also Nay §§ 4, 127, 129

† Supply the rest from Ov § 17 See also § 10, on page ९

१ B omits paragraph 115 entirely. २ F om. ३ A om. भगवं महावीरं. ४ Before जाव D E insert समोसरिय समणे, G places it before समणे. ५ H adds जाव. ६ G H add कद्धं. ७ A B D E G H om. भगवं महावीरे. ८ D E F G H ममं. ९ B वदेत्ता. १० A B F H •नियत्तस्स, G reads धम्मं पडिस्सुत्तिता instead of वत्थो पडि. ११ A B D पारेत्तए. १२ F सपेहइ. १३ A B D E F G H om. १४ A B om. पारिक्खित्ते. १५ A B F H •निकखमइ. १६ A B चंपानगरिं. १७ F नगरं, G गययं.

च्छद्, २ ता' जेणेव पुण्यभदे चेद्द ए जहा सङ्खी' जाव'
पज्जुवासद् ॥ ११६ ॥

तए णं समणे भगवं महावीरे कामदेवस्स समणोवा-
सयस्स' तीसे य जाव' धम्मकहा समत्ता ॥ ११७ ॥

“कामदेवा” इ समणे भगवं महावीरे कामदेवं
समणोवासयं' एवं वयासी । “से नूणं, कामदेवा,
तुम्हं' पुव्वरत्तावरत्तकालसमयंसि एगे देवे अन्ति ए'
पाउव्वमू ए । तए णं से देवे एगं महं दिव्वं' पिसाय-
रूवं विउव्वद्, २ ता आसुरत्ते' ४†' एगं महं
नीलुप्पल' जाव'॥ असिं गहाय तुमं एवं वयासी' ।

* The reference, according to the commentary, is to the story of the Shrivaka Sankha in the Bhagavati. The rest of the formula is given in the commentary. See also footnote § on page १.

† See the supplement in the commentary; also footnote * on page ७.

‡ See the supplement in § 95.

१ A B om. २ ता, G om. २ ता जे० पु० चे० । २ So comm., but A F B D E G H महे । ३ B D E H om. ; F has कामदेवं समणोवासय्यं । ४ A कामदेवा दि, B G H कामदेवा दि, D कामदेव दुद्, E कामदेवे द्, F कामदेवा य । ५ D E om. ६ E तुम्हं । ७ B om., D E G H चतियं । ८ E G om. ९ A B G H आसुरत्ते । १० F in full मिमिमिसे दिव्वे चंदे कोविय । ११ A B D E H om., G in full. १२ A वदासी ।

“‘हं सो कामदेवा जाव^१ जीवियाओ^२ ववरोवि-
ज्जसि^३”” । तं^४ तुमं तेणं देवेणं एवं वुत्ते समाणे^५
अभीए जाव^६ विहरसि^७” ॥ एवं वण्णगरहिया^८ तिणि
वि^९ उवसग्गा तहेव^{१०} पडिउच्चारयेन्वा^{११} जाव^{१२} देवो
पडिगओ^{१३} ॥ “से नूणं कामदेवा^{१४} अट्ठे^{१५} समट्ठे^{१६}” ।

“हन्ता, अत्थि” ॥ ११८ ॥

“अज्जो” इ समणे भगवं महावीरे बहवे समणे
निगान्थे य^{१७} निगान्थीओ य आमन्तेत्ता^{१८} एवं वयासी ।
“जइ ताव, अज्जो,” समणोवासगा गिहियो^{१९} गिहि-
मज्झा^{२०} वंसन्ता दिव्वमाणुसतिरिक्खजाणिए उव-
सग्गे सम्म^{२१} सहन्ति^{२२} जाव^{२३} अहियासेन्ति,^{२४} सक्का

* See the supplement in § 95

† See the supplement in § 96

‡ The reference is to §§ 97, 98, etc.

§ See footnote § on page ५४.

१ D E G जीवाओ । २ D ववरोविज्जसि, F ववरोवेति ।
३ A B F G H om. ४ A B H om ५ A B G विहरति ।
६ B H ०रहिदा, F ०सहिता । ७ G adds आणावगा । ८ A
B तं चैव । ९ F ०उच्चारयेन्वा (see Hem III, 157), G only
उच्चारयेन्वा । १० E F पडिगया, H ०गते, G pref. ति । ११ F
कामदेव । १२ A B F G अत्थे समत्थे । १३ A G om., D वि ।
१४ F आमन्तिता । १५ B अज्जा । १६ B G om. १७ E गिह० ;
A B F ०मज्झो । १८ B E H सम्मं । १९ A सहसि, B D H
सहति, E F G सहइ । २० A ०यासेत्ति, B H ०यांसिन्ति, D ०यासेति,
E F ०यासेइ, G ०यासेय ।

पुणाइं, अज्जो, समणेहिं निग्गन्थाहिं दुवालसङ्गं गणि-
पिडगं^१ अहिज्जमाणेहिं दिव्वमाणुसतिरिक्खजाणिए^२
सम्मं^३ सहित्तए^४ जाव^५ अहियासित्तए^६” ॥ ११८ ॥

तत्रो^७ ते बहवे समणा निग्गन्था य^८ निग्गन्थोत्रो
य^९ समणस्स भगवत्ते महावीरस्स^{१०} “तह” त्ति एय-
महं विणएणं पडिसुणन्ति^{११} ॥ १२० ॥

तए णं से कामदेवे समनोवासए हट्ठ^{१२} जाव^{१३} †^{१४}
समणं भगवं महावीरं^{१५} पसिणाइं पुच्छइ,^{१६} अट्ठमा-
दियइ, समणं भगवं महावीरं^{१७} तिक्खुत्तो वन्दइ^{१८}
नमंसइ, २ ता^{१९} जामेव दिसं^{२०} पाउव्वभूए,^{२१} तामेव
दिसं^{२२} पडिगए^{२३} ॥ १२१ ॥

* See footnote § on page १४.

† For the supplement see § 12.

१ So E, but A B D F पडिगं । २ A देव्य०; F देवमणुम०;
A B •माणुमे तिदिक्ख०; E •ओदिएहिं । ३ A B D सम्मं ।
E D सहित्तए, अहियासित्तए । ४ D E तए मं मे for तथो ते । ५ B
om. ६ F om. ७ A B om. भगव० महावीर० । ८ B
पडिसुणेति, D पडिसुणे, E पडिसुणेइ । ९ D E वट्ठगइ, F
वट्ठगइ । १० A B D E F om. ११ F पडिसुणन्ति । १२ A वंदंति
अमंसंति plur. १३ B F om., D E in full वंदिसा नमंसिणा ।
१४ D E दिग्गं । १५ A B D E F पाउव्वभूए nom. plur.
(compare footnote १३). १६ D E F दिग्गं । १७ So B; but
A D E F पडिगए nom. plur.

तए^१ णं समणे भगवं महावीरे^२ अन्नया कयाइ^३
चम्पाओ पडिणिक्खमइ,^४ २ ता बहिया जणवय-
विहारं^५ विहरइ^६ ॥ १२२ ॥

तए^७ णं से कामदेवे समणोवासए^८ पढमं उवा-
सगपडिमं उवसम्पज्जित्ताणं^९ विहरइ ॥ १२३ ॥

तए णं से कामदेवे समणोवासए बहूहिं^{१०} जाव
भावेत्ता^{११} वीसं वासाइं समणोवासगपरियागं पाउ^{१२}
णित्ता, एकारस^{१३} उवासगपडिमाओ^{१४} सम्मं
फासेत्ता,^{१५} मासियाए^{१६} संलेहणाए अप्पाणं^{१७} भूसि-
त्ता,^{१८} सड्ढिं भत्ताइं अएसणाए^{१९} छेदेत्ता,^{२०} आलोइयप-
डिक्कन्ते,^{२१} समाहिपत्ते,^{२२} कालमासे^{२३} कालं^{२४} विजा,

* See the supplement in §§ 66 and 80

१ A B D तयो for तए यं । २ A B om. भगवं महावीरे ।
३ A D E F om. ४ So A; but B D E F abbreviate
पडि० । ५ B abbreviates जण० विहरइ, D E T जणवय जाव
विहरइ । ६ A विहरंति plur. ७ B तं for तए यं । ८ B om.
९ A B D abbreviate उव०, E inserts जाव after it. १० So
B, but A D E F बहुहिं । ११ T भाविता । १२ B om, T
यकारण । १३ D E ०पडिमं । १४ T फामित्ता । १५ E दुमानियाए ।
१६ D E चत्ताणं । १७ T भूमित्ता । १८ T चणमणाइं । १९ E
भेरणा, T हेदिता । २० A B D E abbreviate छेदोइत्ता० । २१
माधि० । २२ A E कालंमासे । २३ B om कालं कथा ।

सोहम्मे कप्पे सोहम्मवडिंसयस्स^१ महाविमाणस्स
उत्तरपुरत्थिमेणं^२ अरुणामे विमाणे देवत्ताए उववन्ने^३ ।
तत्थ णं अत्येगइयाणं देवाणं चत्तारि पलिआवमाइं
ठिई^४ पणत्ता । कामदेवस्स वि देवस्स चत्तारि पलि-
आवमाइं ठिई^५ पणत्ता ॥ १२४ ॥

“से णं, भन्ते, कामदेवे^६ ताआ^७ देवलोगाआ^८
आउक्खएणं भवक्खएणं^९ ठिइक्खएणं अणन्तरं चयं^{१०}
चइत्ता, कहिं गमिहिइ,^{११} कहिं उववज्जिहिइ^{१२}” ? ।

“गोयमा, महाविदेहे वासे सिञ्जिहिइ^{१३}” ॥ १२५ ॥

॥ निक्खेवे ॥

सत्तमस्स अङ्गस्स उवासगदसाणं^{१४} वीयं^{१५} अञ्जयणं
समत्तं ॥

१ A B •वडंसयस्स । २ D E •पुरत्थिमेणं । ३ D उववन्ने ।
४ A द्विती, B D ठितो, E ठिइ, F द्विइ । ५ So B E; but A
द्विती, D ठिति, F द्विइ । ६ B D om. ७ B कामदेवो ।
८ D E तयो देव । ९ A B देवलोयातो । १० B D E only
इ, as in § 90. ११ E चइ । १२ E गमिहिंति, F गमेहिं । १३ A
B E उववज्जिहिंति plur., F उववज्जेहिंति । १४ E F सिञ्जि-
हिंति । १५ A B D E F om सत्त • अङ्ग • उवा • । १६ After
वीयं A B insert कामदेवदं ।

१तद्य अज्जयण ।

॥ उक्खेवो^१ तदयस्स अज्जयणस्स^२ ॥

एवं खलु, जम्बू, तेणं काखेणं तेणं समणं^३ बाणां^४
रसी नामं नयरी । कोट्टय चेइय । जियसत्तू राया^५
॥ १२ई ॥

तत्थ णं बाणारसीए नयरीए^६ चुल्लणीपिया^७
गाहावई^८ परिवसइ अइ जाव^९ अपरिभूए ।
भारिया । अइ द्विरणकोडीओ ५-

* See footnote † on १ २

१ The MSS omit the superscription here and
whole २ G उक्खेवओ । ३ A B D E om ४ E
५ B राया, D E add महइण । ६ B D E om., G om.
नय० । ७ A B चुल्लणिपिया, E चुल्लणिपिया । ८ E F ० वई,
F रिसे, A B G om जाव अपरि० । ९ D E G and
to B have सीमा । ११ E ० वणाओ ।

अद्दु^१ वद्धिपउत्ताओ^२, अद्दु^३ पविथरपउत्ताओ^४; अद्दु^५
 वया^६ दसगोसाहस्सिएणं वएणं । जहा अणन्दो^७
 रा^८सरो जाव^९ सव्वकज्जवद्धावए यावि^{१०} हेत्था ।
 सामी समोसडे^{११} । परिसा निग्गया^{१२} । चुलणीपिया^{१३}
 वि जहा अणन्दो, तहा निग्गओ । तद्देव गिहिधम्मं^{१४}
 पडिवज्जु^{१५} । गोयमपुच्छा । तद्देव तेमं जहा वान-
 द्वेयस्स जाव^{१६} पोसहसालाए पोसहिए वम्मचारी^{१७}
 समणस्स भगवओ महावीरस्स अन्तियं^{१८} धम्मप-
 खन्तिं उवसम्पज्जित्ताणं विहरइ ॥ १२७ ॥

तए णं तस्स चुलणीपियस्स समणोवासयस्स पुव्व-
 रत्तावरत्तकालसमयंसि^{१९} एगे देवे अन्तियं पाउब्भूए
 ॥ १२८ ॥

* S: the rest in § 5, on pp. १-४

† Suppl. the whole account from § 10-69, on pp. ४-११.

१ D E om, F adds हिरम्मकोडीओ । २ B D E G वद्धिं,
 E पत्ताओ । ३ D E om, A B वद्धिपवि । ४ A B पवित्ताओ,
 E पत्ताओ । ५ D E वया । ६ A B वयादे । ७ So F; but
 A B वया, D E G वया । ८ G वावि । ९ D E G वया ।
 १० A B F om पविं निज्ज । ११ D वयाओ, A B F वयाओ ।
 १२ D om गिहि । १३ F वयाओ, G वयाओ । १४ A B F G
 om, D E वया । १५ D E वया, G वया ।

तए खं से देवे एगं नीलुप्पल^१ जाव^२ असिं
 चुलणीपियं समणोवासयं एवं वयासी । “हं
 चुलणीपिया^३ समणोवासया जहा कामदेवो^४
 न भञ्जसि, तो ते^५ अहं अज्ज^६ जेट्ठं पुत्तं साओ^७
 ओ नीणेमि, २त्ता तव अग्गओ घारमि^८, २त्ता
 मंससेल्ले^९ करेमि, २त्ता आदाणभरियंसि^{१०}
 अइहेमि^{११}, २त्ता^{१२} तव गायं^{१३} मंसेण य सोणिएण
 आयच्चामि^{१४}, जहा खं तुमं अट्टदुड्डवसट्ठे
 वेव^{१५} जीवियाओ ववरोविज्जसि^{१६}” ॥ १२६ ॥
 तए^{१७} खं से चुलणीपिया समणोवासए

* Supply the rest from § 95, on p ५०

† Supply the rest from § 95, on pp. १०-११

१ A F निक्खं । २ F adds अपत्थियपत्थिया ३
 चिरिसिरिपरिवज्जिया । ३ A B D E F ० देवे । ४ D तो, E
 तो ते । ५ G om. ६ F सयाओ । ७ G हनेमि ।
 ८ सोल्ला । ९ F आयाज्जं । १० F अइहेमि । ११ A D E G
 १२ A B D E G गतं । १३ So D F G, but E
 connected to आयच्चामि, the latter is supported by
 comm.; A B have आसिंचामि । १४ B D E G om
 D E ववरोविज्जसि, G विवरवज्जसि । १५ A B वं से, D
 for तए वं से which is the reading of F.

देवेणं एवं वुत्ते समणो^१ अभीए जाव^२ विहरइ^३

॥ १३० ॥

तए^४ णं से देवे चुलणीपियं^५ समणोवासयं^६
अभीयं^७ जाव^८ पासइ, रत्ता दोचं^९ पि तच्चं पि चुल-
णीपियं^{१०} समणोवासयं^{११} एवं वयासी । “हं भो चुल-
णीपिया समणोवासया^{१२},” तं चेव भणइ, सो^{१३} जाव^{१४}
विहरइ ॥ १३१ ॥

तए^{१५} णं से देवे चुलणीपियं समणोवासयं^{१६} अभीयं^{१७}
जाव^{१८}, पासित्ता आसुरत्ते^{१९} ४^{२०} चुलणीपियस्स सम-
णोवासयस्स जेठं पुत्तं^{२१} गिहाओ^{२२} नीणेइ, रत्ता
अग्गओ घाएइ, रत्ता तओ मंससोखए^{२३} करेइ,

* Supply the rest from § 96, on p. ५२

† Supply the rest from §§ 95 and 96.

‡ Supply the rest from § 95, on p. ५०

१ B D E om २ A विहरति । ३ A B D E त for तए णं,
G om the whole paragraph ४ B •पित्त । ५ A B D
E G om. ६ F अभीहं । ७ F दुच । ८ A B •पित्त । ९ B F से ।
१० A आसुरत्ते । ११ A has ५, F reads the four terms in
full असुरत्ते भित्तिमित्ते चहे कोविट्, if five terms are read,
रुद्धे or तिब्बे must be added, as in § 90, p ५० । १२ B D
E जेठपुत्त, F जेठपुत्ते । १३ F prefixes सदाओ । १४ So A,
but B •सोलेइ, D E •ओक्षिते (ओक्षिट), I •सुणाइ, G •ओणा ।

२त्ता आदाणभरियंसि^१ कडाहयंसि^२ अदहेइ^३, २
चुलणीपियस्स समणोवासयस्स गायं^४ मंसेण य
णिएण य आयच्चइ^५ ॥ १३२ ॥

तए णं से चुलणीपिया^६ समणोवासए^७ तं
जाव^८ अहियासेइ ॥ १३३ ॥

तए णं से देवे चुलणीपियं^९ समणोवासयं^{१०}
जाव^{११} पासइ, २त्ता दोच्चं पि^{१२} चुलणीपियं समणोवा
सयं एवं वयासी^{१३} । “हं भो चुलणीपिया
सया, अपत्थियपत्थिया^{१४} जाव^{१५} न भञ्जसि^{१६}, तो
ते^{१७} अहं अज्ज मज्झिमं^{१८} पुत्तं साओ^{१९} ति
नीणेमि^{२०}, २त्ता तव अग्गओ घाएमि^{२१} जहा जेइ

* See the rest in the comment [†] to § 111

† Supply the rest from § 99, on p ५२

‡ Supply the rest from § 95, on pp ५० ५२

१ F आदाण० । २ A B कडाहियसि, D E कडाहसि । ३
D E G अदहेइ, F अदहेइ । ४ G गात । ५ So F G, but
आइवइ, B D C आइवइ । ६ F ०पिय ०सय । ७ F G ०पिय
०सयस्स । ८ A D E om । ९ So B, but A D E F G add.
तच्च पि । १० A वदामी । ११ D अपत्थियपत्थिया, F अपत्थियपत्थिया,
१२ L भजेति । १३ AD तो, E तव्यो for तो ते । १४ B
मज्झिमपुत्तं, G मज्झियपुत्त । १५ F सयाओ । १६ F नीणिमि ।
१७ F जेइपुत्त ।

पुत्तं तद्देव भण्ड, तद्देव करेड^१ ॥ एवं तच्चं पि कणी-
यसं^२ जाव^३ अहियासेड ॥ १३४ ॥

तए^४ णं से देवे चुलणीपियं^५ समणोवासयं अभीयं
जाव^६ पासड, २त्ता चउत्थं पि^७ चुलणीपियं समणो-
वासयं एवं वयासी। “हं भो चुलणीपिया^८ समणोवा-
सया^९, अपत्थियपत्थिया ४^{१०}, जड णं तुमं जाव^{११} न
भज्जसि, तओ^{१२} अहं अज्ज जा इमा^{१३} तव^{१४} माया भद्दा
सत्थवाही देवयगुरुजणणी^{१५} दुक्करदुक्करकारिया^{१६},
तं ते^{१७} साओ^{१८} गिहाओ नीणेमि, २त्ता तव अग्गओ
धाएमि, २त्ता तओ मंससोत्तर^{१९} करेमि, २त्ता आ-

* Supply the rest from §§ 132, 133

† Supply the rest from § 96, on p ५२.

‡ Supply the rest from § 95, on pp ५०-५१.

१ F G करेड । २ A B D E F G H read एवं कणीयसं पि ;
see footnote to translation. ३ A B D तं for तए णं ।
४ F prefixes तं ; B *पिता । ५ E reads जाव । ६ F *पियं
*सयं । ७ A H has the numeral letter ५ = 5. ८ G तो ते ।
९ H जाव for जा इमा । १० DE G om. ११ B देवता गुरुजी,
A D E H दवत्तं गुरुं जणणी, F देवयं गुरुजणणी, G देवगुरुजणणि ।
१२ A दुक्करिकारिया, B दुक्करकारिया, D E *कारियं, G *करयं ।
१३ A तो om. तं, E से, G ततो । १४ F थयाओ । १५ F
ओत्तेण, G ओत्तेउ ।

दाणभरियंसि^१ कडाहयंसि^२ अदहेमि^३, रत्ता तव
गायं^४ मंसेण य सोणिएण य आयच्चामि^५, जहां णं
तुमं अट्टदुहट्टवसट्टे अकाले चेव^६ जीविधाओ ववरो-
विज्जसि^७ ॥ १३५ ॥

तए णं से चुलणीपिया^८ समणोवासए^९ तेणं देवेणं
एवं वुत्ते समाणे^{१०} अभीए जाव^{११} विहरइ ॥ १३६ ॥

तए णं से देवे चुलणीपियं^{१२} समणोवासयं अभीयं
जाव^{१३} विहरमाणं पासइ, रत्ता चुलणीपियं^{१४} समणो-
वासयं दोच्चं पि तच्चं^{१५} पि एवं वयासी। “इं भो
चुलणीपिया समणोवासया तद्देव जाव^{१६} ववरो-
विज्जसि^{१७} ॥ १३७ ॥

तए णं तस्स चुलणीपियस्स समणोवासयस्स तेणं
देवेणं दोच्चं^{१८} पि तच्चं^{१९} पि एवं वुत्तस्स समाण इमे-

* Supply the rest from § 100, on p. ५९.

† Supply the rest from § 135.

१ B आदामं म०, F अदायमं, G अयाय०। २ A B कडाहियंसि।
३ B अरेहेमि, F अरहिमि। ४ DE G गायं। ५ A B D E G
H आरंचामि। ६ Dom. ७ E G विवरो०। ८ F पियं० सयं।
९ D E H om., B जाव। १० A B पित्त। ११ D E G H
om. तच्चं पि। १२ F इयं। १३ B E om. तच्चं पि।

यारूवे^१ अञ्जुत्थिए^२ ५^३। “अहो खं इमे” पुरिसे
अणारिए^४ अणारियवुद्धी अणारियाइं पावाइं कम्माइं
समायरइ^५, जेणं^६ ममं जेइं^७ पुत्तं साओ^८ गिहाओ
नीणेइ^९, रत्ता मम अग्गओ घाएइ^{१०}, रत्ता गणा
कयं तद्वा चिन्तेइ^{११} जावां गायं^{१२} आयञ्चइ^{१३}, जेणं^{१४}
ममं^{१५} मञ्जिमं^{१६} पुत्तं साओ^{१७} गिहाओ^{१८} जायां सो-
णिएण^{१९} य आयञ्चइ^{२०}, जेणं^{२१} ममं^{२२} कणीयसं पुत्तं
साओ^{२३} गिहाओ तद्देव जावां आयञ्चइ^{२४}, जा वि
यं खं इमा^{२५} ममं माया भद्वा सत्थवाही देवयगुरु-

* Supply the rest from § 66 on p. ९७, see also footnote § on p. ११

† Supply the rest from § 132

१ E adds जाव । २ A B अञ्जुत्थिए । ३ A has the
numeral letter ५=७, D E read ७, B om, F has in
full द्वितिय पत्थिए मयोग्ग संकप्पे समुण्णेत्या । ४ F adds खं ।
५ A अणारिए, B om. ६ A B समाचरेइ, D समाचरेइ, E
समाचरेइ । ७ D E जेण । ८ B D E F जेइपुत्तं । ९ F सयाओ ।
१० B D E G नीणेनि । ११ A घाएमि । १२ D E विधिंत ।
१३ F गाइं, G गावं । १४ A B E G आइंघइ, F आइंघइ ।
१५ D E जेणेइ । १६ B D E मम । १७ B मञ्जिमपुत्तं । १८ F
adds नीणेइ । १९ A om. सो द, E सोद्धि यं । २० A B D
E G आइंघइ, F आइंघेइ । २१ E जेनेइ । २२ A D E मम ।
२३ E इमं ।

जगन्नी^१ दुक्करदुक्करकारिया^२, तं पि य खं^३
 सात्रो^४ गिहात्रो नोणेत्ता मम^५ अगगत्रो ।
 सेयं खलु ममं एयं पुरिसं गिगिहत्तर^६” त्ति
 इए^७, से वि य आगासे^८ उप्पइए, तेणं^९ च खम्भे^{१०}
 साइए^{११}, महया महया सहेणं कोलाहले^{१२} कर ॥१॥
 तए णं सा भद्दा सत्यवाही तं कोलाहलसहं^{१३}
 निसम्म जेणेव चुलणीपिया^{१४} समणोवासए^{१५}
 उवागच्छइ, २त्ता चुलणीपियं समणोवासयं^{१६}
 वयासी । “किणं, पुत्ता, तुभं^{१७} महया महया
 कोलाहले कर?” ॥१३८॥

तए णं से चुलणीपिया^{१८} समणोवासए^{१९}
 भइं सत्यवाहिं^{२०} एवं वयासी । “एवं खलु,

१ A देवत गहनजग्गी, B देवत गुरु जगन्नी I देवय
 D E देवत गुरु जगन्नि, G देवत गुरुजगन्नी । २ A B D
 कारिया । ३ F सयाथो । ४ T मम । ५ B C वाइत्तर ।
 गिहत्तेत्तर । ६ A उहाएइ । ७ F अगाये । ८ A तेण व, B
 D E तेण य, F तेणेव G तेणे य । ९ A खम । १० A B
 वासादिण । ११ A B D add ण । १२ I कोलाहल सह ।
 E पिय सयं । १३ G inserts सहवेइ । १४ D E F G
 १० I सय । १५ A B F G समय । १६ T भद्दा
 २० B खलु, see Item IV 39a where the shorter
 खलु occurs, but Item. III, 41 gives खम्भे ।

न जाणामि^१, केवि पुरिसे आसुरत्ते^२ पू^३ एगं महं
नीलुप्पल, जाव^४ अमिं गहाय ममं एवं वयामी,
“हं शे चुलणीपिया समणोवासया”, अपत्थिय-
पत्थिया ४^५ वज्जिया, जइ खं तुमं जावा ववरो-
विज्जसि^६” । अहं^७ तेणं पुरिसेणं^८ एवं वुत्ते समाणे
अभीए जाव^९ विहरामि । तए खं से पुरिसे^{१०} ममं^{११}
अभीयं जाव^{१२} विहरमाण पासइ, एत्ता ममं^{१३} दोच्चं
पि तच्चं पि एवं वयासी^{१४}, “हं शे चुलणीपिया
समणोवासया,”^{१५} तहेव जाव^{१६} गायं^{१७} आयच्चइ^{१८} ।

* Supply the rest from § 90 on । ५*

† Supply the rest from § 90 on । ५२ ॥ १७ 129

‡ Supply the rest from § 96 on । ५२

§ Supply the rest from §§ 131 १ 3 112

१ A पाणामो, B याणामि, F यामोमि, G यथिमि । २ A B T
G आसुरत्ते । ३ F in full मिसिमिसे तिब्बे चडे कोविण । ४ A B
D E T G om ५ A B D E om ६ A has the numeral
letter ऋ=5, B om, T reads in full दुरतपत्तलकखणा,
हीणचउदसजाया हरीसिरीपस्विज्जिया । ७ E G विवरो । ८ D
E G पत्थिय तए ॥ ९ A B D E T G देवे । १० D E T
G देवे । ११ D E T मम । १२ A मम । १३ D E वयामि ।
१४ E om १५ E गायं । १६ A B आसिचइ, D E G आइचइ ।

तए णं अहं तं उज्जलं जाव* अहियासेमि ।
 तहेव उच्चारयेय्वं सव्वं जाव कणीयसं
 आयच्चइ† । अहं तं उज्जलं जाव* अहियासेमि
 णं से पुरिसे‡ ममं॑ अभीयं जाव‡ पासइ, रत्ता
 चउत्थं पि एवं वयासी, ““हं भो
 समणोवासया॑, अपत्थियपत्थिया॑, जाव? न
 तो॑ ते अज्ज॑ जा इमा माया गुरु॑ जाव॥
 रोविज्जसि”” । तए णं अहं तेणं पुरिसेणं॑
 बुत्ते समाणे अभीए जाव‡ विहरामि । तए णं
 पुरिसे॑॑ दोच्चं पि तच्चं पि ममं॑॑ एवं वयासी, “
 भो चुलणीपिया समणोवासया॑ अज्ज जाव॥२
 रोविज्जसि”” । तए णं तेणं॑॑ पुरिसेणं॑॑ दोच्चं

* See the rest of the citta restar to § 111

† Supply the rest from §§ 134 and 135

‡ Supply the rest from § 96 011 ५२

§ Supply the rest from § 9 011 ५० ५२

|| Supply the rest from § 130

१ A B आसिचइ, D E G आइचइ । २ A B D L E
 ३ A मम, B इम । ४ A D वदासि, E वयासि । ५ A B
 om ६ A B पत्थिया । ७ E तथो । ८ F अज्जो । ९ A
 १० A B om, D F F देव । ११ A B D E T G देवे ।
 A मम । १२ A B F G से, D L prefix खव । १३
 देवे, B D B G देवे ।

तच्चं पि ममं^१ एवं वुत्तस्स समाणस्स इमेयारूवे
अञ्जत्थिए^५, “अहो र्णं इमे पुरिसे अणारिए^२
जाव^३ समायरइ^४, जेणं ममं^५ जेट्ठं^६ पुत्तं साओ^७
गिहाओ तद्देव जाव क्खणीयसं जाव^८ आयञ्चइ^९,
तुब्भे वि यं र्णं इच्छइ साओ^{१०} गिहाओ नीणेत्ता^{११}
मम^{१२} अग्गओ घाएत्तए, तं सेयं^{१३} खलु ममं एयं
पुरिसं गिहिहत्तए^{१४}” त्ति कट्ठु उट्ठाइए, से वि य^{१५}
आगासे^{१६} उप्पइए^{१७}, मए^{१८} वि य खम्भे आसाइए^{१९},
महया महया सहेणं कोलाहले कर” ॥ १४० ॥

तए र्णं सा भद्दा सत्थवाही^{२०} बुलणीपियं^{२१} समणा-
वासयं एवं वयासी । “नो खलु केइ पुरिसे तव

* Supply the rest from § 66, on p. १९

† Supply the rest from § 179, on p. ७९

‡ Supply the rest from §§ 131 and 132

१ D E om. दो० पि त० पि ममं । २ D 2, E om, F in full
पत्थिए चिंतिए भगोयए मंक्खे ममुप्पज्जित्था । ३ A अवायरिए ।
४ D E समायरइ । ५ F मम । ६ B D E F जेट्ठसं । ७ F
सदाओ । ८ A B D E G आदंभइ । ९ D E add जाव । १०
F नीणेत्ता । ११ F ममं । १२ F सियं । १३ D अट्ठेत्तए । १४
D E add से, F add मं । १५ E G अगासे । १६ A उप्पेत्ते,
E उप्पदत्तित्ते । १७ DE ममइ (Hom. III, 109). १८ D E
आसादित्ते । १९ D E om. २० F बुलणीपियं ।

जाव^१ कणीयसं पुत्तं सात्रो^२ गिहात्रो नीणेइ,
तव अग्गो घाणइ, एस न^३ केइ पुरिसे तव
करेइ^४, एस णं तुमे विदरिसणे दिट्ठे । तं णं^५
इयाणि^६ भग्गव्वए^७ भग्गनियमे भग्गपोसहे
रसि^८ । तं णं तुमं, पुत्ता, एयस्स ठाणस्स^९
जाव^{१०} पडिवज्जाहि^{११} ॥ १४१ ॥

तए णं से चुलणीपिया समणोवासए अम्मगाए
भहाए सत्थवाहीए^{१२} “तह” ति एयमइं
पडिसुणेइ, पुत्ता तस्स ठाणस्स^{१३} आलोएइ जाव^{१४}
पडिवज्जाइ^{१५} ॥ १४२ ॥

तए णं से चुलणीपिया समणोवासए
उवासगपडिमं उवसम्पज्जित्ताणं विहरइ^{१६} ।

१ S 1 ply the text from §§ 132 & 134

† See foot note † 10 1 20

१ F सधावो । २ A D E F G ग, B ण । ३ F adds ,
contin sensum । ४ A वेण, B तेण, D वण, E तए ण, F
G तण । ५ 1 D इदाणि । ६ A भगावते, D मग्गवते, E
F भग्गवए । ७ A विहरति, D विहरति । ८ F D ठाणस्स
९ G परिवज्जेहि । १० 1 अम्मगाए (Ski अम्मकाया),
अम्माए, G अम्मगाए । ११ A om, F adds वयस । १२ F
१३ F ठाणस्स । १४ D L वज्जेइ, A वज्जहि । १५ A

उवासगपडिमं अहासुत्तं जहा आणन्दो जाव*
एकारस वि ॥ १४३ ॥

तए णं से चुलणीपिया समणोवासए तेणं
उरालेणं जहा कामदेवो जाव* सोहम्म कप्पे
सोहम्मवडिंसगस्स महाविमाणस्स उत्तरपुरत्थिमेणं
अरुणप्पथे* विमाणे देवत्ताए उववन्ने । चत्तारि*
पलिआवमाइं ठिई* पणत्ता । महाविदेहे वासे*
सिञ्चिहिइ* ५* ॥ १४४ ॥

॥ निक्खेवो ॥

सत्तमस्स अङ्गस्स* उवासगदसाणं तइयं* अण्ण-
यणं समत्तं ॥

* Supply the rest from §§ 70 and 71.

† Supply the rest from §§ 72 and 69

‡ See the rest in Or. § 116, Bhag pp 303, 304.

१ G om. पडमं उवा. अहासुत्तं ; H reads २ अहासुत्तं । २ G
H कामदे । ३ F तदेयं । ४ So G ; but A B D E F H * देवे ।
५ A * पुटित्थिमेयं, D E H * पुटित्थिमेयं, F * पुटित्थिमेयं, G * पुट-
त्थिमेयं । ६ E add. नामं । ७ F prefixes तेयं देवेयं । ८ A
ठिई, E ठिइ, F ठिइ । ९ A B om. १० B E निअहहिंति ।
११ A B om., F in full पुअहिंति मुअहिंति अविनिअहिंति
मअदुअहिंति अतं अरेहिंति । १२ A B D E F G H om. मत्त-
पड. । १३ G तीज ।

चउत्यं अण्प्रयणं ।

॥ उक्त्वेवञ्चो^१ चउत्यस्स अण्प्रयणस्स^२ ॥

एवं खलु, जम्बू, तेणं कासेणं तेणं समएणं वाणा-
रसो नामं^३ नयरी^४ । कोट्टए चेद्वए । जियसत्तू राया ।
सुरादेवे^५ गाहावई^६ अट्ठे^७ । छ हिरस्सकोडीञ्चो^८
जाव* छ वया दसगोसाहस्सिएणं वएणं । धन्ना^९
भारिया । सामी समोसडे^{१०} । जहा^{११} आणन्दो^{१२} तहेव

* Supply the rest from § 92.

† Supply the full account from §§ 10-65, *mutatis mutandis*.

१ See footnote १ on p. ७० । २ E उक्त्वेवो । ३ A B D E F G om. ४ B D E G H om. ५ B H नयरी । ६ F adds नामं । ७ F adds परिवसइ । ८ D E add दिसे, F adds दिसे अपरिभूय, G om. ९ D E add निहाणवत्ताथो । १० A B prefix तरणं; A D E F H घग्गा (see Hem. II, 184). ११ D E सजे, G समोसजे, H समोसज्जे । १२ A B थाण्दे ।

पडिवज्जइ गिहिधम्मं । जहा कामदेवो^१ जाव^२
समणस्स भगवओ महावीरस्स धम्मपणत्तिं उवसम्प-
जित्ताणं विहरइ ॥ १४५ ॥

तए णं तस्स सुरादेवस्स समणोवासयस्स पुव्वरत्ता-
वरत्तकालसमयंसि एगे देवे अन्तियं पाउव्ववित्था^३
॥ १४६ ॥

से देवे एगं महं नीलुप्पल जाव^४ असिं गहाय
सुरादेवं^५ समणोवासयं^६ एवं वयासी^७ । “हं भो सुरा-
देवा^८ समणोवासया^९, अपत्थियपत्थिया^{१०} ४^१, जइ
णं तुमं सीलाइं जाव^{१२} न भज्जसि, तो ते^{१३} जेइ^{१४} पुत्तं
साओ^{१५} गिहाओ नीणेमि, रत्ता तव अग्गओ घाए-

* See § 92, and supply from § 66-69.

† Supply the rest from § 93.

१ B कामदेवे । २ A om. ३ B F पाउव्ववित्था । ४ F °देवस्स
°सगस्स । ५ B वयासि, D वदासी । ६ F °देवे °सए । ७ B D E
om. ° A °पत्थया । ८ A has the numeral letter 𑀧=४;
see Bendall's *Catalogue of Buddhist Skr. MSS.*,
Plate V, in the third line (No. 1684); F has both the
old numeral figure 𑀧, and the modern ४. ९ D om.
ते, E तथो for तो ते । ११ DE F जेइएत्तं । १२ F सयाओ ।

मि, रत्ता पञ्च सोल्लए करेमि, आदाणभरियंसि^१
 कडाहयंसि^२ अहहेमि, रत्ता तव गायं^३ मंसेण व
 सोणिएण य आयञ्चामि^४, जहा खं तुमं^५ अक्काणे
 वेव^६ जीवियाओ ववरोविज्जसि^७ ॥ एवं मज्झिमयं,
 कणीयसं; एक्केके पञ्च सोल्लया । तहेव करेइ, जहा
 चुलणीपियस्स^८; नवरं एक्केके पञ्च सोल्लया ॥
 १४७ ॥

तए खं से देवे सुरादेवं समणोवासयं^९ चउत्थं पि
 एवं वयासी । “हं भो सुरादेवा^{१०} समणोवासया^{११} अ-
 पत्थियपत्थिया ४^{१२} जावां न परिचयसि^{१३}, तेा ते^{१४}
 अज्ज सरीरंसि^{१५} जमगसमगमेव सोल्लस रेगायक्के^{१६}”

* Ser §§ 132 and 134

† Supply the rest from § 115.

पक्खवामि, तं जहा^१ सासे कासे जाव^२ कोढे,
जहा^३ णं तुमं अट्टदुहट्ट^४ जाव^५ ववरोविज्जसि” ॥ १४८ ॥

तए^६ णं^७ से सुरादेवे समणोवासए^८ जाव^९ विहरइ ॥ १४९ ॥

एवं^{१०} देवो दोच्चं पि तच्चं पि भणइ जाव^{११} “ववरो-
विज्जसि” ॥ १५० ॥

तए^{१२} णं तस्स^{१३} सुरादेवस्स^{१४} समणोवासयस्स^{१५} तेणं
देवेणं दोच्चं पि तच्चं पि एवं पुत्तस्स समाणस्स इमेया-
रूवे^{१६} अज्जत्थिए ४ ॥ । “अहो णं इमे पुरिसे अणा-
रिए जाव^{१७} समायरइ, जेणं ममं जेइ^{१८} पुत्तं जाय

* See the rest in the commentary ; also below footnote १. See also Bhag., p. 220, Nāy., pp. 1045, 1177 ; Vip , p. 33 (Cals. print.)

† See the rest in § 95, p. १९.

‡ Supply the rest from § 96.

§ Supply the rest from § 97, and from §§ 95, 96.

|| Supply the rest from § 98, and see footnote § on p. १९.

¶ Supply the rest from § 138.

१ A B om. २ F G in full जरे दाहे कुच्छिखले मगंदरे
अरिसए अजीरए दिडिखले मुइखले अकारिए अच्छिवेयया कणवेयया.
जंहुए उदरे कोढे । ३ A B अट्टदुहट्टे । ४ F om. the whole
paragraph. ५ B D E तथो for तए णं । ६ A B D E
om. ७ A B •देवे, F से •देवे •सए । ८ A B इमे, D इमे णं,
F एयमेयारूवे । ९ D E F जेइपुत्तं ।

कणीयसं जाव^१. आयच्छ^२, जे वि य इमे सोलस
 रोगायक्षा^३, ते वि य इच्छ^४ मम सरीरगंसि पक्खि-
 वित्तए, तं सेयं खलु ममं^५ एयं पुरिसं गिण्हित्तए^६.
 त्ति कट्ठ उट्ठाइए^७। से वि य आगासे उप्पइए^८। तेण^९
 यं^{१०} खम्भे आसाइए, महया महया सहेणं कोलाहले
 कए ॥ १५१ ॥

तए णं सा धन्ना^{११} भारिया कोलाहलं सोच्चा-
 निसम्म, जेणेव सुरादेवे समणोवासए, तेणेव उवाग-
 च्छ^{१२}, रत्ता एवं वयासी। “किस्सं^{१३}, देवाणुप्पिया, तुम्भे-
 हिं^{१४} महया महया सहेणं कोलाहले^{१५} कए?” ॥ १५२ ॥

तए णं से सुरादेवे समणोवासए धन्नां^{१६} भारियं
 एवं वयासी। “एवं खलु, देवाणुप्पिए^{१७}, केवि पुरिसे^{१८}
 तहेव कहेइ^{१९} जहा चुलणीपिया। धन्ना^{२०} वि णडि-

• See the rest in § 138.

१ A B D E G आइंछइ। २ A रोगायंके, F रोगाइंका। ३ A
 य त्तिच्छति। ४ F मम। ५ B तए णं। ६ A B om. ७ A B
 धसा। ८ E उप्प। ९ B adds तुमे, F तुमं। १० A G तुम्भे.
 B D E F तुम्भे णं (see Hem. III. ७5). ११ A B adds णं।
 १२ A B D E धसं। १३ A D E देवाणुप्पिया। १४ E कहेइ;
 F कहंति, placing it after जहा चुलं। १५ A B D धसा, G
 adds भारिया।

भणइ जाव^१ कणीयसं । “नो खलु, देवाणुप्पिया,
तुब्भं^२ केवि^३ पुरिसे सरीरंसि जमगसमगं सोलस
रोगायङ्के पक्खिवइ,^४ एस न^५ केवि पुरिसे तुब्भं
उवसगं करेइ” । सेसं जहा चुलणीपियस्स तहा^६
भणइ ॥ १५३ ॥

एवं सेसं जहा चुलणीपियस्स निरवसेसं जाव^१
सोहम्मे कप्पे अरुणकन्ते विमाणे उववन्ने^२ । चत्तारि
पलिआवमाइं ठिइ^३ । महाविदेहे वासे सिञ्चिहिइ^४
५^५ ॥ १५४ ॥

॥ निक्खेवो^६ ॥

सत्तमस्स^१ अङ्गस्स^२ उवासगदसाणं^३ चउत्थं अ-
ज्झयणं समत्तं ॥

* Supply the full version from §§ 140 and 141.

† Supply the rest from § 141.

‡ Supply the rest from §§ 142-144.

§ See footnotes † and ११ on p. ८१.

१ A B F G तुब्भे, see Hem III, 100. २ A B केय, D E G केइ । ३ B पक्खिवइ, F G पक्खेवइ । ४ A B D E F G सं । ५ So B, but A D E F महर । ६ A B D E F om. ७ A डिइ, E ठिइ, F हिइ । ८ E सिञ्चिहिइ, F सिञ्चहिइ । ९ A B om, F ३ । १० D E निक्खेवयो । ११ A B D E F om. १२ F om.

१ पञ्चमं अक्षरपणं ॥

॥ उक्तेवो^१ पञ्चमस्त ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समरणं आल-
भिया^२ नामं^३ नयरी^४ । सङ्गवणे उज्जाणे । जियंसत्तू
राया । सुल्लसयणं गाहावई^५ अङ्गे जाव^६ छ हिरस-
कोडीओ जाव^७ छ वया दसगोसाहस्सियणं वरणं ।
बहुला भारिया । सामी सनेसढे^८ । जहा^९ आणन्दे^{१०} ।

* See footnote † on p. ३.

† Supply the rest from §§ 4 and 92.

‡ Supply the full account from §§ 10-63, *mutatis mutandis*.

१ See footnote १ on p. ७० । २ G उक्तेवयो । ३ D E
आलभिया, F आलभिया । ४ A B D E G om. ५ F adds
ऐत्त्या । ६ B •सयमे, F सयमे । ७ F adds परिवसइ । ८ G
prefixes तए अं तस्स । ९ A F •सङ्गे, D •सङ्गे, E •सङ्गे ।
१० A आणन्दे ।

तहा गिहधम्मं परिवज्जइ । सेसं जहा कामदेवो^१
जाव^२ धम्मपण्णत्तिं उवसम्पज्जित्ताणं विहरइ ॥ १५५ ॥

तए णं तस्स चुल्लसयगस्स समणोवासयस्स पुव्व-
रत्तावरत्तकालसमयंसि^३ एगे देवे अन्तियं जाव^४
असिं गहाय एवं वयासी^५ । “हं भो, चुल्लसयगा सम-
णोवासया^६, जाव^७ न भज्जसि, तो ते अज्ज नेट्ठं^८ पुत्तं
साओ^९ गिहाओ नीणेमि,” एवं^{१०} जहा^{११} चुल्लणीपियं,
नवरं एक्के सत्त मंससोहाया, जाव कणीयसं जाव^{१२}
आयच्चामि^{१३} ॥ १५६ ॥

तए णं से चुल्लसयए समणोवासए^{१४} जाव^{१५} विह-
रइ ॥ १५७ ॥

• Supply the whole account from §§ 66-69, *mutatis mutandis*.

† Supply the rest from §§ 128, 129 and 93.

‡ Supply the rest from § 93, on pp. १०-११.

§ Supply the full account from § 129.

|| See § 131 and the preceding paragraphs.

* Supply the rest from §§ 96 and 98.

१ So G, but A B D E F •देवे । २ D E G •जाले । ३ F पाउभूए । ४ A वदासी । ५ A B om. ६ A B D E F जेट्ठपुत्तं । ७ A B D E om. ८ D adds वयासी । ९ A B D E आहंमि । १० A B D E om.

तए णं से देवे चुल्लसयगं^१ समणोवासयं^२ चउत्थं
 पि एवं वयासी। “हं भो चुल्लसयगा समणोवासयां,
 जाव” न भञ्जसि^३, तो” ते अज्ज जाओ^४ इमाओ छ
 हिरस्सकोडीओ निहाणपउत्ताओ^५ छ^६ वट्ठिपउत्ताओ^७
 छ^८ पवित्थरपउत्ताओ^९, ताओ^{१०} साओ^{११} गिहाओ
 नीणेमि, २त्ता आलभियाए^{१२} नयरीए सिद्धाङ्ग
 जाव^{१३} पहेसु सव्वओ समन्ता विण्णइरामि^{१४}, जहा खं
 तुमं अट्ठदुहट्ठवसट्ठे^{१५} अकाले चेव^{१६} जीवियाओ वव-
 रेविज्जसि^{१७}” ॥ १५८ ॥

तए^{१०} णं से चुल्लसयए^{१८} समणोवासए^{१९} तेणं देवेणं
 एवं वुत्ते समाणे अभीए जाव^{२०} विहरइ ॥ १५९ ॥

* Supply the rest from § 95, on pp ५०-५१.

† See the rest in Ov. § 38, Nāy. § 65.

‡ Supply the rest from § 96.

१ F सयगे तए। २ A B D E om. ३ D E मज्जेति।
 ४ F G तउ ते। ५ A B D E F G om.; (see the text in
 § 161.) ६ E पत्ताओ। ७ B D F om. ८ A B F om.
 ९ A B D F om. १० A B F तउ ते। ११ F सयाओ। १२
 D E आलभियाए, F G आलभियाए। १३ A B विण्णिरामि।
 १४ A B अट्ठदुहट्ठे, D E अट्ठदुहट्ठ। १५ D E G om. १६ E
 G विपरो। १७ F reads §§ 159 and 160 thus: तए णं से
 चुल्लं समणो अभीए जाव माविजा दोषं पि etc. १८ A D E F
 चुल्लसय।

तए णं से देवे चुल्लसयगं समणोवासयं अभीयं
जाव* पासित्ता दोच्चं पि तच्चं पि तहेव भणइ जाव†
“ववरोविज्जसि” ॥ १६० ॥

तए णं तस्स‡ चुल्लसयगस्स‡ समणोवासयस्स‡ तेणं
देवेणं दोच्चं पि तच्चं पि एवं वुत्तस्स‡ समाणस्स‡ अय-
मेयारूवे अञ्जत्थिए ४†। “अहे! णं इमे पुरिसे
अणारिए जहा चुलणीपिया तहा चिन्तेइ जाव‡
कणोयसं जाव‡ आयच्चइ, जाओ वि य णं इमाओ
ममं” छ हिरणकोडीओ निहाणपउत्ताओ‡ छ^१
वट्ठिपउत्ताओ^२ छ^३ पवित्थरपउत्ताओ, ताओ^४ वि
य णं इच्छइ^५ ममं साओ^६ गिहाओ नीणेत्ता,^७ आ-

* Supply the rest from § 90

† supply the rest from above, § 153.

‡ Supply the rest from § 66.

§ Supply the full words from 138.

१ E विवरो* । २ B G prefixes से । ३ H •चुल्लसय, F •सए ।
४ A B D E om., F •वासए । ५ F वुत्ते समाणे । ६ F has
both the older form के and the modern form ३ of the
numeral figure. ७ A B D E G व्यादंचइ । ८ A B मम ।
९ E throughout पत्ताओ । १० A B D E F om. ११ D E
G वट्ठि* । १२ A B D E om. १३ F तो । १४ D E इच्छइ ।
१५ F सयाओ । १६ D E नीणिता ।

लभियाए^१ नयरीए^२ सिद्धाडग^३ जाव^४ विष्णुरित्तए,
 तं सेयं खलु मम^५ एयं पुरिसं गिरिहत्तए^६” त्ति^७ कट्ठु
 उट्ठाइए जहा^८ सुरादेवो^९ । तहेव^{१०} भारिया^{११}
 पुच्छइ^{१२}, तहेव कहेइ ॥ १६१ ॥

सेसं जहा चुलणीपियस्स जाव^{१३} सोहम्मे कप्पे
 अरुणसिद्धे^{१४} विमाणे उववन्ने । चत्तारि^{१५} पल्लिओव-
 माइं ठिई^{१६} । सेसं तहेव^{१७} जाव^{१८} महाविदेहे वासे^{१९}
 सिञ्चिहिइ ॥ १६२ ॥

॥ निकखेवो^{२०} ॥

सत्तमस्स^{२१} अङ्गस्स^{२२} उवासगदसाणं पञ्चमं अञ्ज-
 यणं सम्मत्तं ॥

* See the rest in Ov. § 38, Nay. § 65.

† Supply the rest from § 151.

‡ See the full account in §§ 162 and 163.

§ Supply the rest from §§ 142-144.

|| Supply the rest from § 125.

१. A B D E आलहियाए, F आलभियाए । २. B नयरीए ।
 ३. A B सिद्धाड । ४. D E मम । ५. A गिरिहत्तए, B गिरिहत्तए,
 E T गिरिहत्तए । ६. T ति । ७. D B F G ०हेवे । ८. T prefixes
 नज्जला । ९. A B F G prefixes से । १०. B ०विसिद्धे, F ०वेद्धे,
 G ०विसिद्धे । ११. B D E T om च० पलि० । १२. A डिई, E
 ठिइ, T डिइ । १३. D E ताव । १४. A B F om. १५. D E
 G om. १६. A B D E T G om.

कट्टं अज्जयणं ॥

॥ छट्ठस्स उक्खेवओ ॥

एवं^१ खलु, जम्बू, तेणं कालेणं तेणं समयणं कम्पि-
ल्लपुरे^२ नयरे^३ । सहस्सम्बवणे^४ उज्जाणे । जियसत्तू
राया । कुण्डकोलिए गाहावई^५ । पूसा भारिया^६ । छ
हिरसकोडीओ निहाणपउत्ताओ^७ छ^८ बट्ठिपउत्ता-
ओ^९ छ^{१०} पवित्थरपउत्ताओ छ वया^{११} दसगोसाहस्सि-
एणं वएणं । सामी समोसडे^{१२} । जहा^{१३} कामदेवो

१ D E G om एवं खलु अंबू । २ F किंपिल्लं, G किंपुलं ।
३ A B नगरे; F adds हेत्था, A B T G add पुढविस्सिल्लापट्टण
चेट्टए । ४ D E सहस्रव०, B ०वयणे । ५ E T गाहावइ, T adds
परिवसइ । ६ G places this clause after वएण । ७ E ०यत्ता
here and throughout. ८ A B D om. ९ D E G वुड्ढि० ।
१० A R D E G वया । ११ D G ०सडो, E ०सडो । १२ D
E om तद्धा and place जहा कामदेवो after पडिवज्जइ,
continuing the rubric with से सब्बे वत्त० ।

तहा सावयधम्मं पडिवज्जइ । सव्वेव^१ वत्तव्वया
जाव^२ पडिलाभेमाणे विहरइ ॥ १६३ ॥

तएणं से कुण्डकोलियं समणोवासणं^३
कयाइ^४ पुब्बावरण्हकालसमयंसि^५ जेणेव^६
णिया, जेणेव पुढविसिलापट्टणं^७, तेणेव ७ ।
२त्ता नाममुद्दणं^८ च उत्तरिज्जणं^९ च पुढवि^{१०} ।
ठवेइ, २त्ता समयस्स भगवओ महावीरस्स
धम्मपणत्तिं उवसम्यज्जित्ताणं विहरइ ॥ १६४ ॥

तएणं तस्स कुण्डकोलियस्स समणोवासयस्स^{११} एगे
देवे अन्तरियं पाउब्भवित्था ॥ १६५ ॥

तएणं से देवे नाममुद्दं^{१२} च उत्तरिज्जं च पुढवि-
सिलापट्टयाओ^{१३} गेण्हइ^{१४}, २त्ता सखिज्जिणिं^{१५} अन्त-
लिक्खपडिवन्ने कुण्डकोलियं समणोवासयं एवं वया

* S plly the whole account from §§ 10 G. mistakes *vaṇṇa* for *li*

१ B D से सव्वे, E से सव्वे for सव्वेव, F सव्वेवि । २ D E om । ३ D E कयावि । ४ E पुब्बावरणं । ५ E om जे० कसो० । ६ F पुब्बावी०, G वट्टणं । ७ E नामासु०, F मुदय । ८ E उत्तरियम । ९ E अन्तरिये । १० A B om । ११ E नामासुद् । १२ D E F G गिण्हइ, see Hem IV, 209 । १३ B D E णिया, D F सखिज्ज० ।

सी । “हं भो कुण्डकोलिया समणोवासया, सुन्दरी
 णं, देवाणुप्पिया, गोसालस्स मङ्गलिपुत्तस्स^१ धम्म-
 पणत्ती^२, नत्थि उट्ठाणे इ^३ वा कम्मे इ^४ वा वले इ^५
 वा वोरिए इ वा पुरिसक्कारपरक्कमे^६ इ वा, नियया^७
 सव्वभावा; मङ्गुली णं समणस्स भगवओ महावीरस्स
 धम्मपणत्ती^८, अत्थि^९ उट्ठाणे इ^{१०} वा जाय^{११} परक्कमे^{१२}
 इ^{१३} वा, अणियया^{१४} सव्वभावा^{१५}” ॥ १६६ ॥

तए णं से कुण्डकोलिए समणोवासए^{१६} तं देवं
 एवं वयासी । “जइ णं, देवा^{१७}, सुन्दरी^{१८} गोसालस्स
 मङ्गलिपुत्तस्स धम्मपणत्ती^{१९}, नत्थि^{२०} उट्ठाणे इ वा
 जाय^{२१} नियया^{२२} सव्वभावा; मङ्गुली^{२३} णं समणस्स

* Supply the rest from the preceding part of the sentence.

† Supply the rest from § 165.

१ A मङ्गलि. I मङ्गल्लि. २ D •पणत्तिं, E G •पणत्ति ।
 ३ D E ति । ४ F पुरिसाकार. ५ A B नितया, अदितया, D
 E I नितिया, अदितिया, G नितया, अदितया । ६ E •परक्कमे,
 G •परक्कमे. ७ E om. ८ I in full कम्मे इ वा वले इ वा
 वोरिए इ वा पुरिसाकार. ९ A B G पणत्तिमे. १० B गजा
 भावा. ११ A B D E om. १२ A B D E देवाणु, I देवाणु-
 प्पिया. १३ F add. इ. १४ A B •पणत्तिं. १५ D E ति
 जाय. १६ A B om. १७ G मङ्गली, and above मङ्गली. १८

भगवन्मो^१ महावीरस्य धम्मपखत्ती, अत्थि उद्वाणे इ^२
 वा जाव* अणियया^३ सच्चभावा । तुमे^४ णं, देवा^५,
 इमा^६ एयारूवा दिव्वा देविद्धी, दिव्वा देवज्जुई^७,
 दिव्वे^८ देवाणुभावे किणा^९ लद्धे किणा^{१०} पत्ते किणा^{११} -
 अभिसमन्नागए^{१२}, किं उद्वाणेणं जाव* पुरिसक्कार-
 परक्कमेणं, उदाहु अणुद्वाणेणं अक्कमेणं जाव* अपुरि-
 सक्कारपरक्कमेणं” ? ॥ १६७ ॥

तए णं से देवे कुण्डकेलियं समणोवासयं एवं
 बयासी । “एवं खलु, देवाणुप्पिया, मए^{१३} इमेयारूवा^{१४}
 दिव्वा देविद्धी^{१५} इ^{१६} अणुद्वाणेणं जाव* अपुरिसक्का-
 रपरक्कमेणं लद्धा पत्ता अभिसमन्नागया^{१७}” ॥ १६८ ॥

* Supply the rest from § 166.

† Supply the rest from § 167

१ A B om मग० महा० । २ A B D E F ति । ३ A B G
 अणितया, D E F अणितिया । ४ A तुमं, see Hem III, 94.
 ५ So A B D E, but F देवाणुप्पिया, G देवालं । ६ D E इमे,
 F इमेयारूवा । ७ A B F *जुई । ८ A F देवे । ९ A किंवा,
 E किणा, F किंवा । १० A om, F किंवा । ११ A किंवा,
 F किंवा । १२ A B D E G अभिसमन्नागए० । १३ G मए । १४
 F *रूवा । १५ F G देवज्जुई । १६ D E om, F m full देव्या
 देवज्जुई देव्याभावे ।

तए णं से कुण्डकोल्लिए समणोवासए तं देवं एवं
वयासी^१ । “जइ णं, देवा^२, तुमे इमा^३ एयारूवा दिव्वा
देविट्ठी इ^४ अणुट्ठाणेणं जाव^५ अपुरिसक्कारपरक्क-
मेणं लद्धा पत्ता अभिसमन्नागया^६, जेसि णं जीवाणं
नत्थि उट्ठाणे इ^७ वा जाव^८ परक्कमे^९ इ^{१०} वा, ते किं न
देवा^{११}? । अइणं, देवा^{१२}, तुमे इमा^{१३} एयारूवा दिव्वा
देविट्ठी इ^{१४} उट्ठाणेणं जाव^{१५} परक्कमेणं लद्धा^{१६} पत्ता
अभिसमन्नागया । तो जं वदसि सुन्दरी णं गोसालस्स
मङ्गलिपुत्तस्स^{१७} धम्मपणत्ती, नत्थि उट्ठाणे इ^{१८} वा
जाव^{१९} नियया^{२०} सव्वभावा, मङ्गुली णं समणस्स भग-
वओ महावीरस्स^{२१} धम्मपणत्ती, अत्थि उट्ठाणे इ^{२२}

* Supply the rest from § 167

† Supply the rest from § 166

१ A वदासी । २ A B D देवाणु, E F देवाणुप्पिया, G देवाण ।
३ A B F G om ४ D E G om ५ G अभिरमागया ।
६ A B D E F ति । ७ F पुत्तिकारपरक्कमे । ८ A D E G ति ।
९ E I देवाणुप्पिया । १० A B D E I देवाणुप्पिया, G देवाण ।
११ D E इमे । १२ A reads लद्धा पत्ता तो इ भवे एव न भवति,
B om अभिसमन्नागया, D E read वा तावो for ल० प० अभि०
तो । १३ A मखलि०, F मखली० । १४ A D E F नितिया, B
नितया, G नियता । १५ B om

वा जाव^१ अणियया^२ सव्वभावा, तं^३ ते मिच्छा^४ ॥
१६६ ॥

तए णं से देवे कुण्डकोलियणं समणोवासएणं
वुत्ते समाणे सक्किए^५ जावां कलुससमावन्ने नो :
एइ^६ कुण्डकोलियस्स समणोवासयस्स किंचि^७
मोक्खमाइक्खित्तए^८, नाममुदयं^९ च उत्तरिज्जयं
पुढविसिल्लापट्टए^{१०} ठवेइ^{११}, रत्ता जामेव दिसं पाउब्भूर
तामेव दिसं^{१२} पडिगए ॥ १७० ॥

तेणं कालेणं तेणं समएणं सामी समोसठे^{१३} ॥ १७१ ॥

तए णं से कुण्डकोलिए समणोवासए इमीसे
कहाए लद्धे इट्ठ^{१४} जहा कामदेवो^{१५} तहा निग्गच्छइ^{१६}
जाव^{१७} पज्जुवासइ ॥ धम्मकहा^{१८} ॥ १७२ ॥

* Supply the rest from § 166

† See the rest in § 56, on p. 81

‡ Supply the full account from § 110

§ For a full statement of the sermon see the commentary to § 117.

१ So B, but A अनितया, D E अणितिया, F अनितिया, G अणितया । २ A reads तन्न मिच्छी । ३ G ससिए, om. जाव । ४ D E किंचि । ५ G पासुक्खं । ६ D E मुदं च । ७ BG वट्टइ, F पट्टइ । ८ F ठवेइ । ९ D E दिसं । १० A सट्ठे, D E G सट्ठो । ११ A om, F इट्ठइ । १२ G देवे ।

“कुण्डकोलिया^१” इ समणे भगवं महावीरे^२
कुण्डकोलियं समणोवासयं एवं वयासी । “से नूणं,
कुण्डकोलिया, कल्लं तुब्भ^३ पुब्बावरणहकालसमयंसि^४
असोगवणियाए एगे देवे अन्तियं पाउब्भवित्था ।
तए णं से देवे नाममुदं च^५ तद्देव^६ जाव^७ पडिगए ।
से नूणं, कुण्डकोलिया, अड्डे समड्डे^८” ? ।

“हन्ता, अत्थि” ।

“तं धन्ने^९ सि णं तुमं, कुण्डकोलिया^९,” जहां
कामदेवे^{१०} ॥ १७३ ॥

“अज्जो” इ^{११} समणे भगवं महावीरे^{१२} समणे^{१३}
निगन्थे^{१४} य निगन्थीओ य आमन्तिता^{१५} एवं वया-

* Supply the whole account from §§ 166-170.

† Supply the full address from § 113, *mutatis mutandis*.

१ E कुण्डकोलिया ति । २ A B D E om. ३ So G; but A B F तुब्भं, D E तुब्भे, see note to translation. ४ A पुब्बावरणहे का०, F पुब्बावरणहं का० । ५ F adds उत्तरिज्जमं चे । ६ D E तं चेव । ७ A B F अत्थे समत्थे । ८ A B D E धणे, see Hem. II, 181. ९ A B D E om. १० A D E कामदेवे । ११ A B D E F ति । १२ A B E om. १३ So A, but B D E F समणो । १४ So G, but A B D E F निगन्था । १५ A B आमन्तिता ।

वा जाव* अणियया[†] सव्वभावा, तं[‡] ते मिच्छा” ॥
१६६ ॥

तए खं से देवे कुण्डकोलियणं समणोवासएणं
वुत्ते समाणे सङ्खिए[†] जाव[‡] कलुससमावन्ने नेा
एइ^{*} कुण्डकोलियस्स समणोवासयस्स किंचि[†]
मोक्खमाइक्खित्तए[‡], नाममुद्दयं^{*} च उत्तरिज्जयं
पुढविसिलापट्टए[‡] ठवेइ^{*}, रत्ता जामेव दिसं ५
तामेव दिसं[‡] पडिगं ॥ १७० ॥

तेणं कालेणं तेणं समयणं सामी समोसठे” ॥ १७१ ॥

तए खं से कुण्डकोलिए समणोवासए
कहाए खड्डे इड्ड[†] जहा कामदेवो[‡] तहा
जाव[‡] पज्जुवासइ ॥ धम्मकहा[‡] ॥ १७२ ॥

— passage.

* Supply the rest fi

† See the rest in § ४

‡ Supply the full a

§ For a full state— मज्झे । २ DE वसंते, B D E F

अणुत्थिए । ३ A हिउहि, D हिउहि, E F

५ B F G पससेहि । ६ F G om. ७ So G, bu

A B F करेति, DE करेइ । ८ D E G पुग्गाइ । ९ D E

प्रिद्धयं । १० D कल्येहि । ११ B F om. १२ A D E

B पसिणिं, F पसिणि, G पसणे । १३ B D E G करेत्तए

१४ A B D E G om. य निग्गच्छीषो य । १५ A B D E

१६ A B D सुजेति, E F सुजेइ, G सुजंति ।

“कुण्डकोलिया” इ समणे भगवं महावीरे^१
कुण्डकोलियं समणोवासयं एवं वयासी । “से नूणं,
कुण्डकोलिया, कल्लं तुब्भ^२ पुब्बावरण्हकालसमयंसि”
असोगवणियाए एगे देवे अन्तियं पाउब्भवित्था ।
तए णं से देवे नाममुहं च^३ तहेव^४ जाव^५ पडिगए ।
से नूणं, कुण्डकोलिया, अट्ठे समट्ठे^६” ? ।

“हन्ता, अत्थि” ।

“तं धन्ने” सि णं तुमं, कुण्डकोलिया^७,” जप्पां
कामदेवो^८ ॥ १७३ ॥

“अज्जो” इ^९ समणे भगवं महावीरे^{१०} समणे^{११}
निगगन्थे^{१२} य निगगन्थीओ य आमन्तिता^{१३} एवं वया-

§ 166-170.

* Supply the rest from § 90, on p १७ *mutatis mutandis*.

† See § 92, and supply the full account for

So G; but A

१ A B D E G om. २ A B D E F om. ३ A पुब्बा-
दिमिं । ४ B only गर, D E पडिगय । ५ B तं for तए णं;
D E G om. तए णं । ६ A D E F बड्ढहिं । ७ T G चउहस ।
८ A B C D G संवच्छरुं न्ता । ९ A B वीइक्कं, D E विइक्कं ।
१० A B add य । ११ A जेहं पुत्तं । १२ A G कुटुंवे इवित्था,
D इवेत्ता, E ठवेइत्ता, F इवित्ता ।

पश्यति^१ उवसम्पज्जित्ताणं विहरद् ॥ एवं एकारस
उवासगपडिमाओ^२ ॥ १७८ ॥

तद्देव जाव^३ सोहम्मे कप्पे अरुणञ्जए विमाओ
जाव^३ अन्तं काहिद्^४ ॥ १७९ ॥

॥ निक्खेवे^५ ॥

सत्तमस्त^६ अङ्गस्त^७ उवासगदसाणं कृतं अञ्जयत्
समत्तं ॥

• See the whole statement in §§ 70 and 71.

† Supply the full account from §§ 89-90 or §§ 124, 125

‡ Supply the rest from footnote १९, on p ८२, see also Dhag, pp 303, 304

सत्तमं अज्जयणं ॥

सत्तमस्स उक्खेवो^१ ॥

पोलासपुरे^२ नामं नयरे^३ । सहस्सम्बवणे^४ उज्जाणे^५ ।
जियसत्तू राधा ॥ १८० ॥

तत्थ णं पोलासपुरे^६ नयरे सहालपुत्ते नामं कुम्भ-
कारे^७ आजीविआवासए^८ परिवसइ । आजीविय-
समयंसि लइइ गहियइ पुच्छियइ विणिच्छियइ
अभिगयइ^९ अट्ठिमिंजपेमाणुरागरत्ते^{१०} य^{११} “अयमा-

१ D E G उक्खेवयो । २ G prefixes तेणं समयणं तेणं
कालेणं ; G पुलासपुरे, A B D E F •पुरं । ३ A B D E F •रं,
•णं । ४ F here and throughout पुलास० । ५ E add-
इइ, F होत्या । ६ A D E G आजीविउवासए, F आजीविए
उवासए । ७ G om. from अभिगयइ down to त्ति । ८ A
अट्ठिमिंज०, B अट्ठिमेज० । ९ A F om.

उसो आजीवियसमए^१ अङ्गे अयं परमङ्गे सेसे अणङ्गे^२
 त्ति^३ आजीवियसमएणं अप्पाणं भावेमाणे विहरद् ॥
 १८१ ॥

तस्स णं सद्दालपुत्तस्स आजीविओवासगस्स^४ एक्का^५
 हिरण्णकोडी निहाणपउत्ता^६ एक्का^७ वड्ढिपउत्ता एक्का
 पवित्थरपउत्ता एक्के^८ वए^९ दसगोसाहस्सिएणं वएणं ॥
 १८२ ॥

तस्स णं^{१०} सद्दालपुत्तस्स आजीविओवासगस्स^{११}
 अग्गिमित्ता^{१२} नामं भारिया होत्था^{१३} ॥ १८३ ॥

तस्स णं सद्दालपुत्तस्स आजीविओवासगस्स^{१४} पो-
 लासपुरस्स नगरस्स वड्ढिया पञ्च^{१५} कुम्भकांरावणसया

१ B = समङ्गे । २ D E F G अणङ्गे (Skr. आविष्ट) । ३ A
 adds एयं । ४ F आजीविउवा० । ५ B G एक्का । ६ F G
 = पउत्ताउ । ७ So F ; A B D only वड्ढिपवित्थरपउत्ता, E
 वड्ढिपवित्थरपउत्ता, G वड्ढिपउत्ताउ पवित्थरपउत्ताउ । ८ A B F
 G एजे । ९ B D वए, and B afterwards वएणं । १० B
 om. ११ A B D E F G om. १२ G अग्गिमित्ता । १३ B
 D E F G om. १४ D E only आजीवियस्स, F आजीविउ-
 वासगस्स; the reading of the MSS. here and
 elsewhere varies between the three forms आजीविउवा०,
 आजीविउवा० and आजीविउवा० । १५ G reads पंचसय कुम्भ-
 कारावणसय ।

होत्या । तत्^१ यं वहवे पुरिसा दिणभइभत्तवेयणा^२
कल्लाकल्लिं^३ वहवे करए य वारए य पिहडए^४ य
घडए य अइघडए^५ य कलसए य अलिञ्जरए^६ य
जम्बूलए^७ य उट्टियाओ य करेन्ति^८, अन्ने य से^९
वहवे पुरिसा दिणभइभत्तवेयणा^{१०} कल्लाकल्लिं तेहिं
वह्महिं करएहि^{११} य जाव* उट्टियाहि य रायमग्गंसि
वित्तिं कप्पेमाणा^{१२} विहरन्ति^{१३} ॥ १८४ ॥

तए यं से सद्दालपुत्ते आजीविओवासए अन्नया^{१४}
कयाइ^{१५} पुब्बावरएहकालसमयंसि^{१६} जेणेव असोगव-
णिया^{१७} तेणेव उवागच्छइ, २त्ता^{१८} गोसालत्त मल्ललि-

* Supply the rest from the preceding sentence.

१ So A; B तत्(३), D E F G तत्त । २ A B दिग्गमदि-
भत्तवेयणा, D दिग्गमविभत्तवेयणा, E दिग्गमविभत्तवेयणा, F दिग्ग-
मइय भत्तवेयणा, G दिग्गमत्तवेयणा । ३ D E G •कल्लं । ४ A
पिडए, B F पिडए । ५ G om. अइ• य । ६ D अलिञ्जरए,
E अलिञ्जर (see comm. to § 91, p. ३१). ७ F अम्बूल । ८
So D G; A करेन्ति, B करिन्ति, F करिन्ति । ९ D E om. से
(Skrt. तस्य, see Hem. III, 51). १० So A B F दिग्ग; D
E दिग्गमविभत्तवेयणा, G दिग्गमविभत्त । ११ D E करएहि, om. य ।
१२ B कप्पेमाणा । १३ A E G विहरन्ति । १४ A अन्नया । १५
A कयाइ, B G कयाइ । १६ E पुब्बावरएह । १७ F •वणिज्जाए ।
१८ D E F G om. २त्ता

पुत्तस्स अन्तियं^१ धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ^२ ॥ १८५ ॥

तए^३ णं तस्स सद्दालपुत्तस्स आजीविआवासगस्स एगे^४ देवे अन्तियं पाउवभवित्था ॥ १८६ ॥

तए णं से देवे अन्तलिकखपडिवन्ने सखिज्जिणि-
याइं आव^५ परिहरि^६ सद्दालपुत्तं आजीविआवासयं
एवं वयासी । “एहिइ^७ णं, देवाणुप्पिया, कखं इहं
महामाइणे उप्पन्नणाणदंसणधरे^८ तीयपडुपन्नमणा-
गयजाणए^९ अरहा जिणे केवली सच्चखू सच्चदरिसी^{१०}
तेलोकवडियमहियपूइए^{११} सदेवमणुयासुरस्स^{१२} लोगस्स

* Supply the rest from § 112.

१ D अंतिय । २ A विहरंति । ३ A reads only तस्स णं ।
४ B G एके, D E एके । ५ A prof. पवर ; F reads पहिरिय,
with metathesis as in the modern Hindi पहिरना ‘to
dress.’ ६ A एहीते, B एहिते, F एहिति, D E एहिति (plur.),
G एह । ७ A B *खाख* । ८ So A ; D तीयपडुपणाणमण-
जाणए, B तीयपडुपणाणमणय जाणए, G ईयपडुपणाणमणयजाणए ; B
तीयपडिपडमणाणमणयजाणए (perhaps *पडियउपपन्ना* for *प्रत्य-
त्पन्ना*); but F तीयपडुपन्नमणाणय जाणए । ९ A *दरिसी, E F
दरसी (cf. Hem. II, 105) । १० D G तिलोक, F तिलोक*,
E तिलोय* ; E om. महिय । ११ G सदेव* ; A *माणुया* ;
D E *सुरणोगख ।

अच्चणिज्जे वन्दणिज्जे सक्कारणिज्जे^१ सम्माणणिज्जे क-
ल्लारणं मङ्गलं देवयं चेद्वयं जाव^२ पज्जुवासणिज्जे
तच्चकम्मसम्पयासम्पउत्ते^३ । तं^४ णं तुमं वन्देज्जाहि^५
जावां पज्जुवासेज्जाहि^६, पाडिहारिणं^७ पीढफल-
सिज्जासंधारणं^८ उवनिमन्तेज्जाहि^९ ॥ दैवञ्चं पि
तच्चं^{१०} पि एवं वयइ^{११}, रत्ता जामेव दिसं^{१२} पाउन्मूए
तामेव^{१३} दिसं^{१४} पडिगए^{१५} ॥ १८७ ॥

तए णं, तस्स सद्दालपुत्तस्स आजीविआवासगस्स
तेणं^{१६} देवेणं एवं वुत्तस्स समाणस्स इमेयारूवे अञ्ज-

• Supply विवरणं from O. § 2.

† See footnote † on p. ५

१ D E G om. from. सद्दालपुत्तस्स down to चेद्वयं; A
B I' pref. पुयदिज्जे which is also omitted by the
comm. २ A G n सज्जयम्म. (see Hem. II, 21); B
om. सम्पया; G संययोत्ते. ३ A G त, B D E I' ते, see
note to translation. ४ I' वंदिज्जाहि. ५ D E I' पज्जु-
वाणिज्जाहि. ६ A पडिहारिणं. ७ G मण्डारिणं. ८ A
उवनिमन्तिज्जाहि, D E उवदिमन्तिज्जाहि, I' उवनिमन्तिज्जाहि.
९ B om. तच्चं पि. १० D वयइ, B वयंति, I' G वयणी. ११
I' दिसं. १२ A B read जाव for तामेव दिसं, G only
तामेव om. दिसं. १३ G मय. १४ E I' om. from हेतं to
समादय. १५

त्यिए ४* समुप्यन्ने । “एवं खलु मम धम्मायरिए^१
 धम्मेवरसए गोसाले मङ्गलिपुत्ते, से णं महामाहणे
 उप्पन्नणाणदंसणधरे^२ जाव^३ तच्चकम्मसम्पयासम्प-
 उत्ते^४, से णं कल्लं इहं हव्वमागच्छिस्सइ । तए णं तं^५
 अहं वन्दिस्सामि जाव^६ पज्जुवासिस्सामि पाडिहा-
 रिएणं^७ जाव^८ उवनिमन्तिस्सामि ” ॥ १८८ ॥

तए णं कल्लं^९ जाव^{१०} जलन्ते समणे भगवं महावीरे
 जाव^{११} समोसरिए । परिसा निग्गया जाव^{१२} पज्जु-
 वासइ” ॥ १८९ ॥

तए णं से सहालपुत्ते अजीविओवासए इमीसे
 कहाए लड्डे समणे, “एवं खलु समणे भगवं महा-
 वीरे^{१३} जाव^{१४} विहरइ^{१५}, तं गच्छामि णं समणं भगवं

* See the rest in § 66 on p. १० also footnote § on p. ११

† Supply the rest from the preceding paragraph

‡ See footnote || on p. ५

§ See footnote ‡ on p. ५५.

|| See footnote ‡ on p. ५

¶ Supply the rest from § ७.

** See footnote § on p. १.

१ B om. २ A B °खाय°, T °गाय°. ३ T तच्चं कम्मं,
 G तवकम्म°; E G om सम्पया । ४ DE om. तं । ५ A
 पाडिहारिएणं । ६ DE om. ७ A कल्लं । ८ T पज्जुवासंति ।
 ९ D om. १० D विहरंति ।

महावीरं वन्दामि जाव* पञ्जुवासामि", एवं सम्पेहेइ^१,
 २त्ता^२ एहाए जाव† पायच्छित्ते सुइप्पावेसाइं^३ जाव^४†
 अप्पमहग्घाभरणालङ्कियसरीरे^५ मणुस्सवगुरापपरिगए
 साओ^६ गिहाओ पडिणिकखमइ^७, २त्ता पोलास-
 पुरं नयरं^८ मज्झं मज्झेणं निग्गच्छइ, २त्ता^९ जेणेव
 सहस्सम्बयणे उज्जाणे जेणेव समणे भगवं महावीरे
 तेणेव उवागच्छइ, २त्ता तिक्खुत्तो आयाहिणं पया-
 हिणं करेइ, २त्ता वन्दइ नमंसइ^{१०}, २त्ता जाव* पञ्जु-
 वासइ ॥ १६० ॥

तए णं समणे भगवं महावीरे सद्दालपुत्तस्स आजी-
 विओवासगस्स तीसे य महइ^{११} जाव† धम्मकहा
 समत्ता ॥ १६१ ॥

“सद्दालपुत्ता” इ^{१२} समणे भगवं महावीरे सद्दाल-

* See the rest in footnote || on p १

† See footnote † on p १

‡ See footnote ‡ on p ११

१ F मपेदिइ, G मपेइइ । • D E om २त्ता । ३ So F G in full, A B D E only सइप्पा वप्प । • A B D E F G om ४ F सदाओ । ५ A B D G पडिणिकखइ । • A B F नयरं । ६ A B D E om. ७त्ता । ८ A B om. नमंसइ ७त्ता, F om only २त्ता । ९ F add. माहन्दिअ । १० A B G दि, F इदि ।

पुत्तं आजीविआवासयं एवं वयासी । “से नूणं, सद्दाल-
पुत्ता, कस्सं तुमं पुब्बावरण्हकालसमयंसि^१ जेणेव
असोगवणिया जाव^२ विहरसि^३ । तए खं तुब्भं^४ एगे
देवे अन्तिरं^५ पाउब्भवित्था । तए खं से देवे^६ अन्तलि-
कखपडिवन्ने^७ एवं वयासी । “हं ओ सद्दालपुत्ता,”^८
तं चेव सव्वं^९ जाव^{१०} “पज्जुवासिस्सामि^{११}” । से नूणं,
सद्दालपुत्ता, अट्ठे^{१२} समट्ठे^{१३} ?” ॥ .

“हंता, अत्थि^{१४}” ॥

“नो^{१५} खलु, सद्दालपुत्ता, तेणं देवेणं गोसालं मङ्ग-
लिपुत्तं पण्हाय^{१६} एवं वुत्ते” ॥ १८२ ॥

तए खं तस्स सद्दालपुत्तस्स आजीविआवासयस्स^{१७}
समणेणं भगवया^{१८} महावीरेणं^{१९} एवं वुत्तस्स समाणस्स

* See the rest in § 185

† Supply the rest from §§ 187, 188

१ F only पुब्बावरण्हकाले । २ D E pref. तं । ३ A विह-
रसंति, B विरसि, D E G विहरद्, F विहरिसे । ४ A तुमं, I
तुम्हे, see note to translation of § 173. ५ E अन्तिरं ।
६ B D E G om. ७ B F only चतुर्विक्खे । ८ D E trans-
pose जाव सव्वं । ९ A G read पज्जुवासामि । १० A F अत्थे
समत्थे, B अत्थे समट्ठे । ११ B अत्थिं । १२ B D E T G pref.
तं । १३ B E पण्हाय । १४ A B D E T G om. १५ A
B G om., D E only न ।

इमेयारूवे^१ अञ्जत्यिरं ४^२ * । “एतं यं समणे भगवं
महावीरे महामाहणे उप्पन्नणाणदंसणधरे^३ जावां
तच्चैकम्मसम्पयासम्पउत्ते^४ । तं सेयं खलु ममं^५ समणं
भगवं महावीरं वन्दिता नमंसित्ता^६ पाडिहारिरणं^७
पीढफलग^८ जावां उवनिमन्तित्तए” एवं सम्पेहेइ^९,
२त्ता उट्ठाए उट्ठेइ, २त्ता समणं भगवं महावीरं वन्दइ
नमंसइ^{१०}, २त्ता एवं वयासी । “एवं खलु, भन्ते, ममं^{११}
पोलासपुरस्स नयरस्स^{१२} बहिया पच्च कुम्भकारावण-
सया । तत्थ यं तुब्बे पाडिहारियं^{१३} पीढ जावां संथा-
रयं^{१४} आगिण्हित्ताणं^{१५} विहरइ^{१६}” ॥ १८३ ॥

तए यं समणे भगवं महावीरे^{१७} सद्दालपुत्तस्स

* See the rest in § 66 on p. १०, also footnote § on p. ११.

† Supply the rest from § 187.

१ D E इमे एयारूवे । २ A T have both the numeral letter ४ (=4) and the numeral figure ४ ; B only ४ ; D only ५ ; E G om. ३ D E only उप्पन्नणाणे । ४ A B D F G om. तच्च, E ०संपत्ते । ५ B D E मम । ६ G often spells नमंसं । ७ D E पाडिहारियं । ८ A B G ०फगइ । ९ G संपेहेइ । १० D E G मम । ११ A B I ममस्स । १२ E संथारियं । १३ A B D I उगिण्हित्तायं । १४ A विहरइ, B D E I G विहरइ । १५ A B om.

पुत्तं आजीविआवासयं एवं वयासी । “से नूणं, सद्दाल-
लपुत्ता, कस्सं तुमं पुब्बावरएहकालसमयंसि^१ जेणेव
असोगवणिया जाव^२ विहरसि^३ । तएणं तुभं^४ एगे
देवे अन्तियं^५ पाउब्भवित्था । तएणं से देवे^६ अन्तलि-
क्खपडिवन्ने^७ एवं वयासी । “हं भो सद्दालपुत्ता,”
तं चेव सव्वं^८ जावां “पञ्जुवासिस्सामि^९” । से नूणं,
सद्दालपुत्ता, अट्ठे^{१०} समट्ठे ?” ॥

“हंता, अत्थि^{११}” ॥

“ने^{१२} खलु, सद्दालपुत्ता, तेणं देवेणं गोसाळं मं
लिपुत्तं पणिहाय^{१३} एवं वुत्ते” ॥ १६२ ॥

तएणं तस्स सद्दालपुत्तस्स आजीविआवासयस्स
समणेणं भगवया^{१४} महावीरेणं^{१५} एवं वुत्तस्स समाणं

* See the rest in § 185

† Supply the rest from §§ 167, 188.

१ F only पुब्बावरएहकाले । २ D E pref. तं । ३ A विहरसंति, B विरसि, D E G विहरइ, F विहरिसे । ४ A तुमं, E तुम्हे, see note to translation of § 173. ५ E अन्तिय । ६ B D E G om. ७ B F only अंतलिकले । ८ D E trans-
pose जाव सव्वं । ९ A G read पञ्जुवासामि । १० A F अत्थे
समत्थे, B अत्थे समट्ठे । ११ B अत्थिं । १२ B D E F G pref.
तं । १३ D E पणिधाय । १४ A B D E F G om. १५ A
B G om., D E only १ ।

छारेण य करिसेण^१ य एगयओ^२ मीसिज्जइ^३, "रत्ता
चक्के आरोहिज्जइ^४"; तओ वहवे करगा य जाव^५
उट्टियाओ^६ य कज्जन्ति" ॥ १६७ ॥

तए णं समणे^७ भगवं^८ महावीरे सद्दालपुत्तं^९ आजी-
विओवासरं एवं वयासी । "सद्दालपुत्ता, एस णं
केलालभण्डे किं उट्ठाणेणं जाव^{१०} पुरिसक्कारपरक्क-
मेणं^{११} कज्जन्ति^{१२}, उदाहु अणुट्ठाणेणं जाव^{१३} अपुरि-
सक्कारपरक्कमेणं^{१४} कज्जन्ति" ? ॥ १६८ ॥

तए णं से सद्दालपुत्ते आजीविओवासरं समणं^{१५}
भगवं महावीरं एवं वयासी । "भन्ते, अणुट्ठाणेणं
जाव^{१६} अपुरिसक्कारपरक्कमेणं^{१७}, नत्थि उट्ठाणे इ वा

* Supply the rest from § 181

† Supply the rest from § 186

१ G करिसेण । २ DE एगयो । ३ So F, A G मीसिज्जइ,
B मीसज्जन्ति ; DE मिसिज्जइ ; A B add ए after it. ४ A
आरोमिज्जन्ति, B G अरुमिज्जइ, DE F आरोहिज्जइ । ५ F उद-
याओ । ६ B pref. से । ७ D om. ८ A B F read 'सुअस्स
'वासयस्स । ९ F पुरिसक्का । १० G om. ११ So A B G; but
F समणे भगवं महावीरे एवं वयासी, DE समणेणं भगवया म० एवं
वयासी ; perhaps the full reading should be समणेणं भगवया
म० एवं वुत्ते समाणे समणं इ एवं वयासी । १२ F अपुरिसक्का ।

आजीविआवासगस्स^१ एयमद्धं पडिसुणेइ, २ ता सहाल-
पुत्तस्स आजीविआवासगस्स^२ पच्चकुम्भकारावणसएसु
फासुएसणिज्जं^३ पाडिहारियं पीढफलं^४ जाव^५
संथारयं आगिणिहत्ताणं^६ विहरइ^७ ॥ १८४ ॥

तए णं से सहालपुत्ते आजीविआवासए अन्नया
कयाइ^८ वायाहययं^९ कोलांलभण्डं अन्तो^{१०} सालाहिंते
वाहिया^{११} नीणेइ, २ ता^{१२} आयवंसि^{१३} दलयइ ॥ १८५ ॥

तए णं समणे^{१४} भगवं महावीरे सहालपुत्तं आजी-
विआवासयं^{१५} एवं वयासी। “सहालपुत्ता, एस णं
लभण्डे कओ” ? ॥ १८६ ॥

णं से सहालपुत्ते आजीविआवासए^{१६} समणं
इवीरं एवं वयासी। “एस णं, भन्ते, पुब्बि^{१७}
तओ पच्छा उदरणं निमिज्जइ^{१८}, २ ता^{१९}

• See the rev

† Supply the rev.

१. ^१ आजीविगस्स । २ DE om., ABF

३ BF फासुय एसणिज्जं । ४ G om.

५ F only पुब्बावरयहका^{२०} F उगिणिहत्ताणं, DE G उगिणिह-
रसंति, B विरसि, DE G वि^{२१} F कयाइ । ८ AB वायाहयं,
सुमे, see note to translation. after it. ९ B अण्णते ।

१० BDE G om. ११ BF only जाव^{२२} २ ता । १२ DE आत-
पोसे जाव सव्वं । १३ AG read पच्चुवा

समत्थे, B चत्थे समत्थे । १४ B अत्थिं । १५ So F G;
तं । १६ DE पविधाय । १७ ABDE om. १८ BDE
BG om., DE only १ ।

छारेण य करिसेण^१ य एगयओ^२ मीसिज्जइ^३, रत्ता
चक्के आरोहिज्जइ^४; तओ वहवे करगा य जाव^५
उट्ठियाओ^६ य कज्जन्ति^७ ॥ १६७ ॥

तए णं समणे^८ भगवं^९ महावीरे सहालपुत्तं^{१०} आजी-
विओवासयं एवं वयासी । “सहालपुत्ता, एस णं
कोलालभण्डे किं उट्ठाणेणं जाव^{११} पुरिसक्कारपरक्क-
मेणं^{१२} कज्जन्ति^{१३}, उदाहु अणुट्ठाणेणं जाव^{१४} अपुरि-
सक्कारपरक्कमेणं^{१५} कज्जन्ति^{१६}” ? ॥ १६८ ॥

तए णं से सहालपुत्ते आजीविओवासए समणं^{१७}
भगवं महावीरं एवं वयासी । “भन्ते, अणुट्ठाणेणं
जाव^{१८} अपुरिसक्कारपरक्कमेणं^{१९}, नत्थि उट्ठाणे इ वा

* Supply the rest from § 184

† Supply the rest from § 166

१ G करिसेण । २ DE एगयो । ३ So F, A G मासिज्जइ,
B मीसिज्जन्ति ; DE मिसिज्जइ ; A B add ए after it. ४ A
आरोमिज्जन्ति, B G चरुमिज्जइ, DE F आरोहिज्जइ । ५ F उट्ठ-
याओ । ६ B pref. से । ७ D om. ८ A B F read “सुत्तस-
वासयस” । ९ F पुरिसका० । १० G om. ११ So A B G; but
F समणे भगवं महावीरे एवं वयासी, DE समणेणं भगवया म० एवं
वयासी ; perhaps the full reading should be समणेणं भगवया
म० एवं वुत्ते समाणे समणं इ एवं वयासी । १२ F अपुरिसका० ।

जाय^१ परक्कमे इ वा, नियया^२ सव्वभावा^३ ॥ १८६ ॥

तए^४ एं समणे भगवं महावीरे^५ सद्दालपुत्तं
आजीविआवासयं एवं वयासी। “सद्दालपुत्ता, जइ
एं तुब्भं^६ केइ पुरिसे वायाहयं वा पक्केसयं^७ वा
कोलालभण्डं अवहरेज्जा^८ वा विक्खिरेज्जा^९ वा
भिन्देज्जा^{१०} वा अच्चिन्देज्जा^{११} वा परिट्टवेज्जा^{१२} वा
अग्गिमित्ताए^{१३} वा भारियाए सद्धिं विउल्लाहं भोग-
भोगाहं^{१४} भुज्जमाणे विहरेज्जा, तस्स^{१५} एं तुमं पुरि-
सस्स किं^{१६} दण्डं^{१७} वत्तेज्जासि^{१८} ?” ॥

“भन्ते^{१९}, अहं एं तं^{२०} पुरिसं आओसेज्जा^{२१} वा

* Supply the rest from § 100.

१ D E नितिया, F नितिया; but A B G नितया। २ D
E om. ३ A तुमं। ४ D E G पक्केसयं। ५ D E अवहरेज्जा,
G अवहरेज्ज। ६ So A B; D E F G विक्खरिज्जा (from Skr.
विक्खि, ‘scattering about’). ७ D E भिदिज्जा। ८ D E
अच्चिदिज्जा, G किदिज्जा। ९ A B E G परिट्टविज्जा, F परिट्टवेज्ज,
G om from परिट्टवेज्जा down to विहरेज्जा। १० A only
भोगाहं। ११ G तयाणं। १२ D E कं, G omits किं दण्डं।
१३ D E F हंढं। १४ D F वत्तेज्जामि, E वयंतासि, G ए
वत्तेज्जाहि (for ए वत्तेज्जाहि). १५ D E G pref. तं एं and
omit तं before पुरिसं। १६ A B D E आउसेज्जा, F आउ-
सेज्जे, G आउसिज्ज।

हणेज्जा वां वन्धेज्जा वा महेज्जा^१ वा तज्जेज्जा^२ वा
तालेज्जा^३ वा निच्छेडेज्जा^४ वा निव्वभच्छेज्जा वा
अकाले चेव जीवियाओ ववरोवेज्जा^५” ॥

“सद्दालपुत्ता, ने खलु तुम्भं^६ केइ पुरिसे वाया-
हयं^७ वा यक्केल्लयं^८ वा कोलालभण्डं अवहरइ वा
जाव^९ परिट्टवेइ वा अग्गिमित्ताए वा^{१०} भारियाए
सडिं^{११} विउल्लाइं भोगभोगाइं भुञ्जमाणे विहरइ । ने
वा तुमं तं पुरिसं आओसेज्जसि^{१२} वा हणेज्जसि^{१३}
वा^{१४} जाव^{१५} अकाले चेव जीवियाओ ववरोवेज्ज-
सि^{१६} । जइ नत्थि उट्ठाणे इ वा जावां परक्कमे इ वा,
नियया^{१७} सव्वभावा । अहं^{१८} यं, तुम्भं^{१९} केइ पुरिसे

* Supply the rest from above.

† Supply the rest from § 106.

१ A मयेज्जा, B मधेज्जा । २ D E तत्तेज्जा । ३ A B तालिज्जा ।
४ D E F निच्छेडेज्जा । ५ A B D E G ववरोविज्जा ; A B F
add वा । ६ So F ; but A B D E G तुम्भं । ७ D E वाताह-
तयं । ८ G यक्केल्लयं । ९ A E G om. १० A G मित्रं । ११
A E आओसेसि, B आओसिसि, D E G आउसेसि, F आउसेज्ज ।
१२ A B हय, D E हणे, F G हणेज्ज । १३ A B D E om
१४ D E F G ववरोविज्जसि । १५ A B D E F नितिया ।
१६ A B G अहं यं, D E अहं, F अहं । १७ So A B,
but D E F तुम्भं ; G तुमं ।

वायाहयं^१ जाव^२ परिद्वेद वा अग्निमित्ताए वा^३
जाव^४ विहरद्, तुमं^५ वा तं पुरिसं आओसेसि^६ वा
जाव^७ ववरोवेसि^८ । तो जं वदसि^९ नत्थि उट्ठाणे
इ वा जावां नियया^{१०} सव्वभावा, तं ते मिच्छा” ॥
२०० ॥

एत्थ^{११} णं से सहालपुत्ते आजीविओवासरं सम्बुद्धे
॥ २०१ ॥

तए णं से सहालपुत्ते आजीविओवासरं^{१२} समणं
भगवं महावीरं वन्दद् नमंसद्, एत्ता^{१३} एवं वयासी ।
“इच्छामि णं, भन्ते^{१४}, तुभं अनिए^{१५} धम्मं निसा-
मेत्तए^{१६}” ॥ २०२ ॥

तए णं समणं भगवं^{१७} महावीरे^{१८} सहालपुत्तस्स

* Supply the rest from above.

† Supply the rest from § 168

१ D E वाताहयं ; A B F G add वा, D E add पक्खेल्लयं वा ।
२ E G om. ३ G om. तुमं वा तं पुरिसं । ४ A आओसेसि, D
E G आउसेसि, F आउसिज्ज । ५ A B ववरोवेसि, F ववरो-
विज्जसि, G विवरोवज्जसि । ६ D E वदसि । ७ A B D E F
नितिया । ८ F एत्थ । ९ A B D E F G om १० A B F
om. एत्ता । ११ A B D E om. १२ G चंतियं । १३ A B
F G निसामेत्तए । १४ A B om.

आजीविआवासगस्त तीसे य^१ जाव^२ धम्मं परि-
कहेइ ॥ २०३ ॥

तए एं से सद्दाल्लपुत्ते आजीविआवासए^३ समणस्स
भगवओ महावीरस्स अन्तिए^४ धम्मं सोच्चा निसम्म
वड्डतुड्ड^५ जावां हियए^६ जहा आणन्दो^७ तहा^८ गिहि-
धम्मं पडिवज्जइ । नवरं एगा हिरण्णकोडी निष्ठा-
णपउत्ता एगा^९ हिरण्णकोडी^{१०} वड्डिपउत्ता^{११} एगा
हिरण्णकोडी^{१२} पवित्थरपउत्ता एगे वए दसगोसाहस्सि-
एणं वएणं^{१३} जाव^{१४} समणं भगवं महावीरं वन्दइ
नमंसइ, २त्ता^{१५} जेणेव पोलासपुरे नयरे^{१६} तेणेव
उवागच्छइ, २त्ता^{१७} पोलासपुरं नयरं^{१८} मज्झं मज्झेणं
जेणेव सए गिहे^{१९} जेणेव अग्गिमित्ता भारिया तेणेव

* See footnote † on p ११

† For the supplement, see footnote ‡ on p. ७

‡ Supply the rest from §§ 13-58

१ T G add महइ माहालियाए । २ A B D E F G om.
३ D E चंतिय । ४ A B ० बुद्धे, D om. तुड्ड । ५ A हियए, B
हियये, G हियहियए । ६ A B D E F चाम्मेदे । ७ F जाव ।
८ D E have only बुद्धि पवित्थर । ९ F G om. १० D E G
बुद्धि । ११ A B G om. १२ D E G om. २त्ता । १३ A B
I G नगरे । १४ A B F नगरं । १५ D जेहे ।

उवागच्छद्, २त्ता अग्निमित्तं^१ भारियं एवं वयासी।
 “एवं खलु, देवाणुप्पिय^२, समणे भगवं^३ महावीरे
 जाव^४ समोसडे^५, तं^६ गच्छाहि णं^७ तुमं, समणं भगवं
 महावीरं वन्दाहि जावां पज्जुवासाहि, समणस्स^८
 भगवच्चो महावीरस्स अन्ति ए पञ्चाणुव्वइयं सत्त-
 सिक्खोवइयं दुवालसविहं गिहिधम्मं पडिवज्जाहि” ॥
 २०४ ॥

- त ए णं सा अग्निमित्ता भारिया सद्दालपुत्तस्स
 समणोवासगस्स “तह” त्ति एयमट्ठं, विणएण पडि-
 सुणेइ ॥ २०५ ॥

त ए णं से सद्दालपुत्ते समणोवासए^९ कोडुव्विय-
 पुरिसे^{१०} सद्दावेइ, २त्ता^{११} एवं वयासी। “खिप्पामेव,
 भो देवाणुप्पिया^{१२}, लहुकरणजुत्तजोइयं^{१३} समखरवालि-

* 1 or the rest see footnote †, on p ५.

† For the rest, see footnote || on p ५.

१ B अग्निमेत्त । २ G देवाणुप्पिया । ३ G om भ० महा०,
 A B om. only महावीरे । ४ D E भमोसडे, G समोसरणे ।
 ५ G om. ६ D E om. ७ G om. from समणस्स down
 to पडिवज्जाहि । ८ A B D E G om. ९ A D I कोडुव्वियं,
 G •पुरिसं । १० G om २त्ता । ११ I देवाणुप्पिय । १२ G
 prof. पाउमवटं ; A लहुकरणं जु०, D E •करणजु० ; A I •जो-
 इयम० ।

हाणसमलिहियसिङ्गएहिं^१ जम्बूणयामयकलावनेत्त-
 यइविसिद्धएहिं^२ रययामयघण्टसुत्तरज्जुगवरकच्चणख-
 इयनत्थापग्गहोग्गहियएहिं^३ नीलुप्पलकयामेल्लएहिं^४
 पवरगेणजुवाणएहिं^५ नाणमणिकणगघण्टियाजाल-
 परिगयं^६ सुजायजुगजुत्तउज्जुगपसत्थसुविरइयनिम्मि-
 यं^७ पवरलक्खणोववेयं^८ जुत्तामेव^९ धम्मियं जाणप्प-
 वरं^{१०} उवड्डवेह, २त्ता^{११} मम एयमाणत्तियं पच्चप्पि-
 णह^{१२} ॥ २०६ ॥

. तए णं ते कोडुम्बियपुरिसा जाव* पच्चप्पिणन्ति^{१२} ॥
 २०७ ॥

* Supply the rest from the preceding paragraph.

१ A •वालिहाणे । २ D •जम्बूणजा० ; A •कलावा० ; D E
 •जुत्त०, F •नेत्ता० ; G •पय० ; D E •विसिद्धएहिं । ३ D रज-
 या०, A •मया० ; B •घंटा०, F G •घंट० ; A B F •खंचिय०, D
 E •खचिय०, G om. ; D •तत्ता (for नत्था) ; F G •गहियएहिं ।
 ४ So A ; but B F •कयामेलएहिं, D E •कयामलएहिं, G कय-
 मालएहिं । ५ A •जुत्ताणएहिं । ६ F •कणय० ; A •गालि० ।
 ७ E om. जुग ; A G •जोत्त०, F •जोत्तं ; G om. स before
 विरइय ; A B •निम्मियं ; D E F read निम्मियपवरं as one
 compound । ८ G •ववेहिं । ९ D E read संजुत्तमेव । १०
 E F •पवरं । ११ D E G om. २त्ता । १२ E •पच्चप्पिणह, F
 पच्चप्पिण० ।

तए णं सा अग्गिमित्ता भारिया एहाया जाव^१
 पायच्छित्ता^१ सुद्धप्पावेसाइं^२ जाव^३ अप्पमहग्घाभ-
 रणालङ्घियसरीरा^४ चेडियाचक्कवालपरिकिणा^५ ध-
 म्मियं जाणप्पवरं^६ दुरुद्ध^७, २त्ता पोत्तासपुरं नगरं
 मज्झं मज्झेणं निग्गच्छइ, २त्ता^८ जेणेव सहस्सम्भवणे
 उज्जाणे तेणेव^९ उवागच्छइ, २त्ता धम्मियाओ^{१०} जा-
 णाओ पच्चोरुद्धइ, २त्ता^{११} चेडियाचक्कवालपरिवुडा^{१२}
 जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ,
 २त्ता तिविबुत्तो जावा^{१३} वन्दइ नमंसइ^{१४}, २त्ता^{१५}

* For the supplement, see footnote † on p ९

† Supply the rest form § 10.

१ F पाइच्छित्ता । २ G om. from सुद्ध° down to उज्जाणे ;
 A B D E only सुद्ध, F सुद्धप्पावेसाइं । ३ A B D E F G om
 ४ F alone gives this and the preceding words in full ;
 the other MSS. abbreviate सुद्ध अप्पम । ५ D °परिकिण्हा,
 E °परिविबुत्ता । ६ A B पवरं । ७ D E दुरुद्धइ । ८ D
 E om. २त्ता । ९ D E F om. तेणेव उवा° २त्ता । १० Before
 धम्मियाओ, A D E F insert जेणेव समणे भगवं महावीरे तेणेव
 उवागच्छइ २त्ता ; B G insert only जेणेव स° भ° महावीरे ; F
 om from धम्मियाओ down to उवागच्छइ २त्ता । ११ D E G
 om. २त्ता । १२ So G ; but A B only °परि om. बुडा ; D
 E °परिवुडे । १३ D E om. १४ A G om. २त्ता ।

नच्चासन्ने^१ नाइदूरे^२ जाव^३ पज्जलिउडा^४ ठिइया^५
चेव^६ पज्जुवासइ ॥ २०८ ॥

तए णं समणे भगवं^७ महावीरे^८ अग्गिमित्ताए
तीसे य^९ जाव^{१०} धम्मं कहेइ^{११} ॥ २०९ ॥

तए णं सा अग्गिमित्ता भारिया^{१२} समणस्स भग-
वओ महावीरस्स^{१३} अन्तिए धम्मं सोच्चा निसम्म
इडुतुडा समणं भगवं^{१४} महावीरं^{१५} वन्दइ नमंसइ^{१६},
२त्ता एवं वयासी । “सइहामि णं, भन्ते, निग्गन्धं^{१७}
पावयणं^{१८} जाव^{१९} से जहेयं तुम्हे वयह^{२०} । जहा णं
देवाणुप्पियाणं अन्तिए वहवे उग्गा भोगा जाव^{२१}
पव्वइया, नेा खलु अहं तहा संचारमि^{२२} देवाणुप्पि-

* See the rest in Or. §§ 33, 38, Nay. § 7.

† See footnote † on p ११.

‡ Supply the rest from § 12

§ See the rest in § 12, also in Or. §§ 23, 38.

१ F निच्चासन्ने । २ A B F om. ३ A B पंअलियडा । ४ So
D E; A B ठिइयाओ (plur. of respect); F G ठिया । ५ G
जाव । ६ A B D E G om. ७ A om. व । ८ G परिकहेइ ।
९ D E G om. १० B G om. ११ A B G om. १२ A
B D om. १३ A निग्गंघे, F निग्गंघपावयणं as a compound. ।
१४ A पावयणे । १५ A B वदह । १६ D E om. १७ G
सिंचारमि ।

याणं^१ अन्तिर मुण्डा^२ भवित्ता जाव^३ । अह्सां
 देवाणुप्पियाणं अन्तिर पञ्चाणुव्वइयं सत्तसिक्खावइयं
 दुवालसविहं गिहिधम्मं पडिवज्जिस्सामि^४ । अह्सासुहं,
 देवाणुप्पिया^५, मा^६ पडिवन्धं करेह^७” ॥ २१० ॥

तए णं सा अग्गिमित्ता भारिया^८ समणस्स
 भगवओ महावीरस्स अन्तिर^९ पञ्चाणुव्वइयं^{१०} सत्त-
 सिक्खावइयं दुवालसविहं सावगधम्मं पडिवज्जइ,
 २त्ता समणं भगवं महावीरं^{११} वन्दइ नमंसइ, २त्ता
 तामेव धम्मियं जाणप्पवरं^{१२} दुरुहइ^{१३}, २त्ता जामेव
 दिसं^{१४} पाउब्भूया^{१५} तामेव दिसं^{१६} पडिगया^{१७} ॥
 २११ ॥

* Supply the rest from § 12

१ So F from देवा down to भवित्ता; A B D E G have only देवा मुंडा । २ F मुहे । ३ A B D E F G om. ४ So G; but A B D E F पडिवज्जामि । ५ A B D om. ६ So F; A B D E G om. मा पडि० क० । ७ F करेहि । ८ A B D E G om. ९ D E अन्तिरं । १० A B D E have only पचा जाव, omitting the rest down to पडिवज्जइ, G has only गिहिधम्मं पडिवज्जइ । ११ A B ०पवरं । १२ B D G दुरुहइ, E दुरुहइ । १३ D E om १४ So G; but A B F पाउब्भूय, D E only पा । १५ A B F पडिगये ।

तए णं समणे भगवं महावीरे^१ अन्नया कयाइ^२
पोलासपुराओ सहस्रम्बवणाओ पडिनिग्गच्छइ^३, २त्ता
वहिया जणवयविहारं विहरइ ॥ २१२ ॥

तए णं से सद्दालपुत्ते समणोवासए जाए अभि-
गयजीवाजीवे जाव* विहरइ ॥ २१३ ॥

तए णं से^१ गोसाले^२ मङ्गलिपुत्ते इमीसे कहाए
लद्धे समाणे, “एवं खलु सद्दालपुत्ते आजीवियसमयं
वमित्ता” समणाणं निग्गन्थाणं दिट्ठिं पडिवन्ने, तं
गच्छामि णं सद्दालपुत्तं आजीविओवासयं^३ समणाणं
निग्गन्थाणं दिट्ठिं वामित्ता” पुणरवि आजीवियदिट्ठिं^४
गेण्हवित्तए^५” त्ति कट्ठु एवं सम्पेहेइ^६, २त्ता आजी-
वियसद्दसम्परिवुडे जेणेव पोलासपुरे नयरे^७ जेणेव
आजीवियसभा^८ तेणेव उवागच्छइ, २त्ता आजीविय-

* See footnote † on p १०

१ A B G om. २ A B G कयाइ । ३ F पडिनिक्खमइ ।
४ G गोसालिए । ५ F वामित्ता ; G चइत्ता । ६ A B only
आजीवी, D E आजीवि, G आजीव ; but F आजीविउवास । ७ D
E F वामित्ता । ८ A •दिट्ठिं । ९ D गेण्हवेत्तए, E गिण्हवेत्तए, F
गिण्हवित्तए । १० F G सम्पेहइ । ११ A B F नयरे । १२ D
E •सद्दा ।

सभाए^१ भण्डगनिकखेवं^२ करेइ^३, २त्ता कइवएहिं^४
 आजीविएहिं^५ सद्धिं जेणेव सद्दालपुत्ते समणोवासए
 तेणेव उवागच्छइ^६ ॥ २१४ ॥

तए खं से^७ सद्दालपुत्ते समणोवासए गोसालं
 मज्झलिपुत्तं एज्जमाणं^८ पासइ, २त्ता नो आढाइ^९ नो
 परिजाणइ^{१०}, अण्णाढामाणे^{११} अपरिजाणमाणे^{१२} तुसि-
 णीए^{१३} संबिद्धइ ॥ २१५ ॥

तए खं से^{१४} गोसाले मज्झलिपुत्ते सद्दालपुत्तेणं
 समणोवासएणं अण्णाढाइज्जमाणे^{१५} अपरिजाणिज्ज-
 माणे^{१६} पीढफलगसिज्जासंथारइए^{१७} समणस्स भवगओ
 महावीरस्स^{१८} गुणकित्तणं करेमाणे^{१९} सद्दालपुत्तं^{२०}

१ So G; but A B D L

नि० । २ A करेति । ३ So

but A B केवतिएहिं, F केवित्ता.

४ So G; but A B F add २, D E २त्ता । ५ A B D E F om. ६ D E

इयमाणं; ७ A आढाइ । ८ D B परिखाणइ । ९ A F अण्णाढा-

यमाणे, G अण्णाढाइज्जमाणे (passive) । १० D E अपरिखाणमाणे ।

११ E तुसिणिए, F तुसिणिए, G तुसिणीए । १२ A om. १३ So G;

but A आणइज्जमाणे, B D E अण्णाज्जमाणे, F अण्णाज्जमाणे ।

१४ So A B; but D E G अपरिखाणमाणे, I अपरिखाणमाणे ।

१५ So G; A B D E ०सेज्जा०; A B D E F ०इए । १६

A B E om. १७ A B G करेइ, F करइ । १८ B F G om.

from सद्दा down to वयासी ।

D E भण्डगनिकखेवं, F भण्ड

विएहिं (Skr. कतिपय);

० om ६ So G; but

A B D E F om. ७ D E

इयमाणं; ८ A आढाइ । ९ D B परिखाणइ । १० A F अण्णाढा-

यमाणे, G अण्णाढाइज्जमाणे (passive) । ११ D E अपरिखाणमाणे ।

१२ E तुसिणिए, F तुसिणिए, G तुसिणीए । १३ A om. १४ So G;

but A आणइज्जमाणे, B D E अण्णाज्जमाणे, F अण्णाज्जमाणे ।

१५ So A B; but D E G अपरिखाणमाणे, I अपरिखाणमाणे ।

१६ So G; A B D E ०सेज्जा०; A B D E F ०इए । १७

A B E om. १८ A B G करेइ, F करइ । १९ B F G om.

from सद्दा down to वयासी ।

समणोवासयं^१ एवं वयासी । “आगए णं, देवाणु-
प्पिया, इहं महामाहणे^२” ॥ २१६ ॥

तए णं से सद्दालपुत्ते समणोवासए^३ गोसालं
मह्जलिपुत्तं एवं वयासी । “के^४ णं, देवाणुप्पिया,
महामाहणे ?” ॥ २१७ ॥

तए^५ णं से गोसाले मह्जलिपुत्ते^६ सद्दालपुत्तं
समणोवासयं एवं वयासी । “समणे भगवं महावीरे^७
महामाहणे” ॥

“से^८ केणट्ठेणं^९, देवाणुप्पिया, एवं वुच्चइ समणे
भगवं महावीरे^{१०} महामाहणे ?” ॥

“एवं खलु, सद्दालपुत्ता^{११}, समणे भगवं महावीरे^{१२}
महामाहणे उप्पन्नणाणदंसणधरे^{१३} जाव^{१४} महिय-

* Supply the rest from § 187.

१ E om. २ This word is throughout indifferently
spelt महामाहणे or माहामाहणे । ३ A B D E G om. ४ F
reads से केणट्ठेणं देवाणुप्पिया आगए णं माहामाहणे । ५ G om.
the two first clauses of this paragraph, from तए णं
down to एवं खलु । ६ D E F G om. ७ A B om. ८ D
om. से । ९ A spells throughout केणं ट्ठेयं । १० B सद्दालपुत्ते,
D E •पुत्तं । ११ B D E om. १२ A B •खाय, F G •नाय•;
D E om. धरे ।

पूइए^१ जाव^२ तच्चकम्मसम्ययासम्यउत्ते । से^३ तेणट्ठेणं^४,
देवाणप्पिया, एवं वुच्चइ समणे भगवं महावीरे^५
महामाहणे^६ । आगए^७ णं, देवाणप्पिया, इहं^८ महा-
गोवे ” ॥

“के^९ णं, देवाणुप्पिया, महागोवे ?” ॥

“समणे भगवं महावीरे^{१०} महागोवे^{११} ” ॥

“से^{१२} केणट्ठेणं, देवाणुप्पिया^{१३}, जावां महागोवे ?” ॥

“एवं खलु, देवाणुप्पिया^{१४}, समणे भगवं महावीरे^{१५}
संसाराइवीए^{१६} बहवे^{१७} जीवे^{१८} नस्समाणे^{१९} विणस्स-
माणे^{२०} खज्जमाणे^{२१} छिज्जमाणे भिज्जमाणे^{२२} लुप्पमाणे

* Supply the rest from § 187

† Supply the rest from the preceding portion of the paragraph

१ A B F °पूजिए । २ G reads से केणट्ठेणं देवा° एवं खलु
देवाणु समणे म° महा° महामाहणे । ३ A spells throughout
तेणं ट्ठेणं । ४ A D E G om. ५ F adds here the numeral
२ । ६ So G; but A B D E F pref. सहालपुत्ता, while D
E then omit. देवाणुप्पिया । ७ B इमं, G om. ८ F G read
से केणट्ठेणं देवा° महागोवे । ९ A B D E om. १० G om.
११ G om. this passage. १२ D E om. १३ G om. देवा°
स° भगवं । १४ A B D E om. १५ A संसाराइवीए । १६ G
om बहवे जीवे । १७ F जीवा । १८ G reads °माणा through-
out. १९ D om. २० So F in full; A B D E G only
खज्जक्खिज्जभिज्जलुप्पविलुप्पमाणे । २१ D E place भिज्ज° छिज्ज° ।

विलुप्यमाणे धम्ममएणं^१ दण्डेणं सारक्खमाणे^२ सज्जे-
वेमाणे^३, निव्वाणमहावाडं^४ साहत्थिं^५ सम्पावेइ । से
तेण्डेणं^६, सद्दालपुत्ता, एवं वुच्चइ समणे भगवं महा-
वीरे^७ महागोवे^८ । आगए णं, देवाणुप्पिया^९, इहं
महासत्यवाहे” ॥

“के^१ णं, देवाणुप्पिया^९, महासत्यवाहे ?” ॥

“सद्दालपुत्ता, समणे भगवं महावीरे^९ महा-
सत्यवाहे^९” ॥

“से केण्डेणं ?” ॥

“एवं खलु, देवाणुप्पिया^९, समणे भगवं महावीरे
संसाराडवीए बहवे जीवे नस्समाणे विणस्समाणे^{१०}
जाव^{११} विलुप्यमाणे^{१२} धम्ममएणं^१ पन्थेणं^{१३} सारक्ख-

* Supply the rest from the preceding portion of the paragraph

१ G धम्मएणं । २ G संरक्खमाणे । ३ G om. ४ G °महा-
वाडए । ५ B सहत्थिं, G साहत्थि । ६ A B D G only तेणं ।
७ A B D E om. ८ F माहागोवे; this word is throughout
indifferently spelled महागोवे or माहागोवे; F adds here
the numeral २ । ९ D E om. १० E F G से केण्डेणं । ११
F om. देवा° महा° । १२ A B D E G om. १३ A B D F
G read जाव सत्यवाहे । १४ A B G om. १५ A B F G add
उम्मगपडिबो, which does not suit the context and has
probably got in from the subsequent portion of the
paragraph. १६ F G पन्थेणं ।

माणे निव्वाणमहापट्टणाभिमुहे^१ साहत्थिं^२ सम्या-
वेइ^३। से तेण्डेणं, सद्दालपुत्ता, एवं वुच्चइ^४ समणे^५
भगवं महावीरे^६ महासत्थवाहे^७। आगए णं, देवाणु-
प्पिया, इहं महाधम्मकही^८” ॥

“के^९ णं, देवाणुप्पिया, महाधम्मकही?” ॥

“समणे भगवं महावीरे महाधम्मकही” ॥

“से केण्डेणं^{१०} समणे भगवं महावीरे^{११} महाधम्म-
कही^{१२} ?” ॥

“एवं खलु, देवाणुप्पिया, समणे भगवं महावीरे
महइमद्दालयंसि संसारंसि^{१३} बहवे जीवे नस्समाणे
विणस्समाणे^{१४} उम्मग्गपडिवन्ने सप्पहविप्पण्डे^{१५} मि-
च्छत्तवलाभिभूए^{१६} अट्ठविहकम्मतमपडलपडोच्छन्ने^{१७}”

१ B °पटण°, G °पट्टणंसि om. अभिमुहे । २ A B D E साहत्थि । ३ E संपावइ, D संपाविइ । ४ A B G om. from समणे down to °सत्थवाहे । ५ D E om. ६ F adds here the numeral ३ । ७ E F G read से केण्डेणं । ८ G only कही । ९ D E G om. १० G om. महा°, and adds सद्दाल-पुत्ता । ११ A संसारंसि । १२ A B D E G read विणखण्ण-विण्णमिण्णलुण्णविण्णमाणे, and F in full विणस्समाणे खण्णमाणे विण्णमाणे भिण्णमाणे लुण्णमाणे विण्णमाणे; but the full phrase is quite out of place here; see note to translation. १३ D E °विण्डे । १४ F °भिमुवाए । १५ A B °पटनं प°; B G °पडिच्छे, E °पडाच्छे ।

बह्वहिं अद्वेहिं य जाव^१ वागरणेहि य चाउरन्ताओ^२
संसारकन्ताराओ साहत्थिं^३ नित्यारेइ^४ । से तेणद्वेणं^५,
देवाणुप्पिया, एवं वुच्चइ समणे^६ भगवं महावीरे
महाधम्मकही^७ । आगए णं, देवाणुप्पिया, इहं^८
महानिज्जामए” ॥

“के णं, देवाणुप्पिया, महानिज्जामए^९ ?” ॥

“समणे भगवं महावीरे^{१०} महानिज्जामए” ॥

“से केणद्वेणं ?”

“एवं खलु, देवाणुप्पिया, समणे भगवं महावीरे^{११}
संसारमहासमुद्वे^{१२} बह्वे जीवे नस्समाणे विणस्स-
माणे^{१३} वुड्ढमाणे निवुड्ढमाणे उप्पियमाणे^{१४} धम्ममईए^{१५}”

* Supply the rest from § 174, *

१ G चाउरन्तसंसारं । २ B D E F G साहत्थि । ३ A
नित्यारेति । ४ D only तेणं । ५ A B F G om. from समणे
down to *धम्मकही । ६ F adds here the numeral ३ ।
७ G om. ८ D E F read से केणद्वेणं । ९ A B D E G om.
१० A B संसारे समुद्वे । ११ A B F add जाव विणुप्पमाणे, D
E read विण जाव विणुप्पमाणे, G only जाव विणुप्पमाणे om.
विणु; the words जाव विणुप्पमाणे are quite out of place
here; see note to the translation. १२ G उप्पियमाणे ।
१३ D E *मईए, F *मए ।

नावाए निव्वाणतीराभिमुहे^१ साहत्थिं^२ सम्पावेद^३ ।
 से तेणट्ठेणं^४, देवाणुप्पिया, एवं वुच्चइ समणे भगवं
 महावीरे^५ महानिज्जामए^६” ॥ २१८ ॥

तए णं से सहालपुत्ते समणोवासए गोसालं मङ्गलि-
 पुत्तं एवं ययासी । “तुब्भे णं, देवाणुप्पिया, इयच्छेया^७
 जाव^८ इयनिउणा^९ इयनयवादी इयउवएसलइ^{१०} इय-
 विस्साणपत्ता^{११}, पभू^{१२} णं तुब्भे मम^{१३} धम्मायरिणं^{१४}
 धम्मोवएसएणं^{१५} भगवया महावीरेणं^{१६} सद्धिं^{१७} विवादं^{१८}
 करेतए^{१९} ?” ॥

“नो तिणट्ठे^{२०} समट्ठे” ॥

“से केणट्ठेणं^{२१}, देवाणुप्पिया, एवं वुच्चइ नो खलु
 पभू^{२२} तुब्भे मम^{२३} धम्मायरिणं^{२४} जावां महावीरेणं^{२५}
 सद्धिं^{२६} विवादं^{२७} करेतए^{२८} ?” ॥

* See the supplement in the commentary, also Ov § 48, Nāy. § 34.

† Supply the rest from § 74. See also the preceding portion of the paragraph.

१ G साहत्थि । A B D E G om. २ F adds here the numeral ५ । ३ D E इयच्छेयाओ । ४ G om., D E इयनिउणाओ । ५ D E इयउवदेस* । ६ F G इयविस्साण* । ७ F पभू । ८ D E मम । ९ E G धम्मायरिणं । १० A F G धम्मोवएसेणं । ११ G सिद्धिं । १२ D E विवादं । १३ F करितए, G करतए । १४ E G इणट्ठे, F इणमट्ठे । १५ A केणं ट्ठेणं । १६ B D E मम ।

“सदालपुत्ता, से जहानामए केइ पुरिसे तरुणे^१
जुगवं जाव^२ निउणंसिण्णोवगए^३ एगं मंहं अयं वां
एलयं वां सुयरं^४ वा कुकुडं वा तित्तिरं^५ वा वट्ठयं
वा लावयं^६ वा कवोयं^७ वा कविञ्जलं^८ वा वायसं वा
सेणयं^९ वा इत्थंसि वा पायंसि वा खुरंसि वा पुच्छंसि
वा पिच्छंसि वा सिङ्गंसि वा विसाणंसि वा रोमंसि
वा जहिं जहिं गिएहइ, तहिं तहिं निचलं निप्फन्दं^{१०}
धरेइ^{११} । एवामेव^{१२} समणे भगवं महावीरे समं^{१३}
वड्ढहिं अट्टेहि य^{१४} हेजहिं^{१५} य जाव^{१६} वागरणेहिं^{१७}
य जहिं^{१८} जहिं गिएहइ^{१९}, तहिं^{२०} तहिं निप्पट्ठपसि-
णवागरणं^{२१} करेइ । से तेणट्ठेणं^{२२}, सदालपुत्ता, एवं
वुच्चइ नो खलु पभू^{२३} अहं तव धम्मायरिणं^{२४}”

* See the supplement in the commentary.

† See the remainder in § 171.

१ F तरुणं । २ D E om. निउय । ३ G सुयरं । ४ D E
तितरं । ५ D E जावयं । ६ D E कवोतयं । ७ D E कविञ्जलयं,
F कविञ्जलं । ८ So E; D अण्णयं, A B F G अण्णयं । ९ D E
निप्पदं (see Hem. II, 211) । १० D E धारइ । ११ D E
एवमेव । १२ A G सम । १३ D E अट्टेहिं हेजहिं वागरणेहिं,
om. य । १४ B F जेहिं जेहिं । १५ A गिहोति । १६ G तहिं
तिहिं । १७ A B om. पमिय, D E वागरणे । १८ A तेणं ट्ठेणं ।
१९ F पट्ठ । २० D G धम्मयरियं ।

जाव* महावीरेणं सद्धिं^१ विवादं^२ करेत^३ ॥ २१६ ॥
 — तए एं से सहालपुत्ते समणोवासए गोसालं
 मङ्गलिपुत्तं एवं वयासी^४ । “जम्हा^५ खं, देवाणुप्पिया,
 तुब्भे मम^६ धम्मायरियस्स^७ जाव* महावीरस्स
 सन्तेहिं^८ तच्चेहिं^९ तहिएहिं^{१०} सम्भूएहिं^{११} भावेहिं^{१२} गुण-
 कित्तणं^{१३} करेह^{१४}, तम्हा^{१५} खं अहं तुब्भे^{१६} पाडिहारि-
 रणं^{१७} पीढं^{१८} जाव^{१९} संथारणं^{२०} उवन्निमन्तेमि^{२१} । ने
 चेव एं धम्मो ति^{२२} वा तवो ति^{२३} वा । तं गच्छह^{२४}
 एं तुब्भे मम कुम्भारावणेषु पाडिहारियं^{२५} पीढफलं^{२६}
 जाव^{२७} ओगिगिहत्ताणं^{२८} विहरह^{२९} ॥ २२० ॥

* See the supplement in § 78

† See the supplement in § 58

१ G सिद्धिं । २ D E विवायं । ३ A B F करित्तए, G कर-
 तए । ४ A वयासी । ५ B जम्हा, वम्हा । ६ A D E ममं । ७ D
 G धम्मारियस्स । ८ G om. ९ B om. १० D E गुणेकित्तणं
 (गुणोक्कित्तणं) । ११ So A B; but D E F करेस्सि, D करित्ति,
 G करेह । १२ G तुब्भं । १३ A पडिहारि० । १४ F पीढ-
 फलं । १५ F G संथारेणं । १६ D E G उवन्निमन्तेह । १७ A
 T G ति । १८ F गच्छ । १९ A B ०फलयं, D E ०फलरणं, F
 G फलं । २० So D; A B E F G उगि; A B D E F G
 read ओगिगिहत्ता उवसंपज्जित्ताणं विहरह, but उवसंपज्जित्ताणं
 is here clearly out of place, nor does it occur in all
 other parallel passages.

तए णं से गोसाले मङ्गलिपुत्ते सद्दालपुत्तस्स सम-
णोवासयस्स^१ एयमद्वं पडिसुण्णेइ, २त्ता कुम्भारावणेसु
पाडिहारियं पीढ^२ जाव^३ ओगिणिहत्ताणं^४ विह-
रइ ॥ २२१ ॥

तए णं से गोसाले मङ्गलिपुत्ते सद्दालपुत्तं^५ समणो-
वासयं^६ जाहे^७ नो संचाएइ वड्ढहिं आघवणाहि^८ य
पणवणाहि य सणवणाहि य विणवणाहि य निग्ग-
न्याओ पावयणाओ चालित्तए^९ वा खोभित्तए^{१०} वा
विपरिणामित्तए^{११} वा, ताहे^{१२} सन्ते तन्ते परितन्ते^{१३}
पोलासपुराओ नगराओ^{१४} पडिणिक्खमइ^{१५}, २त्ता
बहिया^{१६} जणवयविहारं विहरइ ॥ २२२ ॥

तए णं तस्स सद्दालपुत्तस्स समणोवासयस्स^{१७}

* See the supplement in § 58.

वह्महिं सील^१ जाव^२ भावेमाणस्स चोहस^३ संवच्छरा
वइक्कन्ता^४ । पणरसमस्स^५ संवच्छरस्स अन्तरा वट्ट-
माणस्स पुब्बरत्तावरत्तकाले^६ जावां पोसइसालाए^७
समणस्स भगवओ महावीरस्स^८ अन्तियं धम्मपस्सत्तिं^९
उवसम्यज्जित्ताणं विहरइ ॥ २२३ ॥

तए खं तस्स सद्दालपुत्तस्स समणोवासयस्स^{१०} पुब्ब-
रत्तावरत्तकाले एगे देवे अन्तियं पाउम्मवित्था^{११} ॥
२२४ ॥

तए खं से देवे एगं महं^{१२} नीलुप्पल^{१३} जाव^{१४} असिं
गहाय सद्दालपुत्तं समणोवासयं एवं वयासी । जहा
चुलणीपियस्स त्थेव^{१५} देवो^{१६} उगसग्गं करेइ । नवरं

* Supply the rest from § 66.

† Supply the full account from §§ 60-69.

‡ Supply the rest from § 95, on p १०.

१ F G सीलब्बय । २ F G चउहस । ३ A B वीत्तिक्कन्ता, D
E वित्तिक्कन्ता । ४ B D F पणर० । ५ F G ० कालसमयंसि । ६ A
पोसइसालाए । ७ A B D E G om. ८ A B घम्मं, D E
घम्म । ९ D E पाउम्मवित्ता । १० B महा । ११ After G
which reads नीलुप्पल ष्चसिं गहाय एवं वयासी जहा etc. ; A
B D E F read only नीलुप्पल एवं जहा etc. ; see the similar
is case in § 129 *et passim*. १२ B वधेव । १३ So F ;
other p. B D E देवे, G om.

एक्केक्के^१ पुत्ते नव मंससो^२ल्लए करेइ । जाव^३ कणीयसं
घाएइ, २त्ता^४ जाव^५ आयच्चइ^६ ॥ २२५ ॥

तए^७ णं से^८ सहालपुत्ते समणोवासए^९ अभीए जाव^{१०}
विहरइ ॥ २२६ ॥

तए^{११} णं से^{१२} देवे सहालपुत्तं समणोवासयं अभीयं
जाव^{१३} पासित्ता चउत्थं पि^{१४} सहालपुत्तं समणोवासयं^{१५}
एवं वयासी । “हं ओं सहालपुत्ता, समणोवासया^{१६},
अपत्थियपत्थिया^{१७} जावं^{१८} न भज्जसि^{१९}, तओ ते^{२०}
जा^{२१} इमा अग्गिमित्ता भारिया धम्मसहाइया^{२२} धम्म-
विदुज्जिया^{२३} धम्माणुरागरत्ता समसुहदुक्खसहाइया^{२४},
तं ते साओ^{२५} गिहाओ नीणेमि, २त्ता^{२६} तव अग्गओ

* Supply the full account from §§ 120-131.

† Supply the rest from § 96.

‡ Supply the rest from § 95.

१ G एक्केक्के सुत्तस्य । २ F om. २त्ता । ३ So F; but A
B D E G चरं चर । ४ G om. ५ A B D E F om. ६ A
B D G only तं for तए मं । ७ G om पि । ८ A B D
E F G om. ९ G adds ३ । १० E भज्जेमि । ११ D E के
(gen.) । १२ G om. जा । १३ J' साहाइया । १४ D E
धम्मपिंतिणा । १५ I' सत्तमं । १६ I' मयाओ । १७ F G
om. २त्ता ।

घाएमि, २त्ता^१ नव मंससोल्लए करेमि, २त्ता^२
 आदाणभरियंसि^३ कडाहयंसि^४ अहहेमि^५, २त्ता^६
 तव गायं^७ मंसेण य सोणिएण य आयच्चामि^८, जहा
 णं तुमं अट्टदुहट्ट^९ जाव^{१०} ववरोविज्जसि^{११} ॥ २२७ ॥

तए^{१२} णं से सद्दालपुत्ते समणोवासए^{१३} तेणं देवेणं
 एवं वुत्ते समाणे अभीए जाव^{१४} विहरइ ॥ २२८ ॥

तए^{१५} णं से देवे सद्दालपुत्तं समणोवासयं^{१६} दोहं
 पि तच्चं पि एवं वयासी । “हं भो सद्दालपुत्ता समणो-
 वासया^{१७},” तं चेव भणइ ॥ २२९ ॥

तए^{१८} णं तस्स सद्दालपुत्तस्स समणोवासयस्स^{१९} तेणं

* Supply the rest from § 95, on p. १९

† Supply the rest from § 96.

‡ Supply the full account from § 227.

१ F G om. २त्ता । २ D E F G om. २त्ता । ३ A B D
 E F G आयाय० । ४ A B कडाहियंसि । ५ So A F G ; B
 अहहमि, D E अहाहमि । ६ B F G om. २त्ता । ७ D E
 गातं । ८ So F ; but A B D E G आइंचामि । ९ D E om. ;
 A B only अट्ट ; G अट्टज्जाणोवगयं । १० A B only तं for
 तए णं । ११ A B D E F G om. १२ B D G only तं for
 तए णं । १३ A B D E G om. १४ So E (see its list
 of errata) ; A B D F om. तए णं ; G om. तए णं तस्स
 सद्दाल० सम० ।

देवेणं दोहं पि तच्चं^१ पि एवं वुत्तस्स समाणस्स अयं^२
अच्छत्थिए ४^३ समुप्पन्ने^४ । एवं जहां चुलणीपिया
तहेव^५ चिन्तेइ । “जेणं ममं जेट्ठं^६ पुत्तं, जेणं ममं
मज्झिमयं^७ पुत्तं, जेणं ममं कणीयसं पुत्तं जावं
आयच्चइ^८, जा वि य खं ममं^९ इमा अग्गिमित्ता
भारिया समसुहदुक्खसद्दाइया^{१०}, तं पि य^{११} इच्छइ
साओ^{१२} गिहाओ नीणेत्ता ममं^{१३} अग्गओ धारत्तए^{१४} ।
तं सेयं^{१५} खलु ममं एयं पुरिसं गिहिहत्तए^{१६}” ति कट्ठु
उट्ठाइए जहा^{१७} चुलणीपिया तहेय सव्वं भाणि-
यव्वं^{१८} । नवरं अग्गिमित्ता भारिया^{१९} कोलाहलं

* See the supplement in footnote § on p. ११

† Supply the full account from § 139.

‡ Supply the full account from §§ 139-142.

१ A B om. २ चं पि । ३ P इमेदाहने, G om. ४ A B D E om. ५ A B D F G H om. ६ B H तपेव, D तं येव । ७ B D E F H जेट्ठसं. ८ G reads only मज्झिमसुहदोदमं पत्तं । ९ A B D E G H आहचइ । १० A D E H मम । ११ B D E have m for mm; E ५५० । १२ D E om. १३ १४ P तदाओ । १५ D E G मम । १६ A B D E H धारत्तए । १७ P ति । १८ D E F G H दिग्गहत्तए । १९ G आ । २० G om. २१ A B D E G om.

सुणित्ता^१ भणइ । सेसं जहा^२ चुलणीपिया वत्त-
व्वया^३ । नवरं अरुणभूए^४ विमाणे उववन्ने^५ जाव*
महाविदेहे वासे^६ सिञ्जिहिइ पू^७ ॥ २३० ॥

॥ निक्खेवे ॥

सत्तमस्स अङ्गस्स उवासगदसारं सत्तमं अञ्जयणं
समत्तं ॥

* See footnote † on p ८३.

† Supply the rest from §§ 89, 90, see also § 144

१ A B G H सुणेत्ता । २ D E F G H om. ३ D E G
add खन्वा, H also pref. चेव । ४ So G, (Skr. अरुणभूत or
अरुणभूय); but A अरुणचूति, I अरुणचूर; B अरुणमे, H अरुण-
नभए; E अरुणव्वए (Skr. अरुणवज), D अरुणचए C Skr. अरुणार्चन) ।
५ A B D E H उववाचो (Skr. उपपात), F उववाए; G om.
६ A B G H om. ७ F in full, as in footnote ११, on
p. ८३; H om.

अट्टमं अज्जयणं ॥

• ॥ अट्टमस्स उक्खेवो^१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समणं
रायगिहे नयरे^२ । गुणसिले^३ चेइए । सेणिए^४ राया ॥
२३१ ॥

तत्थ णं रायगिहे महासयए^५ नामं गाहावई^६
परिषसइ अट्ठे जहा^७ आणन्दो^८ । नवरं अट्ठ

• Supply the rest from §§ 3, 4

१ G उक्खेवो । २ A B नमरे । ३ B गुणसिले, I* •णिए ।
४ D E I केडोए । ५ The MSS. spell this name indiffe-
rently महासयए or महासए । ६ E I गाहावई । ७ G
reads जह परिभूए for जहा आणन्दो । ८ A B D E I
आणन्दे ।

हिरण्यकोडीओ सकंसाओ^१ निहाणपउत्ताओ अट्ट^२
 हिरण्यकोडीओ^३ सकंसाओ^४ वड्डिपउत्ताओ^५ अट्ट^६
 हिरण्यकोडीओ सकंसाओ^७ पवित्थंरपउत्ताओ^८ अट्ट^९
 वया^{१०} दसगोसाहस्सिएणं वएणं^{११} ॥ २३२ ॥

तस्स णं^{१२} महासयगस्स रेवईपामोक्खाओ^{१३} तेरस
 भारियाओ होत्था, अहीण जाव^{१४} सुरुवाओ^{१५} ॥ २३३ ॥

तस्स णं महासयगस्स रेवईए भारियाए कोल-
 घरियाओ^{१६} अट्ट हिरण्यकोडीओ अट्ट वया^{१७} दसगो-
 साहस्सिएणं वएणं होत्था । अवसेसाणं दुवाणसणं^{१८}
 भारियाणं^{१९} कोलघरिया^{२०} एगमेगा^{२१} हिरण्यकोडी^{२२}

* See footnote † on page ३.

१ D E G om. २ A B D om.; E gives it in the list of errata. ३ A B D E om., G only हिरण्य । ४ A B D E G om. ५ E G वुड्ढि; D E om. पउत्ताओ । ६ G om. सकंसाओ throughout; this word is occasionally spelt संकंसाओ and संकासाओ । ७ E पत्ताओ । ८ D E G वया । ९ A B वदेयं । १० B F G om. ११ A D E F रेवइ । १२ A B G सरुवाओ । १३ A B D F कोलाहरियाओ, G कोलहरियाओ । १४ B D E G ज्यण । १५ G दुवाणसणं । १६ □ सवितीयं (सवतीयं) । १७ A कोलाघरियाओ, B कोलाघरिया, D E कोलघरि, F कोलघरियाउ, G कोलघरी । १८ A एगा-मेगा, B D F एजेमेगा । १९ B F कोडीओ ।

एगमेगे^१ य वए दसगोसाहस्सिएणं वएणं^२ होत्था ॥
२३४ ॥

तेणं कालेणं तेणं समएणं सामी समोसढे^३ ।
परिसा निग्गया । जहा^४ आणन्दो^५ तथा निग्ग-
च्छइ । तहेव सावयधम्मं पडिवज्जइ । नवरं अट्ठ^६
हिरणकोडीओ सकंसाओ^७ उच्चारेइ, अट्ठ वया^८,
रेवईपानोक्खाहिं^९ तेरसहिं^{१०} भारियाहिं अवसेसं
मेहुणविहिं. पच्चक्खाइ । सेसं सव्वं तहेव । द्दमं च एं
एयारूवं अभिग्गहं अभिगिएइइ । “कल्लाकल्लिं^{११}
कप्पइ मे वेदोणियाए^{१२} कंसपाईए हिरणभरियाए^{१३}
संववहरित्तए^{१४}” ॥ २३५ ॥

तए एं से महासयए^{१५} समणोवासए जाए अभि-
गयजीवाजीवे^{१६} जायं विहरइ ॥ २३६ ॥

* See the whole account in §§ 10-54, up to *vittakantāreṇaṇṇa*, on p. १४.
† See the rest in § 64.

१ A एगमेगे, B एगेमेगे । २ Bom. ३ D E G •सढो, F
•सढे । ४ I •जाम्हे । ५ A •जहा । ६ G मंकासायो । ७ D
E G म्मा । ८ A B D E F रेवई•; G •समुक्खाहिं । ९ B
तेरसहिं, D E G तेरम (uninflected). १० D E G कल्लाकल्लं;
after it A B F G add च यं । ११ E G दो for दे, D om.
१२ A B F भारियाए । १३ G मंवरवहरित्तए । १४ D E •सयगे ।
१५ A B D E F om. जीवाजीवे ।

तए खं समखे भगवं महावीरे बहिया जणवय-
विहारं^१ विहरइ ॥ २३७ ॥

तए खं तीसे रेवईए गाहावइणीए अन्नया^२ कयाइ
पुव्वरत्तावरत्तकालसमयंसि^३ कुटुम्ब^४ जाव^५ इमेया-
रूवे अञ्जत्थिए^६ ४^७ । “एवं खलु अहं^८ इमांसि^९
दुवालसएहं सवत्तीणं^{१०} विघाएणं^{११} नो संचाएमि^{१२}
महासयएणं समणोवासएणं^{१३} सिद्धिं^{१४} उरालाइं माणु-
स्सयाइं^{१५} भोगभोगाइं^{१६} भुञ्जमाणीं^{१७} विहरित्तए^{१८} ।
तं सेयं खलु ममं एयाओ दुवालस वि^{१९} सवत्तिंयाओ^{२०}
अग्गिप्पओगेणं^{२१} वा सत्थप्पओगेणं वा विसप्पओगेणं

* Supply जागरित्य जागरमाचौर from the Bhagavati, saya 3, uddesha 1 (p 227 Calc. print); also Bhag. p. 292.

† For the rest, see § 66.

१ A B E F om. विहारं । २ D अन्नदा कदायि । ३ D E
•कसि । ४ B E कुटुंब, D F कुटुंब, G कुटुंब । ५ B om; A
has both ५ and ४ । ६ A F इहं । ७ A B E सवत्तीणं, G
सवितीणं । ८ F विघाइयं, G विघाएयं (विघाएयं) । ९ D
संचादेमि । १० G om. ११ G सिद्धिं । १२ E माणुप्पिणारं ।
१३ E F G only भोगाइं । १४ D E भुञ्जमाया । १५ A E
विहरित्तए, D विहरित्तए । १६ D E om. वि । १७ A B सवत्तीणो,
G सवितीणो । १८ D E •प्यओएयं ।

वा जीवियाञ्चो ववरोवित्ता^१; एयासिं^२ एगमेगं हिर-
णकोडिं एगमेगं वयं सयमेव उवसम्पज्जित्ताणं म-
हासयणं समणोवासणं^३ सडिं उरालादं^४ जाव^५
विहरित्तए^६ । एवं सम्पेहेइ, २त्ता तासिं^७ दुवालसएहं
सवत्तीणं^८ अन्तराणि^९ य छिद्दाणि^{१०} य विहराणि^{११} य
पडिजागरमाणी^{१२} विहरइ ॥ २३८ ॥

तए णं सा^{१३} रेवई^{१४} गाहावइणी अन्नया कयाइ^{१५}
तासिं दुवालसएहं सवत्तीणं अन्तरं जाणित्ता छ
सवत्तीञ्चो^{१६} सत्थप्पञ्चागेणं^{१७} उइवेइ^{१८}, २त्ता छ सव-
त्तीञ्चो^{१९} विसप्पञ्चागेणं^{२०} उइवेइ, २त्ता तासिं^{२१} दुवा-
लसएहं सवत्तीणं कोलघरियं^{२२} एगमेगं हिरणकोडिं
एगमेगं वयं सयमेव पडिवज्जइ, २त्ता महासयणं

† For the rest, see the passage above.

१ A E ववरोविदा । २ F adds यं । ३ G om. ४ G adds
भोगभोगाहं । ५ A E विहरित्तए, D विहरित्तए । ६ G एतासिं ।
७ G सविशीयं । ८ B चयंतगयि । ९ A विहरिदि, D E
विहरायि । १० A B D E F add २ after पडि० । ११ B om.
१२ B E F रेवइ । १३ D कदावि । १४ A D E G हम्मव-
त्तीणो । १५ D E G षप्पोरणं । १६ E उहावइ, F उहवंति ।
१७ A D E F G वप्पञ्चोणो । १८ A B F षप्पोरणं । १९
A B G एतासिं । २० A पुन०; A G षप्पोरणं । २१

समणीवासरणं सद्धिं^१ उरालादं भोगभोगादं भुञ्ज-
माणी विहरइ ॥ २३९ ॥

तए णं सा रेवई गाहावइणी^२ मंसलोलुया^३ मंसेसु^४
मुच्छिया जाव^५ अज्झोववन्ना^६ बहुविहेहिं मंसेहि य
सोलेहि य तलिएहि य^७ भज्जिएहि य सुरं च महुं च
मेरगं^८ च मज्जं च सीधुं च पसन्नं^९ च आसाएमा-
णी^{१०} ४^१ विहरइ ॥ २४० ॥

तए णं रायगिहे^{१२} नयरे अन्नया^{१३} कयाद अमा-
घाए घुठे यावि^{१४} होत्या ॥ २४१ ॥

तए णं सा रेवई^{१५} गाहावइणी मंसलोलुया मंसेसु^{१६}
मुच्छिया ४^{१७} कालघरिए^{१८} पुरिसे सदावेइ, २त्ता एवं

* See the supplement in the commentary.

† Supply विहारमाणी परिभारमाणी परिभुञ्जेमाणी from Kap. § 101. See also footnote ६ on p १८, and the commentary.

१ G सिद्धिं। २ So F G; but A गाहावतीए, B D गाहा-
वती, E गाहावइ। ३ E मंसलोलया, G लोलया। ४ B only
मंसे, G reads मंस मुच्छियाव। ५ G अज्झोववेया। ६ A B D
E F G read तलिएहिं भज्जिएहिं, om. य; but see comm.
७ G मेरं। ८ A B F G यमणं। ९ D आमादेमाणी; D E
om. ४। १० D E रायगिहे। ११ D अयदा कदायि। १२ G
यावि ऊत्या। १३ E F रेवइ; A B D E F G om. गाहा।
१४ G only मंसे। १५ D E कोणपरए।

वयासी । “तुब्बे, देवाणुप्पिया, मम^१ कोलधरिएहिंता^२
वरहिंता^३ कल्लाकल्लिं^४ दुवे दुवे गोणपोयए उव्वेह^५,
१त्ता ममं उव्वेह^६” ॥ २४२ ॥

तए णं ते कोलधरिया पुरिसा रेवईए गाहाव-
इणीए “तव” ति एयमइं विणएणं पडिसुणन्ति^७,
एत्ता रेवईए गाहावइणीए कोलधरिएहिंता वर-
हिंता^८ कल्लाकल्लिं^९ दुवे दुवे गोणपोयए वहेन्ति^{१०},
एत्ता रेवईए गाहावइणीए उव्वेहन्ति^{११} ॥ २४३ ॥

तए णं सा रेवई गाहावइणी^{१२} तेहिं गोणमंसेहिं^{१३}
सोस्सेहिं^{१४} य ४^{१५} सुरं च ई^{१६} आसायमाणी^{१७} ४०
विहरइ ॥ २४४ ॥

तए णं तस्स महासयगस्स समणोपासगस्स^{१८} बल्लहिं

• See the supplement in § 240.

१ F B ममं । २ DE om. ३ DE कल्लाकल्लं । ४ D G
उव्वेह, B उव्वेहव । ५ B उव्वेह, G उव्वेहि । ६ E गाहाव-
इण (गाहावइण) । ७ DE पडिसुणे । ८ BDEGH om. ९ D
E कल्ले कल्ले । १० DE उव्वेहि, F वहेहि । ११ E उव्वेह ।
१२ A BDEFG H om. १३ A BFG H गोमंसेहिं ।
१४ G सोस्सेहि । १५ ME have २ for ४ । १६ DE om.
४ । १७ D आसायमाणे; G adds विसायमाणे ।

सील^१ जाव^२ भावेमाणस्तु चोदस^३ संवच्छरा^४ वड-
कन्ता^५ । एवं तद्देव जेदुं^६ पुत्तं ठवेदुं जाव^७ पोसहसा-
लाय धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ ॥ २४५ ॥

तए शं सा रेवई गाहावडणी मत्ता^८ लुलिया^९
विइण्णकेसी^{१०} उत्तरिज्जयं विकडुमाणी^{११} २^{१२} जेणेव पो-
सहसाला जेणेव महासयय समणोवासय तेणेव उवा-
गच्छइ, २त्ता मोहुम्मायजणणाइं^{१३} सिङ्गारियाइं इत्थि-
भावाइं उवदंसेमाणी २ महासययं समणोवासयं एवं
वयासी । “हं भो महासयया समणोवासया, ध-
म्मकामया पुणकामया^{१४} सग्गकामया मोक्खकामया

* See the rest in § 66

† Supply the whole account from §§ 66-69.

१ G सीलज्जय । २ G चउदस । ३ B संवच्छराइं । ४ A B D E F विइण्णता, H विज्जिता । ५ B D E F H जेदुपुत्तं । ६ D E add २त्ता । ७ G मुत्ता । ८ G लोलुषा । ९ D E विइण्णकेसी, F विइण्णकेसा । १० So DG; B H विकडु; A E F विकडु; the conjunct ड, however, is generally so indistinctly written, that it is difficult to distinguish it from ड and ड; see Hem. IV, 187. ११ G om.; the object of the numeral here is probably not rubrical, but only to indicate the repetition of the preceding word. १२ G *अनगाई (comm. अनकाम्) । १३ F पुण्ण ।

धम्मकङ्खिया ४* धम्मपिवासिया ४*, किणं तुम्भं,
देवाणुप्पिया, धम्मेण वा पुणेण वा संग्गेण वा
मोक्खेण वा, जणं तुम्भं मए सङ्गिं उरालाई जाव।^१
भुञ्जमाणे^२ नो विहरसि^३” ? ॥ २४ई ॥

तए णं से महासयए समणोवासए^४ रेवईए गाहा-
वद्दणीए^५ एयमहं नो आढाइ नो परियाणाइ, अणा-
ढामाणे^६ अपरियाणमाणे^७ तुसिणीए^८ धम्मञ्जाणे-
वगए विहरइ ॥ २४७ ॥

तए णं सा रेवई गाहावद्दणी^९ महासययं सम-
णोवासयं^{१०} दोच्चं पि तच्चं पि एवं वयासी । “इं भो”
तं चेव भणइ, सो वि तहेव जाव। अणाढामाणे^{११}
अपरियाणमाणे^{१२} विहरइ ॥ २४८ ॥

* See § 115.

† For the rest see § 235.

‡ Supply the full account from §§ 216, 217.

१ B D E तुम्भे । २ E तुम्भे । ३ G निज्झिं । ४ G add.
भोगभोगाई । ५ E भुजमाणो, G * मायो । ६ D E G विहरइ ।
७ B D E om. ८ F गाहावईए । ९ B E F G अणाढाण-
माणे, D अणाढाणमाणे । १० B D E F G अपरियादिणमाणे ।
११ E G तुम्भणीए, after which G inserts मण्हइ । १२ B
D E F G om. १३ E om. १४ B D E F G अणाढाण-
माणे । १५ D E अपरियादिणमाणे, B F G om.

तए णं सा रेवई गाहावइणी महासयएणं समणो-
वासएणं^१ अणाढाइज्जमाणी अपरियाणिज्जमाणी
जामेव दिसं पाउब्भूया तामेव दिसं^२ पडिगया ॥
२४६ ॥

तए णं से महासयए समणोवासए पढमं उवा-
सगपडिमं उवसम्पज्जित्तारं विहरइ । पढमं अहासुत्तं
जाव^३ एकारस वि ॥ २५० ॥

तए णं से महासयए समणोवासए^४ तेणं उरालेणं
जाव^५ किसे धमणिसन्तए^६ जाए^७ ॥ २५१ ॥

तए णं तस्स महासययस्स समणोवासयस्स^८ अन्नया
कयाइ^९ पुव्वरत्तावरत्तकाले . धम्मजागरियं . जागरं-
माणस्स अयं^{१०} अञ्जत्थिए ४^१ । “एवं खलु अहं इमेणं
उरालेणं” जहा^{१२} आणन्दो^{१३} तहेय अपाच्छिममार-

* Supply the rest from §§ 70, 71.

† See the supplement in § 72.

‡ See the supplement in § 66.

§ See the full account in § 73.

एन्तियसंलिहणाए^१ झूसियसररीरे भत्तपाणपडिया-
दक्खिए कालं अणवकङ्कभाणे विहरइ ॥ २५२ ॥

तए एं तस्स महासयगस्स समणोवासगस्स^२ सुभेणं^३
अञ्जवसाणेणं जाव^४ खओवसमेणं ओहिणाणे^५ समु-
प्पन्ने । पुरत्थिमेणं^६ लवणसमुद्दे जायणसाहस्सियं
खेत्तं^७ जाणइ पासइ, एवं दक्खिणेणं पच्चत्थिमेणं^८,
उत्तरेणं जाव चुल्लहिमवन्तं वासहरपव्वयं^९ जाणइ
पासइ, अहे इमीसे रयणप्पभाए पुढवीए^{१०} लोलु-
यच्चुयं^{११} नरयं चउरासीइवाससइस्सट्ठिइयं^{१२} जाणइ
पासइ ॥ २५३ ॥

तए एं सा रेवई गाहावइणी अन्नया कयाइ^{१३}
मत्ता जाव^{१४} उत्तरिज्जयं विकट्टमाणी^{१५} २ जेणेव

* See the rest in § 74.

† See the rest in § 246.

१ D E H •संलिहणाभूतिप• । २ B D E G H om. ३ B
F H सुभेणं । ४ So D G ; but B F उहिणाणे । ५ D पुर-
त्थिमेणं, F पुरित्थिमेणं, G पुरत्थमेणं । ६ F G खेत्तं । ७ So B
F H, but D E G पच्चिमेणं । ८ G om. ९ B D E F H
om. १० So D H ; B लोपुच्चयं, E लोपुच्चयं, F लोपुच्चयं, G
लोपुच्चयं । ११ B D E F H चउरासीइवास• ; D E •उत्तं, G
•उत्तं । १२ D कयाइ । १३ H E विट्टमाणी, F विट्ट• ; B D
E G om. १४ ; see footnote १० on p. १४८ ।

महासयए समणोवासए^१ जेणेव पोसहसाला^२ तेणेव
उवागच्छइ, २त्ता महासययं तहेव भणइ जाव^३
दोच्चं पि तच्चं पि एवं वयासी । “हं भो” तहेव^४ ॥
२५४ ॥

तए शां से महासयए समणोवासए^५ रेवईए गाहा-
वइणीए^६ दोच्चं पि तच्चं पि एवं वुत्ते समाणे आसु-
रत्ते^७ ४† ओहिं^८ पउञ्जइ, २त्ता ओहिणा^९ आभोएइ,
२त्ता रेवइं गाहावइणिं-एवं वयासी । “हं भो रेवईं,
अपत्थियपत्थिए^{१०} ४†, एवं खलु तुमं अन्तो सत्तरत्तस्स
अलसएणं^{११} वाहिणा अभिभूया समाणी अट्टदुहट्ट-
वसट्ठा असमाहिपत्ता कालमासे^{१२} कालं किच्चा अहे
इमीसे रयणप्पभाए पुढवीए लोलुयच्चुए^{१३} नरए

• See the full account in §§ 246-249.

† See the supplement in § 95, on p ५०

१ B D E F H om. २ D E पोसहसालाए । ३ D om.;
E adds भणइ । ४ B D E F G H om. ५ B D E F om.
६ B G H आसुरत्ते; D has ए after it instead of ४ । ७ F
उहिं । ८ F उहिणा । ९ F रेवइ । १० G अपत्थिया ।
११ D अलसएणं । १२ A पाणमासे, F नामे मासे । १३ A B
D E F G लोलुयच्च ।

चउरासीइवाससहस्सट्ठिइएसु नेरंइएसु^१ नेरइयत्ताए^२
उववज्जिहिंसि” ॥ २५५ ॥

तए णं सा रेवई गाहावइणी^३ महासयएणं
समणोवासएणं एवं वुत्तां समाणी^४ एवं^५ वयासी ।
“रुहे णं ममं महासयए समणोवासए^६, हीणे^७ णं ममं
महासयए समणोवासए^८, अवज्जाया^९ णं अहं^{१०} महा-
सयएणं समणोवासएणं, न नज्जइ णं, अहं केण^{११} वि
कुमारेणं^{१२} मारिज्जिस्सामि^{१३}” त्ति कट्टु भीया तत्था
तसिया^{१४} उव्विगा^{१५} सज्जायभया सणियं २ पच्चोस-
कइ^{१६}, २ ता केणेव सए गिहे^{१७} तेणेव उवागच्छइ, २ ता
आइय^{१८} जाय^{१९} भित्तियाइ ॥ २५६ ॥

• See the supplement in Kap § 92

१ A G भगइसु, B F नगइसु, D E H om. २ A F नेरइ-
त्ताए, B नेरइत्ताए । ३ D E गाहावई । ४ F समाया । ५ G
त्ताइ भीया for एवं वयासी । ६ A G om. ७ G om. the
clause हीणे to महासयए । ८ So H ; A B D E F G om.
९ E अवज्जाये । १० A B F ममं । ११ D E केमादि, F केहं
वि । १२ D कुमारएणं, E कुमारदेयं, G कुमारिदिण्ण्यं । १३ B
मारिज्जिस्सामि । १४ A F तिमिया, D वपिया । १५ So H ;
A B D E F G उव्विगा । १६ D E पच्चोसकइ । १७ G गेहे ।
१८ A B E F उव्व ।

तए खं सा रेवई गाहावइणी अन्तो सत्तरत्तस
अलसरणं^१ वाहिणा अभिभूया अट्टदुहट्टवसट्टा काल-
मासे^२ कालं किच्चा इमीसे रयणप्पभाए पुढवीए^३
लोलुयच्चुए^४ नरए^५ चउरासीइवाससहस्सट्ठिइएसु नेर-
इएसु^६ नेरइयत्ताए^७ उववन्ना ॥ २५७ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे
समोसरणं जाव^८ परिसा पडिगया^९ ॥ २५८ ॥

“गोयमा” इ^{१०} समणे भगवं महावीरे एवं वया-
सी^{११} । “एवं खलु, गोयमा^{१२}, इहेव रायगिहे नयरे
ममं^{१३} अन्तेवासी महासयए नामं समणेवासए पोस-
हसालाए अपच्छिममारणन्तियसंलेहणाए^{१४} अूसिय-
सरौरे भत्तपाणपडियाइक्खिए कालं अणवकङ्क-

• See the full account in Or §§ 22-23.

- १ A B D F H चणखण्यं । २ A कालं मासे, B काले मासे ।
३ H om. ४ G लोक्कचह, F लोलुण्यच्चुवं नरयं । ५ A B F H
placo जाव after परिसा (see Bhag., pp. 212, 201); G om.
जाव । ६ G निप्पया । ७ D दि । ८ A वदासी । ९ G through-
out almost uniformly spells मोइमा । १० A B H मम ।
११ G अपच्छिममारं ; D E G मारंन्तियं संसे ; D E H •संसे-
यमाइ ।

माणे विहरइ । तए णं तस्स महासयगस्स^१ रेवई
गाहावइणी^२ मत्ता जाव^३ विक्कट्टमाणी^४ २ जेणेव
पोसइसाला जेणेव महासयए तेणेव उवागच्छइ, २त्ता
मोहुम्माय^५ जाव^६ एवं वयासी^७ तहेव^८ जाव^९ दोच्चं पि
तच्चं^{१०} पि एवं वयासी^{११} । तए णं से^{१२} महासयए^{१३}
समणोवासए रेवईए गाहावइणीए दोच्चं पि तच्चं^{१४}
पि एवं वुत्ते समाणे आसुरत्ते^{१५} ४ । ओहिं पउज्जइ^{१६},
२त्ता ओहिणा^{१७} आभेएइ, २त्ता रेवइं गाहावइणीं^{१८}
एवं वयासी^{१९} जाव । “उववज्जिहिंसि” । नो
खलु कप्पइ, गायमा, समणोवासगस्स अपच्छिम जाव?

* See the rest in § 240, also §§ 247, 248.

† See the supplement in § 95, on p. १०.

‡ See the rest in § 255.

§ See the supplement in §§ 73, 252.

१ D E मट्ठपण । २ A गाहावली । ३ G addn उत्तरायणं ।
४ A E विक्कट्टमाटी, B विक्कट, F विक्कट । ५ D E मोहुम्माय, G म्मायं । ६ G om. ७ A om. ८ H F om. तच्चं पि ।
९ A वयासी । १० F G om. ११ H महासयली । १२ A P G आसुरत्ते । १३ D E read बुद्धि for ४ ओहिं यं २त्ता ; G om. ओहिं यं २त्ता । १४ A B F उहिणा । १५ H गाहावइ । १६ B D E G H om. एवं यं ।

श्रुसिंयसरीरस्स भत्तपाणपडियाइक्खयस्स^१ परो^२ स-
 न्तेहिं तच्चेहिं^३ तहिएहिं सव्वभूएहिं^४ अणिट्ठेहिं अक-
 न्तेहिं अप्पिएहिं अमणुखेहिं अमणामेहिं^५ वागरणेहिं
 वागरित्तए^६ । तं गच्छ^७ णं, देवाणुप्पिया^८, तुमं महा-
 सययं समणोवासयं एवं वयाहिं^९ । ““नो खलु, दे-
 वाणुप्पिया, कप्पइ समणोवासगस्स अपच्छिम जाव^{१०}””
 भत्तपाणपडियाइक्खयस्स परो सन्तेहिं आव[†] वाग-
 रित्तए^{११} । तुमे^{१२} य णं, देवाणुप्पिया, रेवई गाहावइणी^{१३}
 सन्तेहिं ४[†] अणिट्ठेहिं^{१४} ५[†] वागरणेहिं वागरिया^{१५} ।
 तं णं तुमं एयस्स ठाणस्स आलोएहि जाव[†] जहारि-
 ह^{१६} च^{१७} पायच्छित्तं पडिवज्जाहि””” ॥ २५६ ॥

तए^{१०} णं से भगवं गायमे समणस्स भगवओ म-

* See note § on p १५५

† Supply the rest from the preceding passage

‡ See § 84

१ G भत्तपाणं पडि० । २ G om ३ F G H om. ४ G
 H om. ५ D E om. ६ D E G वागरित्तए । ७ E G
 गच्छ । ८ G om. from देवा० down to वागरित्तए । ९ D
 E वयासी । १० A B D E F H om. ११ B D E H वाग-
 रित्तए । १२ G तुम्मे and om. य । १३ H गाहावई । १४ G
 अणिट्ठेहिं । १५ B D E वागरिया । १६ A B F जहारिहिं ।
 १७ T H तं for तए णं ।

हावीरस्स “तह” त्ति एयमद्वं विण्णणं पडिसुणेद,
 २त्ता^१ तत्त्वा पडिण्णिकखमद^२, २त्ता रायगिहं नयरं^३
 मज्झं मज्झेणं अणुप्पविसद^४, २त्ता जेणेव महासय-
 गस्स समणोवासयस्स गिहे जेणेव^५ महासयए सम-
 णोवासए तेणेव उवागच्छइ ॥ २६० ॥

तए णं से महासयए समणोवासए भगवं गोयमं
 एज्जमाणं पासइ, २त्ता^६ हट्ठं जाव^७ हियए भगवं
 गोयमं वन्दइ नमंसइ ॥ २६१ ॥

तए णं से^८ भगवं गोयमे महासययं समणोवासयं
 एयं वयासी । “एयं खलु, देवाणुप्पिया, समणे^९ भगवं
 महावीरे एयमाद्वक्खइ भासइ पणवेद पखवेद । “नो
 खलु कप्पइ, देवाणुप्पिया, समणोवासगस्स अपच्छि-
 म जाव^{१०} वागरित्तए^{११}” । तुमे^{१२} णं, देवाणुप्पिया,

* See note † on p. ७

† See the text in § 73

१ A B F G om. २त्ता । २ A B F G H पडिणि । ३ A
 B D H नयरं । ४ G अणुप्पविसइ । ५ G om. जे. महा. मया. ।
 ६ A B D E F G H om. २त्ता । ७ A add. गुह । ८ D E
 om. ९ G om. from एयं down to महावीरे । १० D E
 read एयं महावीरे for म. म. महा. । ११ D E H वाददे-
 त्तए । १२ A B F G add. २ ।

रेवई गाहावइणी सन्तेहिं जाव* वागरिया । तं शं
तुमं, देवाणुप्पिया, एयस्स ठाणस्स आलोएहि† जाव †
पडिवज्जाहि‡” ॥ २६२ ॥

तए शं से महासयए समणोवासए॥ भगवओ
गोयमस्स “तह” त्ति एयमइं विणएणं पडिसुणेइ,
एत्ता तस्स ठाणस्स आलोएइ जाव † अहारिहं॥ च॥
पायच्छित्तं पडिवज्जाइ ॥ २६३ ॥

तए शं से भगवं गोयमे महासयगस्स समणोवास-
यस्स॥ अन्तियाओ पडिणिक्खमइ*, एत्ता रायगिहं
नगरं मज्झं मज्झेणं निगच्छइ, एत्ता जेणेव समणे
भगवं महावीरे तेणेव उवागच्छइ, एत्ता समणं भगवं
महावीरं वन्दइ नमंसइ, एत्ता संजमेणं तवसा अ-
प्पाणं भावेमाणे विहरइ ॥ २६४ ॥

तए शं समणे॥ भगवं महावीरे अन्नया कयाइ†

* See the supplement in § 259

† See § 84

१ F तुमे । २ D चाणोएह । ३ A B F G pref. पायच्छित्तं ।
४ A B D E F G H om. ५ DE अहारिहं । ६ B E G
om. ७ A B F G पडिनि* । ८ D E से for समणे । ९ A
G कयाइ, D कयाहि ।

रायगिहाओ नयराओ^१ पडिणिकखमइ^२, २त्ता वहिया
जनवयविहारं^३ विहरइ ॥ २६५ ॥

तए णं से महासयए समणोवासए वल्लहिं सील^४
जाव^५ भावेत्ता वीसं वासाइं समणोवासगपरियायं^६
पाउणित्ता एकारस उवासगपडिमाओ सम्मं कारण
फासित्ता^७ मासियाए संलेहणाए अप्पाणं झूसित्ता^८
सडिं भत्ताइं अणसणाए छेदेत्ता^९ आलोदयपडिक्कन्ते^{१०}
समाहिपत्ते कालमासे^{११} कालं किच्चा सोद्धम्मे कप्पे
अरुणवडिंसए विमाणे देवत्ताए^{१२} उववन्ने । चत्तारि
पलिओवमाइं ठिई । महाविदेहे वासे^{१३} सिञ्जिहिइ^{१४}
॥ २६६ ॥

॥ निक्खेवो^{१५} ॥

सत्तमस्स^{१६} अज्जस्स^{१७} उवासगदसाणं अद्दमं अज्झ-
यणं समत्तं ॥

* Supply the rest from § 66.

- १ A B F नगराणो । २ A B F G परिणि० । ३ A जयवटं ।
४ G add's म्मदा । ५ D G परियायं । ६ A B F पामेत्ता ।
७ G भूमेत्ता । ८ A B देवत्ता, F जिदिता, G देदत्ता । ९ D
E आसेए पडिक्कित्ता । १० A आनं मासे, B कावे मासे । ११
A B D E F om. १२ G om. १३ D E add पुञ्जिहिइ ।
१४ G दिक्खेवो । १५ A B D E F G om.

नवमं अङ्गयण ॥

॥ नवमस्स उक्खेवो^१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समरणं सावत्थी^२
नयरी^३ । कोट्ट^४ चेद्द^५ । जियसत्तू राया ॥ २६७ ॥

तत्थ णं सावत्थीए नयरी^६ नन्दिणीपिया^७ नामं
गाद्यावड^८ परिवसद अट्ठे^९ । चत्तारि हिरण्णकोडीओ
निहाणपउत्ताओ चत्तारि^{१०} हिरण्णकोडीओ वड्ढिप-
उत्ताओ चत्तारि हिरण्णकोडीओ पवित्थरपउत्ताओ
चत्तारि वया^{११} दसगोसाहस्सिरणं वरणं । अस्सिणी
भारिया ॥ २६८ ॥

१ G उक्खेवथो । २ A B F सावत्थीए नयरीए । ३ F कोट्ट-
चेद्दए । ४ A B D E F om. ५ E नन्दणीपिया । ६ A F G
गाद्यावड । ७ G adds दित्ते । ८ B D E only. वड्ढि पवित्थर
पउत्ताओ ; E •वुड्ढि• । ९ D E व्यया ।

सामी समोसडे^१ । जहा^२ आणन्दो तहेव^३ गिहि-
धम्मं पडिवज्जइ । सामी वहिया^४ विहरइ ॥ २६६ ॥

तए णं से नन्दिणीपिया^५ समणोवासए^६ जाए
जाव^७ विहरइ ॥ २७० ॥

तए णं तस्स नन्दिणीपियस्स^८ समणोवासयस्स^९
वह्महिं^{१०} सीलव्वयगुण जाव^{११} भावेमाणस्स चोइस^{१२}
संवच्छराइं^{१३} वइकन्ताइं^{१४} । तहेव^{१५} जेइं^{१६} पुत्तं ठवेइ^{१७} ।

* Supply the whole account from §§ 10-59.

+ See the rest in § 61.

† Supply the rest from § 60, 67.

§ Supply the rest from §§ 68-71.

१ E D G समोसडे । २ G तहा । ३ G adds जिहवह-
विहारं । ४ B F नंदिमिपिया । ५ MS. A breaks off here,
the remainder of the work being lost. ६ B F om.
जाए; but D E om. जाव and G om. जाव विहरइ । ७ A B
D E F G om. च F वइ । ८ G पउहण । ९ D E G
संवच्छरा । १० B F विहकन्ताइं, D E विहकन्ता, G वइकन्ता ।
११ G has जहा कामदेवो for तहेव । १२ B D E जेइपणं ।
१३ F ठवेइ; G ठावेत्ता and, instead of the remainder, reads
पामधमाणां समसस भगवथो धम्मपत्तिं उवसंपज्जितां विहरइ
मगं नितससं एहाएण हि उवासगपडिमाथो भागिदन्ना एवं
कामदेवगमेसं नेदन्ना जाव मोइमो कणे एवमएवे विगामे देवताए
उपपप्पे महाविदेने निजिहहिइ, apparently taken over from
the following chapter.

धम्मपणत्तिं । वीसं वासाइं परियागं^१ । नाणत्तं^२
 अरुणगवे विमाणे उववाओ । महाविदेहे वासे
 सिञ्झहिइ ॥ २७१ ॥

॥ निक्खेवो ॥

उवासगद्साणं नवमं अञ्जयणं समत्तं ॥

• Compare the rest in § 69

१ E परिधायं । २ Skr. नाणालं; D E read पाउणित्ता ।

दसमं अङ्गवर्णं ॥

॥ दसमस्त उक्खेवो^१ ॥

एवं खलु, जम्बू, तेणं कालेणं तेणं समएणं सावत्थी
नयरी^२ । कोट्टए^३ चेइए । जियसत्तू राया ॥ २७२ ॥

तत्थ एं सावत्थीए नयरीए^४ सालिहीपिया^५ नामं
गाहावई परिवसइ अट्ठे^६ दित्ते । चत्तारि हिरण्णको-
ढीओ निहाणपउत्ताओ चत्तारि^७ हिरण्णकोढीओ

१ G उक्खेवथो । २ B H नगरी । ३ F कोट्टेइए । ४ So
D E; but B सालविपिया, F सालहिपिया (paraph. साल-
हीपिया), G H सेतिदायिया । ५ B F have only १ for अट्ठे
दित्ते; D E om. दित्ते; G H om. both अट्ठे and दित्ते ।
६ So B F in full; G only वट्ठिपउत्ताओ पवित्थरपउत्ताओ;
D E H only वट्ठि पवित्थर ।

वद्विपउत्ताओ^१ चत्तारि हिरण्णकोडीओ पवित्थरप-
उत्ताओ चत्तारि वया^२ दसगोसाहस्सिएणं वएणं ।
फग्गुणी^३ भारिया ॥ २७३ ॥

सामो^४ समोसडे^५ । जहा^६ आणन्दो तहेव^७ गिहि-
धम्मं पडिवज्जइ^८ । जहा^९ कामदेवो तहा जेडं^{१०} पुत्तं
ठवेत्ता^{११} पोसइसालारं समणस्स भगवओ^{१२} महावीरस्स^{१३}
धम्मपणत्तिं उवसम्पज्जित्ताणं विहरइ । नवरं निरु-
वसग्गाओ^{१४} एक्कारंसवि^{१५} उवासगपडिमाओ तहेव^{१६}
भाणियव्वाओ^{१७} । एवं कामदेवगमेणं^{१८} नेयव्वं जाव^{१९}
सोहम्मे कप्पे अरुणकीले^{२०} विमाणे देवत्ताए उववन्ने ।

* Supply the whole account from §§ 10-39.

† Supply the rest from §§ 66-78, and § 92

‡ Compare §§ 70, 71; also §§ 114, 121.

§ Supply the remainder from §§ 89, 121.

(१ E वद्वि । २ DE वया । ३ G फग्गुणी । ४ G om.
५ DE G समोसडे । ६ FGH तहा । ७ BDE F H
जेडपुत्तं । ८ I ठवेत्ता ; DE ठवेइ । ९ BTGH om १०
BTGH निरुवसणं, DE निरुवसणा । ११ So H, but BF
भाणियव्वा, DE भाणियव्वं ; G om. १२ DE कामदेवेयं । १३
□ कीलए ।

चत्तारि पलिओवमाइं^१ ठिईं^२ । मंहाविदेहे वासे
सिञ्झिहिइ ॥ २७४ ॥

दसरह वि पणरसमे संवच्छरे वट्टमाणाणं चिन्ता^३ ।
दसरह वि वीसं वासाइं^४ समणोवासयपरियाओ^५ ॥
२७५ ॥

एवं खलु, जम्बू, समणेणं जावां सम्पत्तेणं सत्तमस्स
अङ्गस्स उवासगदसाणं दसमस्स^६ अञ्जयणस्स अय-
महे पणत्ते ॥ २७६ ॥

• 'वाणियगांमे चम्पा दुवे य वाणारसीए नयरीए ।
आलभिया^७ य पुरवरी कम्पिल्लपुरं च बोद्धव्वं ॥ १ ॥

* For the full account, see § 66 and § 59.

† For the rest, see footnote § on p. १.

१ B D E F *ओवमा । २ B D E F place ठिई before
चत्तारि । ३ D E add उरम्मा । ४ B D E वासा, F वासं ।
५ F दसम, G दस । ६ The following *gāthā* verses do not
occur in MSS. D E G ; and MS. B has only the first
five, while MS. F gives all ; MS. A, which probably
would have had them, unfortunately is defective at
the end ; the first five verses are also given in the
commentary (q. v.). ७ F a चाम्भिया (i.e. चाम्भिरा), c. ११.

पोलासं रायगिहं सावत्थीरं^१ पुरीरं^२ दोन्निं^३ भवे ।
 एरं^४ उवासगाणं नयरां^५ खलु हेन्ति वोडव्वा ॥ २ ॥
 सिवनन्दं^६-भद्द-सामा धन्नं^७ वहुल-पूस-अग्गिमित्ता य ।
 रेवड-अस्सिणिं^८ तह फग्गुणीं^९ यं^{१०} भज्जाणं नामाहं ॥ ३ ॥
 ओहिस्साणं^{११}-पिसाए माया वाहि-धण-उत्तरिज्जे य !
 भज्जा^{१२}य सुव्वया^{१३} दुव्वया^{१४} निरुवसग्गया दोन्निं^{१५} ॥ ४ ॥
 अरुणे अरुणाभे खलु अरुणप्पह-अरुणकन्त-सिद्धे य ।
 अरुणज्जए^{१६} य छट्ठे भूय^{१७}-वडिंसे^{१८} गवे कीले ॥ ५ ॥
 चाली सट्ठि असीई^{१९} सट्ठी सट्ठी य सठि दस सहस्सा ।
 असिई^{२०} चत्ता चत्ता चए एयाणं यं^{२१} सहस्साणं ॥ ६ ॥

१ So a e; but B E सावत्थी om. ए, c m.; the final ए of पुरीरं is short, m.c.; F inserts या after पुरीरं, reading सावत्थीपुरीरं या । २ B दोनि । ३ F एयं । ४ B नयरी । ५ F reads this verse thus : सिवनन्दा भद्दो सामा धन्नं वहुला पुस्सि अग्गिमित्ता य । रेवड-अस्सणिं तह फग्गुणि इमाणि भज्जाणि नामाणि । ६ F a e धण, B धल्ल; B F a e वहुला, c.m., B पुस्सा, a e पुस्स, F पुस्सि । ७ B अस्सिणि, F अस्सणि, c.m. ८ F फग्गुणि, c फग्गुणा । ९ B reads य भज्जयणं नामाहं, F इमाणि भज्जाणि नामाणि । १० B a ० न्नाय; but F ० न्नाय, c.m. ११ B भज्जाया, F भज्जाइ for भज्जा य । १२ F सुव्वया । १३ B a दुव्वया य, F तह दुव्वया, c दुव्वयाहं । १४ F दुन्नि, a दोन्नि । १५ F अरुणज्जे, c.m. १६ F भूय । १७ F वडिसे । १८ The following seven verses are only found in MS F, and some are in a very faulty condition. १९ MS. असीइ । २० MS. चउ एयाणं च, c.m.; read चए with short e or चए इयाण (see Bhag., p. 406.)

‘वारस अद्वारस चउवीसं तिविहं अद्वारस इ नेयं ।
 धन्नेण तिचोव्वीसं वारस वारस य कोढीओ ॥ ७ ॥
 उल्लण-दन्तवण-फले अभिङ्गणु^१व्वट्ठणे^२ सणाणे य ।
 वत्थ-विलेवण^३-पुप्फे आभरणं धूव-पेज्जाइ^४ ॥ ८ ॥
 भक्खो^५यण^६-सूय-घण सागे माहुर-जैमण^७-पाणे य ।
 तम्बोले इगवीसं आणन्दार्दण^८ अभिग्गहा ॥ ९ ॥
 उड्डं^९ सोहम्मपुरे लोलूण अहे उत्तरे हिमवन्ते ।
 पच्चसए तह तिदिसिं आहिणाणं दसगणस्स ॥ १० ॥
 दंसण-वय-सामादय^{१०}-पोसह-पडिमा-अवम्म-सच्चित्ते ।
 आरम्म-पेस-उद्दिट्ठ^{११}-वज्जए समणभूए^{१२} य ॥ ११ ॥

१ This verse reads in the MS. thus: वारद्वारस चउवीसं तिविहमद्वार तह इति नेयं । धन्नेण तिचोवालीसं वारस २ कोढीओ । The second half runs in the paraph. thus: धन कोटय । सदाग ने ३ कोडि महमतय ने ४४ (sic) नंदगोपिता ने १२ कोडि सालदीपिता ने १० कोडि १२ (sic) । २ MS. •व्वट्ठणे, c.m. ३ MS. •वलेवण• । ४ MS. •पेसाइ । ५ MS. भवयण• । ६ MS. •जमय• । ७ MS. आयन्दारण; scansion faulty. ८ This verse in the MS. as follows: उड्डं सोहम्मपुरे लोलूण नरण तह उत्तरे हिमवन्तः पंचसए तिदसा उडो आगदसयमलस्स । Read •short in अहे and उत्तरे, m.c. The second half is thus explained in the paraph.: पांच नह योगन देसहं अविद्यानहं दहे आवह नहं, i. e., ‘the supernatural knowledge of the ten Shrāvaks overlooks five hundred yojanas’. ९ MS. सामाइ । १० MS. उदिट्ठ । ११ MS. •भूए for •भूए २ ।

इकारस पडिमाओ^१ वीसं परियाओ^२ अणसणं मासे ।
 सोहम्मे चउपलिया^३ महाविदेहम्मि सिञ्जिहिइ^४ ॥
 १२ ॥ ॥ २७७ ॥

उवासगदसाणं^५ दसमं अञ्जयणं समत्तं ॥

॥ उवासगदसाओ^६ समत्ताओ^७ ॥

उवासगदसाणं सत्तमस्स अङ्गस्स^८ एगो सुयखन्धो^९ ।
 दस अञ्जयणा^{१०} एकसरगा^{११} दससु^{१२} चैव दिवसेसु
 उद्दिस्सन्ति^{१३} । तओ^{१४} सुयखन्धो समुद्दिस्सइ^{१५} । अणु-
 णविज्जइ^{१६} दोसु दिवसेसु अङ्गं तद्देव^{१७} ॥

१ MS. पडिमाउ । २ MS. परिषाउ; read short o in परियाओ, *m.c.* ३ MS. चउपलोया, *c.m.* ४ MS. सिञ्जिइ । ५ So B; but D E F om. उवासं दसं अङ्गं समं । ६ So D E G; but B F om. उवासं समं । ७ D E समत्ता । ८ B om., G अङ्गं तउ । ९ G सुयखंधो । १० Instead of the remainder, G has only अङ्गयणं संपूर्णं समाप्तं । ११ B एकारसगा, F एकारसगा; D E om. (see Ind. St., XVII, 316, footnote). १२ B F only दस । १३ B D E F उद्दिंसि । १४ D E om. remainder. १५ B समुद्दिइ, F समुद्दिइ । १६ So H, but B अणुविज्जइ, F अणुविज्जइ । १७ F adds ऊइ ति (apparently Gujarāṭi) । इत्युपाश्लक्ष्यं संपूर्णम् ।

॥ सप्तमाङ्गस्य विवरणम् ॥

प्रथममध्ययनम् ।

श्रीवर्जुमानमानस्य व्याख्या काचिद्विधीयते ।

उपासकदशादीनां प्रायो ग्रन्थान्तरेलिता ॥

तत्रोपासकदशाः सप्तममङ्गम्^१ । इह, चायमभिधानार्थः । उपासकानां अमणोपासकानां सम्बन्धिनोऽनुष्ठानस्य प्रतिपादिका दशाध्ययनरूपा^२ उपासकदशाः । षड्वचनान्तसेतद्रूपनाम । आसां च सम्बन्धाभिधेयप्रयोजनानि नामान्वर्थधामर्थ्येनैव प्रतिपादितान्यवगन्तव्यानि^३ । तथा हि । उपासकानुष्ठानमिहाभिधेयं, तद्वगमस्य श्रोतृणामनन्तरप्रयोजनं, शास्त्रकृतां तु तत्प्रतिबोधनमेव तत्, परस्परप्रयोजनं त्वभयेपामप्यपवर्गप्राप्तिरिति । सम्बन्धस्तु द्विविधः^४ शास्त्रेभ्योऽभिधीयते । उपायोपेयभावलक्षणो गुरुपर्वक्रमलक्षणश्च । तत्रोपायोपेयभावलक्षणः शास्त्रनामान्वर्थधामर्थ्येनैवामामभिहितः । तथा हि । इदं शास्त्रमुपाय एतत्वाधोपासकानुष्ठानावगमश्चोपेयमित्युपायोपेयभावलक्षणः सम्बन्धः । गुरुपर्वक्रमलक्षणं तु सम्बन्धं^५ साक्षाद्दर्शयन्नाह ॥

॥ १, २ ॥ तैर् कलेणं तैर् समणमित्यादि । सर्वं चेदं ज्ञाता-

१ ०० सप्तमाङ्गम् । १ ० has दशा दशाध्ययनरूपा । २ a •पादितानेष गभा• ।

३ c द्विधा । ४ ०० सम्बन्धः । ५ a ०११. तैर् समर्थः ।

धर्मकथाप्रथमाध्ययनविवरणानुसारेणानुगमनीयम् । नवरं आणन्दे-
त्यादिरूपकम् ॥ तच्चानन्दाभिधानोपासकवक्तव्यताप्रतिबद्धमध्ययन-
मानन्द एवामिधीयते । एवं सर्वत्र ॥ गाहावदस्ति गृहपतिर्ह्यधि-
मद्दिशेपः कुण्डकोमिह-त्ति-रूपान्तः^१ ॥

॥ ४ ॥ प्रविस्तरो धनधान्यद्विपदचतुष्पदादिविभूतिविक्ररः ॥
प्रजा^१ गोकुलानि । दक्षगोमातृसिकेण गोबह्वदशकपरिमाणेनेत्यर्थः ॥

॥ १३ ॥ तप्यठमयापस्ति तेषामणुव्रतादीनां^१ प्रथमं तत्प्रथमं,
तद्भावस्तुप्रथमता, तथा ॥ द्यूक्तं त्वि चमविपद्यम् ॥ जावज्जीवाए
स्ति यावती चासौ जीवा च प्राणधारणं यावज्जीवा । यावान्वा
जीवः प्राणधारणं यास्यां प्रतिज्ञायां सा चावज्जीवा, तथा ॥
दुविहं त्वि करणकारणभेदेन द्विविधं प्राणातिपातम् ॥ त्विविहेषं
त्वि मनःप्रवृत्तिना करणेन ॥ कायश्च त्वि सकारस्यागमिकत्वात्काये-
नेत्यर्थः । न करोमीत्यादिनैतदेव व्यक्तीकृतम् ॥

॥ १४ ॥ द्यूक्तमृषावादसौम्रमंक्रेवात्तीम्रसैव संक्रेम्रस्योत्पादकः^१ ॥

॥ १५ ॥ द्यूक्तकमदत्तादानं चौर इति धापदेशनिबन्धनम् ॥

॥ १६ ॥ स्वदारैः सन्तोषः स्वदारमन्तोषः । स एव स्वदार-
सन्तोषिकः, स्वदारमन्तोषिर्वा^१ स्वदारमन्तुष्टिः । तत्र परिमाणं
वक्तुमिदंरूपजायमानस्य सङ्क्षेपकरणं कथम् । भवत्येति^१ न मैयुन-
माचरामि अन्यत्र एकस्याः स्त्रियाः, किमभिधानायाः शिवनन्दायाः,

क्षुताया भार्यायाः । सुखेति गम्यते । एतदेव स्पष्टयन्नाह
विशेषं तदर्थं । मैथुनविधिं तत्प्रकारं तत्कारणं वा । बद्धव्याख्या तु
अन्य^१ त्ति, अन्यत्र तां वर्जयित्वेत्यर्थः ॥

॥ १७ ॥ हिरणं^२ त्ति रजतम् । सुवर्णं प्रतीतम् । विधिः प्रकारः ।
अन्य^३ त्ति ननैव करोमीच्छां हिरण्णादौ, अन्यत्र चतसृभ्यो हिरण्य-
कोटीभ्यः, तां^४ वर्जयित्वेत्यर्थः । अवसेमं त्ति शेषं तदतिरिक्तमित्येवं
सर्वत्रावसेयम् ॥

॥ १८ ॥ खेत्तवस्तु त्ति इह चेवमेव वस्तु चेववस्तु^५ । अन्यान्तरे
तु चेवं च वास्तु च गृहं चेववास्तु इति व्याख्यायते ॥ नियत्तणस-
दणं त्ति निवर्त्तनं भूमिपरिमाणविशेषो देशविशेषप्रसिद्धः, ततो
निवर्त्तनशतं कर्षणीयत्वेन यस्यास्ति तन्निवर्त्तनशतिकां^६ तेन ॥

॥ १९ ॥ दिशायन्ति^७ त्ति दिग्भावा देशान्तरगमनं प्रयोजनं
येषां तानि दिग्भावनिकानि, तेभ्यो अन्यत्र ॥ संवाहणि^८ त्ति
संवाहनं^९ चेवादिभ्यस्तृणकाष्ठधान्यादेर्गृहादावानयनं, तत्प्रयोजनानि
संवाहनिकानि,^{१०} तेभ्यो अन्यत्र ॥

॥ २० ॥ वाहणेहिं^{११} त्ति यागपात्रेभ्यः ॥

॥ २१ ॥ उपभोगपरिभोग त्ति उपभुज्यते धौनः पुन्येन सेव्यत इत्यु-
पभोगो भवनवसनवनितादिः । परिभुज्यते भृक्षदासेव्यत इति परिभोग
आहारकुसुमविलेपनादिव्यत्ययो^{१२} व्याख्येयः^{१३} इति ॥ उपनि^{१४} त्ति

१ c यद्यप्येति । २ a हिरणं । ३ n ननयंति, c यद्यप्येति । ४ c c तां । ५ c om.
६ e शतकं । ७ a दिशायन्तिरिति । ८ a c संवाहं । ९ a संवाहनिकानि, c
संवाहनिकानि । १० a यद्यप्येहिं । ११ e विलेपनादिव्यत्ययो । १२ a वा व्या-
ख्येयः । १३ a उपनि, c उपनि, e उपनि ।

स्नानजलाद्र्गरीरस्य जललूषणवत्त्वं ॥ गन्धकाषाईर्णं ति गन्धप्रधानां
कषायेण रक्ता श्रटिका गन्धकाषायौ, तस्याः ॥

॥ १३ ॥ दन्तवणं ति दन्तपावनं दन्तमलापकर्षणकाष्टम् ॥

अशक्तद्वीमङ्गैर्णं ति आर्द्रेण यष्टीमधुना मधुरसंवनस्यतिविशेषेण ॥

॥ १४ ॥ खीरमल्लणं ति अबद्धास्थिकं खीरमिव मधुरं वा
यदामलकं तस्मादन्यत्र ॥

॥ १५ ॥ सयपागसहस्रपागेर्णि^१ ति द्रव्यगतस्य ज्ञायगतेन सह
घेत्यच्यते, कार्पाणगततेन वा, तच्छतपाकम् । एवं सवत्सपाकमपि ॥

॥ १६ ॥ गन्धद्रव्येर्णं ति गन्धद्रव्याणामुपलकुटादीनाम्, अद्रुओ^२
ति सूणं, गोधूमसूणं वा गन्धयुक्तम्, तस्मादन्यत्र ॥

॥ १७ ॥ उद्विण्णिं उदगस्य घडण्णिं ति उद्विका दृढमृन्मय-
भाण्डं, तत्पूरणप्रयोजना ये घटास्त^३ उद्विका उचितप्रमाणा नाति-
लघवो महान्तो वेत्यर्थः ॥ इह च सर्वत्रान्यवेति शब्दप्रयोगे ऽपि
प्राकृतत्वात्पञ्चम्यर्थे तृतीया द्रष्टव्येति ॥

॥ १८ ॥ खीमजुयलेर्णं ति कार्पाणिकवस्त्रयुगलादन्यत्र ॥

॥ १९ ॥ अगर्ह^४ ति अगुरुगन्धद्रव्यविशेषः ॥

॥ २० ॥ सुद्वपचमेर्णं ति क्षुप्तमान्तरविधुतं पुण्डरीकं वा शुद्ध-
पद्मं, ततो ऽन्यत्र ॥ मालद्वकुसुमदामं ति^५ जातिपुष्पमाला^६ ॥

॥ २१ ॥ मडकण्येव्यएर्णिं^७ ति मृष्टाभ्यामचिचवज्जां कर्णाभरण-

१ a = पागेर्णं ति । २ c = अभवद्रव्यं, c = अभवद्रव्यं । ३ c = कुटादीनामुद्वि-
कैर्णं । ४ a = घटादि उ । ५ a = अगुरु । ६ a = माला । ७ a = पुष्प ।
८ a = कण्येव्यएर्णिं, c = कण्येव्यएर्णिं ।

विशेषाभ्याम् ॥ नामसुद्धं ति नामाङ्किता सुद्धा अङ्गुलीयकं नाम-
सुद्धा ॥

॥ २२ ॥ दुरुद्धधूव^१ ति सेल्हकलचणो^२ धूपः ॥

॥ २३ ॥ पेज्जविहिं ति पेयाहारप्रकारम् ॥ कट्टपेज्ज^३ ति सुद्धा-
दियूषो घृततलिततण्डुलपेया^४ वा ॥

॥ २४ ॥ भक्ख ति खरविशदमभवसार्थ^५ भक्षमित्यन्यत्र^६ कूठम्,
इह सुपक्वान्नमात्रं^७ तद्विवक्षितम् ॥ घयपुण^८ ति घृतपूराः प्रसिद्धाः ॥
खण्डखज्ज ति खण्डलिपानि खाद्यानि अग्नोकवर्त्तयः खण्डखाद्यानि ॥

॥ २५ ॥ ओदण^९ ति ओदनः कूरं ॥ कलममालि^{१०} ति पूर्व-
देशप्रसिद्धः ॥

॥ २६ ॥ खव^{११} ति खपः कूरस्य द्वितीयाग्नं प्रसिद्ध एव ॥
कलायखवे ति कलायाद्यणकाकारा^{१२} धान्यविशेषा सुद्धास्य
प्रसिद्धाः ॥

॥ २७ ॥ शारदण^{१३} गोघयमण्डेणं ति शारदिकेन शरत्कालो-
त्पन्नेन गोघृतमण्डेन गोघृतसारेण ॥

॥ २८ ॥ साग^{१४} ति शाको वन्तुलादिः ॥ धूवसा^{१५} ति धूप-
शाकः^{१६} । सौवस्तिक शाको मण्डूकिकाशाकस्य लोकप्रसिद्धा एव ॥

१ a दुरुद्ध० २ Commonly spelt मिहक,=सङ्की or सङ्की । ३ c c
कट्टपेज्जं । ४ c c =तलितः म०, a c c =तण्डुल० । ५ c खयवसार्थं । ६ c भक्षमित्यन्यत्र;
= भक्षमित्यन्यत्र । ७ c om. सु । ८ c =पुण्ड । ९ a c c खोयण । १० c c कलम० ।
११ a c c खय । १२ a c चकारो, c चमकाकारो । १३ c शारदिरथं । १४ a c
शाकं ति, c शाकं ति १५ c धूप०, c धूम० । after this c = insert धूमसा
ति धूमसाकः ।

॥ ३८ ॥ माङ्गस्य त्ति अन्धरमानि शासनकानि ॥ पालङ्ग^१
त्ति वज्रीफलविशेषः ॥

॥ ४० ॥ जेमण^२ त्ति जेमनानि^३ वटकपूरणादीनि ॥ चेद्व-
हालियंयेहि^४ त्ति चेधे मिद्धौ^५ सति यानि अस्सेन तीमनादिना
संस्क्रियन्ते, तानि चेधास्यानि । यानि दाह्या मुद्गादिमय्या^६ निष्पा-
दितानि अस्यानि च, तानि दालिकास्यानीति सम्भाव्यन्ते ॥

॥ ४१ ॥ अनालिखलोदयं त्ति चञ्जलमाकाशात्पतति तदेव^७
गृह्यते, तदन्तरिक्षोदकम् ॥

॥ ४२ ॥ पञ्चसौगन्धिणं त्ति पञ्चभिः एसासवह्मकपूरकक्कोल-
जातीफलसल्लैः^८ सुगन्धिभिर्द्रव्यैरभिमन्त्रितं पञ्चसौगन्धिकम् ॥

॥ ४३ ॥ अनट्टा दण्डं त्ति अनर्थेन धर्मार्थकामव्यतिरेकेण दण्डो
ऽनर्थदण्डः ॥ अवञ्जाणायरियं^९ त्ति अपथ्यागमार्तारौद्ररूपं, तेनाचरित
आचेवितो थो ऽनर्थदण्डः स, तथा तं । एव प्रमाद्वचरितमपि, नवरं
प्रमादो विकथारूपो^{१०} ऽव्यगिततैलभाजनधरणादिरूपो वा ॥ हिंसं
हिंसाकारिशस्त्रादि, तत्प्रदानं परेषां समर्पणम् ॥ पापकर्मापदेशः
“चेत्राणि कृषत” इत्यादिरूपः^{११} ॥

॥ ४४ ॥ आणन्दा इ त्ति ऐ आनन्द इत्येवप्रकारेणामन्त्रणवच-
नेन अमणो भगवान्महावीर आनन्दमेवमवादीदिति । एतदेवाह
एवं खलु आणन्देत्यादि ॥ अदयारा पेयास्य त्ति अतिचारा^{१२}

१०३ पालङ्ग, = पाङ्कज । २००, = जेमण । ३०० तिमनानि । ४००, =
० चिधे । ५०० मुद्गादिमय्यानि, = मुद्गादितानि ००० दिमय्या निष्पा । ६०० पतति
तेदव, = पतदेव । ७०० कङ्काल । ८०० चारिय । ९०० रूप अस्स ।
१०० अपनेत्या । ११० अतिचारा ।

मिथ्यात्वमोहनीयोदयविशेषादत्मानो ऽशुभाः परिणामविशेषा ये
सम्यक्कामतिचरन्ति^१ ते चानेकप्रकारा गुणिनामुपवृत्तादयः । तत-
स्तेषां मध्ये पेयालंति साराः प्रधानाः मूलत्वेन शक्यव्यपदेशत्वाद्ये ते ॥
तथा तत्र शङ्का संशयकरणम् । काङ्क्षा अन्यान्यदर्शनगद्गः । विचि-
कित्सा फलं प्रति शङ्का, विद्वद्गुण्या वा साधूनां जात्यादिहीन-
नेति । परपापण्डाः परदर्शननिस्तेषां प्रशंसा-गुणोत्कीर्तनम् । पर-
पापण्डसंस्तवस्तत्परिचयः ॥

॥ ४५ ॥ तथा बन्धे ति बन्धो दिपदादीनां रज्ज्वादिना
संधमनम् ॥ वधे ति वधो यज्यादिभिस्तान्धनम् । हविच्छेद^२ ति
शरीरावयवच्छेदः ॥ अइभारे ति अतिभारारोपणं तथाविधशक्ति-
विकलानां महाभारारोपणम् ॥ भक्तपाणवोच्छेद^३ ति अशनपानौघा-
प्रदानम् ॥ इहायं विभागः पूज्यैरुक्तः ।

बन्धवहं हविच्छेदं अइभारं भक्तपाणवोच्छेदम् ।

कोश इ दूषयमणो गोमणुयार्णणे कुक्का ॥
तथा ।

न मारयामीति हतव्रतस्य विगैव मृत्यु क इहातिचारः ।

निगद्यते^४, यः कुपितः करोति व्रते ऽनपेक्षस्तदधौ व्रतौ स्यात् ॥

कायेन भग्नं न ततो व्रतं^५ स्यात्कोपाद्याहीनतया तु भग्नम् ।

१ a यैः स० अतिचरन्ति, c यैः स० अतिचरन्ति, e यैः स० विभवत्यतिचरन्ति ।
२ a •च्छेदे ति, c e •च्छेद ति । ३ a •वोच्छेदे ति । ४ c reads निगद्यते यकु-
पितो बधान् (बधाम् ?) करोत्यधौ व्याघ्रिप्रमानपेक्षः ॥ मृत्योरभावाग्रिमोऽस्ति
तस्य कोपाद्याहीनतया तु भग्नम् । तदेवस्यामहोदनुपासनाय (तदेवमहोदनु-
पन्ना अतिचारमुदाहरन्ति । ७ c व्रतौ ।

तद्देशभङ्गादतिचार इष्टः, सर्वत्र योज्यः क्रम एव, धीमन् ॥

इति ॥

॥ ४६ ॥ सहसा^१ अभ्यवखाणे^२ त्ति सहसा अनलोच्याभ्या-
ख्यानमसद्विधाध्यारोपणं सहसाभ्याख्यानं, यथा “चौरंस्त्वम्” इत्यादि ।
एतस्य चातिचारत्वं सहसाकारेणैव, न तीव्रसंक्रेशेन भणनोदिति
॥ १ ॥ रहसा अभ्यवखाणे^३ त्ति रहस्य एकान्तस्तेन हेतुनाभ्याख्यानं
रहो ऽभ्याख्यानम् । एतदुक्तं भवति रहसि मन्त्रयमानानाम् । वक्ति
“एते हीदं चेदं च राजापकारादि मन्त्रयन्ते” इति । एतस्य
चातिचारत्वमनाभोगभणनात् । एकान्तमात्रोपधितया च पूर्वस्मा-
दिशेषः^४ । अथवासम्भवाभ्यमानार्थभणनादतिचारो न तु भङ्गो ऽप-
मिति ॥ २ ॥ सदारमन्त्रभेदं^५ त्ति स्वदारमन्त्रान्धिनो मन्त्रस्य विश-
भजस्य भेदः प्रकाशनं स्वदारमन्त्रभेदः । एतस्य चातिचारत्वं
सत्यभणने ऽपि कलत्रोक्ताप्रकाशनौघप्रकाशनेन^६ खज्जादिभिर्मरणा-
द्यनर्थपरमरामभवात्परमार्थतो^७ ऽसत्यत्वान्त्येति ॥ ३ ॥ मोक्षोव-
एषे त्ति ऋषोपदेशः परेषामसत्योपदेशः । सहसाकारानाभोगादिना
व्याजेन वा, यथा “अस्माभिस्तदिदमिदं वासत्यमभिधाय परो
विजितः” इत्येवंवात्ताकथनेन परेषामसत्यवचनव्युत्पादनमतिचारः
साक्षात्कारेणसत्ये ऽप्रवर्त्तनादिति^८ ॥ ४ ॥ कूडलेक्षकरणे त्ति अस-
ङ्गुतार्थस्य लेखस्य विधानमित्यर्थः । एतस्य चातिचारत्वं प्रमादादिना

१० सहसा । १०० मन्त्रयते । २० पूर्वस्मादिति विशेषः । ३०० भेदः । ४०
कलत्रं तीव्रः । ५० सहसा । ६० सत्यं च प्रवर्त्तनादिति, ७० सत्यं प्रवर्त्तना-
दिति ।

दुर्विवेकत्वेन^१, “मयाऽमृषावादः प्रत्याख्यातो, ऽयं तु कूटलेखो^२, न
मृषावादनम्” इति भावयत इति ॥ ५ ॥ वाचनान्तरे तु कञ्जा-
लियं गवालियं भूमालियं नासावहारे कूडसक्खे सन्धिकरणे ति
यथते । आवग्गकादौ पुनरिमे, मूलमृषावादभेदा उक्ताः । ततो
इयमर्थः सम्भाव्यते । इति^३ एव प्रमादसहसाकारानामभोगैरभिधी-
यमाणा मृषावादविरतेरतिचारा^४, भवन्त्या कुत्था च भङ्गा इति ।
इतेषां चेदं स्वरूपम् । कन्या अपरिणीताः स्त्रीः तदर्थमलौक-
िकन्यालौकम् । तेन^५ वा^६ - लोके ऽतिगर्हितत्वादिहोपात्तेन भवञ्च
अनुव्यजातिविषयमलौकिकमुपलक्षितम् । एवं गवालौकिकमपि, चतुष्पद-
जात्यलौकिकोपलक्षणम् । भूम्यलौकिकमपादानां^७ सचेतनाचेतनवस्त्वनाम-
लौकिकोपलक्षणम् । न्यासो द्रव्यस्य निक्षेपः परैः समर्पितं द्रव्यमि-
त्यर्थस्तस्यापहारे ऽपलपनं न्यासापहारः । तथा कूटमसङ्गतमवयवार्थ-
संवादेन साध्यं साचिकम् । कूटमाध्यं, कस्मिंश्चित्थाह सन्धिकरणे
तद्व्योर्विवदमानयोः सम्भ्रानकरणे विवादश्चेद इत्यर्थः । ॥ ६ ॥ प्र-
न्यासापहारादिद्वयस्य आद्यवधान्तर्भावे^८ ऽपि प्रधानविप्रत्ययापकव-
साचिदानक्रिययोर्भेदेनोपादानं^९ द्रष्टव्यमिति ॥ ॥ ७ ॥
॥ ४० ॥ तेषां हरे ति, स्तेनाहृतं^{१०} चौरानीतं, तत्समर्थं^{११} मि-
तिलोभात्काणक्येषु गृह्यतो ऽतिचरति द्वतीयमतमित्यतिचारेण

१ c adds वा after it. २ c c कूटलेखे । ३ अ रते, c c रतद् । ४ n
निरतिरु । ५ c तनु for तेन वा । ६ c = लौकिकोपादानं, e = लौकिकमपादानं ।
७ = आदि । ८ = अवपक्य । ९ c c तेनाहृतं । १० c तत्समर्थमिति-
लोभान्, = तस्यामर्थमिति भावः ।

त्वात्स्नेनाहतमतिचारं उक्तम्^१ । अतिचारता चास्य बोलाच्चौर्यप्रवृत्तेः^२
 ॥ १ ॥ तद्वर्ण्यश्रोगे^३ न्ति तत्स्वरप्रयोगश्चौरव्यापारणं^४, “हरत
 यूयम्” इत्येवमभ्यनुज्ञानमित्यर्थः^५ । अस्याप्यतिचारतानामोगादि-
 भिरिति ॥ २ ॥ विरुद्धरज्यादक्रमे^६ न्ति विरुद्धनृपयो राज्यं विरुद्ध-
 राज्यं, तस्यातिक्रमोऽतिलङ्घनं^७ विरुद्धराज्यातिक्रमः । न हि ताभ्यां
 तत्रातिक्रमोऽनुज्ञानश्चौर्यबुद्धिरपि तस्य तत्र नास्तीत्यतिचारतासा-
 नाभोगादिना^८ चेति ॥ ३ ॥ कूडतुल्लकूडमाणे^९ न्ति तुल्ला प्रतीता,
 मानं कुडवादि^{१०}, कूटत्वं न्यूनाधिकतमम् । ताभ्यां न्यूनाभ्यां दहतो
 अधिकाभ्यां गृह्यतोऽतिचरति अतमित्यतिचारहेतुत्वादतिचारः कूट-
 तुल्लाकूटमानमुक्तम्^{११} । अतिचारत्वं चास्यानाभोगादेः, अथवा “नार्ह
 चौरः क्षत्रखननादेरकरणाद्^{१२}” इत्यभिप्रायेण अतसापेक्षत्वात् ॥ ४ ॥
 तत्पण्डित्यगववहारे^{१३} न्ति तेनाधिकृतेन^{१४} प्रतिरूपकं सद्दृशं तत्प्रति-
 रूपकं, तस्य विविधमवहरणं^{१५} व्यवहारः प्रलेपस्तत्प्रतिरूपकव्यवहारः ।
 यद्यत्र घटते प्रीतिघृतादिषु पलञ्जीवसादि^{१६} तस्य प्रलेप इति
 यावत्, तत्प्रतिरूपकेन वा वसादिना^{१७} व्यवहरणं तत्प्रतिरूपकव्यव-
 हारः । अतिचारता चास्य पूर्ववत् ॥ ५ ॥
 ॥ ४८ ॥ सदारसन्तोषीए^{१८} न्ति सदारसन्तोषेरित्यर्थः ॥ इत्तरिय-
 परिगृह्यागमणे^{१९} न्ति इतरकालपरिगृहीता, कालप्रवृत्तौपादि-

१ a om अतिचार उक्तं ०० सत्त । २ a चौर्याप्रवृत्ते । ३ a ०० तद्वर्ण्यश्रोगे
 ति । ४ a ०० तद्वर्ण्यश्रोगे । ५ a ०० चौर्योऽस्या, ० चौर्यो या, ० चौर्यो या । ६ ०
 अभिरुद्धम् । ७ ० ० ० अतिचारता तस्या । ८ a ० कूडतुल्लकूडमाणे, ० कूडतुल्ले
 कूडमाणे । ९ ० कूडवादि । १० a ० ० कूडतुल्लाकूडमानम् । ११ ० ० यावत् ।
 १२ ० ० ० अतिचरतेन । १३ ० विविधम् । १४ ० ० ० वसादि । १५ ० ० ० वसा-
 दिना । १६ a ० ० सन्तोषिण्यति । १७ a इत्तरिय ।

स्वरपरिगृहीतां, भाटीप्रदानेन कियन्तमपि कार्ल-दिवसमामादिकं
स्ववशीकृतैत्यर्थः, तस्यां गमनं मैथुनामेव नमिस्वरपरिगृहीतागमनम् ।
अतिचारता चास्यातिक्रमादिभिः ॥ १ ॥ अपरिगृह्ययागमणे' न्ति
अपरिगृहीता नाम वेद्यान्यभक्तापरिगृहीतभाटिका^१ कुलाङ्गना वा
ज्ञानायेति । अस्याप्यतिचारतातिक्रमादिभिरेव ॥ १ ॥ अणङ्गकीड^२
न्ति अनङ्गानि मैथुनकर्मापेक्षया कुचकुबोहवदनादीनि, तेषु क्री-
डनमनङ्गक्रीडा । अतिचारता चास्य स्वदारेभ्यो ऽन्वच मैथुनपरि-
हारेणानुगागादालिङ्गनादि विदधतो व्रतमालिन्यादिति ॥ २ ॥ पर-
विवाहकरणे^३ न्ति परेषामात्मन^४ आत्मीयापत्येभ्यश्च व्यतिरिक्तानां
विवाहकरणं परविवाहकरणम् । अयमभिप्रायः । स्वदारमन्तोषिणो
हि न युक्तः^५ परेषां विवाहादिकरणेन मैथुननियोगोऽनर्थको वि-
गृह्यविरतियुक्त्वादित्येवमगाकर्त्तव्यतः परार्थकरणोद्यततयातिचारो-
ऽयमिति ॥ ४ ॥ कामभोगा^६ तिव्याभिलाषे न्ति कामौ ब्रह्मरूपे^७,
भोगा गन्धरमस्पर्शासौषु तीमाभिलाषो ऽत्यन्तं तदध्ववसायित्वं काम-
भोगतीव्राभिलाषः । अयमभिप्रायः । स्वदारमन्तोषी हि विगृह्य-
विरतिमान्, तेन च तावत्येव^८ मैथुनामेवा^९ कर्तुमुचिता यावत्प्रा-
प्तेरजनित^{१०}, बाधोपशान्ति । यस्तु वाजिकरणादिभिः कामशान्त-
विहितप्रयोगैश्च तामधिकामुत्पाद्य मतनं सुरतमुखमिच्छति, न
मैथुनविरतिव्रतं परमार्थतो मनिनयति । को हि नाम सकर्णकः

१ वेद्या^० । २ अणङ्गकीड^०, ३ चास्याङ्गना^० ; i. e. वेद्यानि अपरिता अपरि-
१ a c c चनङ्गकीड नि । २ a c c बोधायन^० । ३ a चातान, c चाग्रान । ४ o
दन्तं (sc. परविवाहकरणम्) ; a c c दन्तं (sc. मैथुननियोगः) । ५ a c c चा-
भोगतिप्रभिलाषे । ६ c c ब्रह्मरूपो । ७ c c तावत्येव । ८ c c only मैथु-
नं । ९ o m. चावत् । १० c मेदजनितबाधोऽपशान्ति ।

दिनाः । अथवा : पञ्चैव स्थालानि परिगृहीतव्यानीत्याद्यभिप्रायवतः
कस्याप्यधिकतरोणां तेषां सम्पत्तौ प्रत्येकं दद्यादिभिलेनेन^१ पूर्वसंस्था-
वस्थापनेनातिचारो ऽयमिति ॥ ५ ॥ आह च ।

खेत्तादहिरण्यार्धघणाद्दुपयादकुप्पमाणकमे^२ ।

जोयणपयाणबन्धणकारणभावेहि नो कुञ्जा ॥

॥ ५ ॥ दिग्गतं शिष्टावर्तानि च यद्यपि पूर्वं नोक्तानि, तथापि
तत्र तानि द्रष्टव्यानि । अतिचारेभणनस्यान्यथा निरवकाशता
स्यादिहेति । कथमन्यथा प्रागुक्तं “दुवालसविहं सावगधमं पञ्चि-
वज्जिन्सामि” इति, कथं वा वक्ष्यति “दुवालसविहं सावगधमं
पञ्चिवज्जि” इति^३ । अथवा सामायिज्ञादीनामित्तरकालीनत्वेन
प्रतिनियतकालकरणीयत्वाच्च तदैव तान्यमी प्रतिपन्नवान्, दिग्गतं
च विरतेरभावाद्, उचितत्वमरे तु प्रतिपश्यते” इति । भगवत्सदति-
चारवर्जमोपदेशनमुपपन्नं, यच्च वक्ष्यति “दादशविधं आशकधमे
प्रतिपश्यते”, तद्यथाकालं तत्करणभ्युपगमनादननद्यमवशेयमिति ॥
तत्र उद्दिष्टमिपमाणादृक्मे ति^४ कश्चिदेवं पाठः, कश्चित्तु उद्दिष्टमा-
दृक्मे ति ॥ एते चोर्ध्वदिगाद्यतिक्रमा अनाभोगादिनातिचारतया-
वशेधाः ॥ १-१ ॥ येनमुद्दिष्टं ति एकतो योजनगतपरिमाणमभि-
गृहीतमन्यतो द्वायोजनान्यभिगृहीतानि, ततश्च यस्यां दिशि द्वा-
योजनानि तस्यां दिशि ममुत्पन्ने कार्ये योजनगतमप्यादपगौयान्यानि

दशयोजनानि तच्चैव खबुधा प्रक्षिपति संवर्धयत्येकत इत्यर्थः । अयं
चातिचारो व्रतभाषेत्वाद्बुधेयः ॥ ४ ॥ मदश्चनरद्भुत्ति सत्यन्तर्धा^१
सत्यन्तर्धानं^२ सतिभंगः । “किं मया व्रतं गृहीतं, शतमर्थादया^३
पञ्चाशन्मर्थादया वा” इत्येवमस्मरणे योजनशतमर्थादायामपि पञ्चा-
शतमतिक्रामतो ऽयमतिचारो ऽबुधेय इति ॥ ५ ॥

॥ ५१ ॥ भोचणश्चो कणश्चो य त्ति भोजनतो^४ भोजनमाश्रित्य
वाह्याभ्यन्तरभोजनीयवस्तुन्यपेक्षेत्यर्थः^५ । कर्मतः स्त्रीषां जीवनवृत्तिं
वाह्याभ्यन्तरभोजनीयवस्तुप्राप्तिनिमित्तभूतामाश्रित्येत्यर्थः ॥ सचित्ता-
हारे त्ति सचेतनाहारः पृथिव्यप्कायवनस्पतिजीववरीराणां सचेतना-
शामभ्यवहरणमित्यर्थः । अयं चातिचारः कृतमचित्ताहारप्रत्याख्यानस्य
कृततत्परिमाणस्य वानाभोगादिना प्रत्याख्यानं सचेतनं भवत्यतस्तदा
प्रतीत्यातिक्रमादौ वर्तमानस्य ॥ १ ॥ सचित्तपडियद्वाहारे त्ति सचित्ते
दृष्टादौ प्रतिबद्धस्य शुब्दादेरभ्यवहरणम् । अथवा सचित्ते ऽस्थिके
प्रतिबद्धं यत्पक्वमचेतनं खर्जूरफलादि तस्य “सास्थिकस्य कटाहमचेतनं
भवयिष्यामीतरत्परिहरिष्यामि” इति भावश्चा मुखक्षेपणमिति ।
एतस्य चातिचारत्वं व्रतभाषेत्वादिनि ॥ २ ॥ अपउल्लिओसहिभक्क-
णय त्ति^६ अपकाया^७ अग्निनासंस्तृताया ओषधेः^८ ब्राह्म्यादिकाया
भक्षणता भोजनमित्यर्थः । अस्वाप्यतिचारतानाभोगादिनैव, न तु
सचित्ताहारातिचारेणैव । अस्य सङ्गृहीतत्वात्किं भेदोपादानेनेति ।

१ = om. २ = om. ३ e adds वा after it. ४ = om. ५ = अपेक्षयेति ।
६ = अपकीयति । ७ The reading of e is utterly corrupt here. = o
ओषधे ।

उच्यते, पूर्वोक्तपृथिव्यादिमचित्तसामान्यापेक्षया; आपधीनां सदाभ्य-
 चरणात्वेन प्राधान्यस्थापनार्थं, दृश्यते च सामान्योपादाने संत्यपि
 प्राधान्यापेक्षया विशेषोपादानमिति ॥ ३ ॥ दुष्पुण्यश्रोमहिभक्त-
 ग्या' दुःपक्ता अस्त्रिचा' आप्रधयस्तद्भवणता । अतिचारता चास्य
 पक्वबुद्ध्या भक्षयतः ॥ ३ ॥ तुच्छोमहिभक्तवर्णयंति तुच्छा' अमारा
 आप्रधयो ऽनियन्त्रमुद्रफलीप्रभृतयः । तद्भवणे हि महती विरा-
 धना स्वत्पा । च तत्कार्यद्वभिरिति । विवेकिनाचित्ताग्निना ता'
 अचित्तीष्टस्य न भक्षणीया भवन्ति । तत्करणेनापि भक्षणे ऽतिचारो
 भवति व्रतंवापेक्षान्त्येति ॥ ५ ॥ इह च पञ्चातिचारा इत्युपलक्षण-
 माचमेवावेषेयं, यतो मधुमद्यमांसराशिभोजनादिप्रतिनामनाभोगा-
 तिक्रमादिभिरनेके ते' सम्भवन्तीति ॥ कर्मचरे णमित्यादि कर्मतो
 यदुपभोगप्रव' "खरकर्मादिकं, कर्म प्रत्याख्यामि", इत्येवंरूपं;
 तत्र अमणोपामकेन पञ्चदशकर्मादानानि वर्जनीयानि ॥ इन्द्राच-
 क्षमे' न्ति अङ्गारकरणपूर्वकस्तद्विषय एवं यदन्यदपि वक्षिषमारम्भ-
 पूर्वकं जीवनमिष्टकाभाण्डकादिपाकरूपं तदङ्गारकर्मेति शास्त्रं समा-
 ख्यमावत्वात् । अतिचारता चास्य छेतैतद्व्याख्यानस्थानाभोगादिना,
 'अथैव वर्जनादिति । एवं सर्वत्र भावना कार्या ॥ १ ॥ नवरं वगकर्म
 वगस्पतिच्छेदनपूर्वकं तदिक्रयजीवनम् ॥ २ ॥ शक्रकर्म' शक्रटानां
 पटनविक्रयशङ्करूपम् ॥ ३ ॥ भाट्कर्म' मूल्यायं गव्यादिभिः

१ c दुष्पुण्यदि- । १ c अविना, c अदिना अविना । १ a c om.
 १ c om. १ S c, but a उपभोगपरिभोगद्वयं, c उपपरिभोगद्वयं । १ S c
 note ८८ in the Translation.

परकीयभाण्डवहनम् ॥ ४ ॥ स्कोटकर्म कुंहालहलादिभिर्भूमिदारेण
जीवनम् ॥ ५ ॥ दन्तवाणिज्यं^१ हस्तिदन्तब्रह्मपूतिकेवादीनां तत्कर्म-
कारिभ्यः क्रयेण तद्विक्रयपूर्वकं जीवनम् ॥ ६ ॥ साक्षावाणिज्यं^२
सञ्जातजीवद्रव्यान्तरविक्रयोपलक्षणम् ॥ ७ ॥ रमवाणिज्यं^३ सुरादिवि-
क्रयः ॥ ८ ॥ विषवाणिज्यं^४ जीवघातप्रयोजनब्रह्मादिविक्रयोपलक्षणम् ॥
९ ॥ केशवाणिज्यं^५ केशवतां दामभवोद्भवस्यादिकानां विक्रयकपम् ॥
१० ॥ धन्यपीडनकर्म चन्तेण तिलेलुप्रभृतीनां यत्पीडनकर्म कर्म
तत् ॥ ११ ॥ तथा निर्लाञ्छनकर्म वर्धितकरणम् ॥ १२ ॥ द्वाग्निर्व-
नाग्निर्दानं^६ वितरणं सेनादिशोधननिमित्तं द्वाग्निदानमिति^७ ॥ १३ ॥
शरोद्भूतलागपरिशोषणता, तत्र शरः स्वभावनिष्पन्नं, हृदो गथा-
दीनां निघतरः प्रदेश, तद्भागं श्वनमम्यसमुत्तानविस्तीर्णजल-
स्यागम् । एतेषां शोषणं गोधूमादीनां वपनार्थम् ॥ १४ ॥ असती-
जनपोषणता असतीजनस्य दासीजनस्य पोषणं, तद्वाटिकेपजीवना-
द्यन्तत् । तथा श्वमन्यदपि क्रूरकर्मकारिणः प्राणिनः पोषणमसती-
जनपोषणमेवेति ॥ १५ ॥

१ ॥ ५२ ॥ कन्दर्पे^८ स्ति कन्दर्पः कामसङ्केतुर्विशिष्टो वाक्प्रयोगो
ऽपि कन्दर्पं^९ छिन्यते । रागोद्रेकात्तदासमिन्नं मोहोदीपकं नामेति
भावः । अर्थं चातिचारः प्रमादाचरितलक्षणार्थदण्डभेदप्रतख^{१०}
महसाकारादिनेति ॥ १॥ लुप्तुदण^{११} स्ति कौन्तुस्यमनेककारा मुख-

१ a c e वाणिज्यः । २ e asserts स्वस्तिदात्र before it. ३ e द्वाग्निदानम्
४ c e सचक्षो ज्ञाने । ५ e कुकुर ति, rather an error for कुम्हार ति, or
shortened for कुम्हार ति ।

नेयनादिविकारपूर्विकाः परिहासादिजनिकाः^१ भाषाणांमिव विडम्बनक्रियाः । अयमपि तथैव ॥ १ ॥ मोक्षरिपुः त्ति मौख्यं धार्म्यप्रायः^२ मसत्त्वा सम्बद्धप्रलापित्वमुच्यते । अयमतिचारः प्रमादव्रतस्य पापकर्मोपदेशव्रतस्य वानाभोगादिनैव ॥ ३ ॥ मञ्जुनादिगुरौ त्ति संयुक्तमर्थक्रियारूपसममधिकरणमुद्धृष्टमुपेक्षादिः^३ । तदतिचारहेतुत्वादतिचारो हिंस्रप्रदाननिवृत्तिविषयः^४ । यतोऽमौ साक्षाद्यद्यपि हिंस्रशक्त्यादिकं न समर्पयति परेषां, तथापि तेन संयुक्तेन ते चाचिन्त्यार्थक्रियां कुर्वन्ति, विसंयुक्ते तु तस्मिंस्तु स्वत एव विनिवारिता भवन्ति ॥ ४ ॥ उपभोगपरिभोगादिरिपुः^५ त्ति उपभोगपरिभोगविषयभूतानि द्रव्याणि । स्नानप्रक्रमे उपणोदकोद्वर्तनकामलकादीनि । भोजनप्रक्रमे अशनपानादीनि । तेषु यदतिरिक्तमधिकमात्मादीनामर्थक्रियासिद्धावप्यवशिष्यते तदुपभोगपरिभोगातिरिक्तम् । तदुपचारादतिचारः, तेन ह्यात्मोपभोगातिरिक्तेन परेषां स्नानभोजनादिभिरनर्थदण्डो भवति । अयं च प्रमादव्रतस्यैवातिचार इति ॥ ५ ॥

सका गुणव्रतातिचाराः । अथ शिवाव्रतानां तानाह ॥

॥ ५३ ॥ सामादयस्य त्ति समो रागद्वेषवियुक्तो^१ यः सर्वभूतान्यात्मवत्पश्यति, तस्य^२ यः प्रतिक्षणमपूर्वापूर्वज्ञानदर्शनप्रारिचपया^३द्याणां निरूपममुद्यहेतुभूतानामधःकृतचिन्तामणिकल्पद्रुमोपमानां^४लाभः समायः सः । प्रयोजनमभ्यानुष्ठानम्येति सामायिकं, तस्य

१ c = जनिता । २ a c = परिभोगातिरिक्ते, c = परिभोगे मतः । चररिपुः । ३ c

= विप्रमुक्तो । ४ a c लक्षाः । ५ c = उपभोगप्रलापः ।

सावद्ययोगनिषेधरूपस्य निरवद्ययोगप्रतिषेधास्वभावस्य^१ च ॥ मण-
दुष्पणिहाणे त्ति सनभो दुष्टं प्रणिधानं प्रयोगो मनोदुःप्रणिधानम् ।
कृतसामायिकस्य गृहे ऽतिकर्तव्यतायां सुकृतदुःकृतपरिचिन्तनमिति^२
भावः ॥ १ ॥ वयदुष्पणिहाणे^३ त्ति कृतसामायिकस्य निष्ठुरसावद्यवाक्-
प्रयोगः^४ ॥ २ ॥ कायदुष्पणिहाणे त्ति कृतसामायिकस्याप्रत्युपे-
क्षितादिभूतलादौ करचरणादीनां देहावयवानामनिष्ठतस्यापनमिति
॥ ३ ॥ सामादयस्य सदश्रकरणय त्ति सामायिकस्य सम्बन्धिनी^५ या
स्यति “अद्यां वेलायां मया सामायिकं कर्तव्यं, तथा कृतं तन्न^६ वा^७”
इत्येवंरूपं स्मरणं, तस्या^८ प्रवलप्रमादतयाकरणं स्मृत्यकरणम् ॥ ४ ॥
अणवद्विषयस्य करणय त्ति अणवस्थितस्याल्पकालीनस्यानियतस्य वा
सामायिकस्य करणमवस्थितकरणमल्पकालकरणानन्तरमेव^९ त्यजति ।
यथाकथञ्चिदा तत्करोतीति^{१०} भावः ॥ ५ ॥ इह साद्यवयस्याना-
भोगादिनातिचारत्वमितरदयस्य तु प्रमादबञ्जस्तयेति ॥

॥ ५४ ॥ देशवगामियस्य त्ति दिग्गतगृहीतदिक्परिमाणस्यैक-
देशो देशस्तन्निवकाशो गमनादिचेष्टास्थानं देशवकाशस्तो न निर्दत्तं
देशवकाशिकं, पूर्वगृहीतदिग्गतमङ्गेष्वेकं सर्वगतमङ्गेष्वेकं चेति ॥
आवयवपञ्चमे^{११} त्ति इह विशिष्टावधिके भूदेशाभियहे^{१२} परतः स्वयं-
गमनायोगाद्यद्वयः सचित्तादिद्रव्यानयने प्रयुज्यते, सन्देशकप्रदाना-

१० प्रतिषेधाभावस्य, ८ प्रतिषेधस्वभावस्य । १० दुःकृतचिन्तनम् । ११
वरदुः । १२ निष्ठुरः ; ७ वाक्ययोगः । (a case of) निष्ठुरः । १३ सम्बन्धिनी ।
१४ तत्रे, ८ तत्र । ७ एव । ८ तस्या, ९ तस्या । १० करणानन्तरमेव, ८ कर-
णानन्तरमेव । ११ com तत् । १२ a case of यथा । १३ चयवहे ।

दिना “त्वयेदमनेयम्” इत्यनेनयनप्रयोगः ॥१॥ पेषवणप्यश्रीगे^१ न्ति
बलादिनियोज्यः प्रेष्यन्तस्य प्रयोगो, यथाभिगृहीतप्रविचारदेव्यति-
क्रमभयात्^२ “त्वयावश्यमेव^३ गत्वा मम गवाक्षान्नेयमिदं वा-तत्र
कर्तव्यम्” इत्येवंभूतः प्रेष्यप्रयोगः ॥२॥ सद्वाणुवाए न्ति स्वगृहदृष्टि-
प्राकाराद्यवच्छिन्नभूतप्रदेशाभिग्रहे^४ दहिः प्रयोजनोत्पत्तौ, तत्र स्वयं-
गमनायोगादृत्तिप्राकारादिप्रत्यामश्रवतिने^५ बुद्धिपूर्वकमभ्युक्तागिता-
दिशब्दकरणेन^६ समवसितकाम्बोधयतः^७ शब्दानुपातः शब्दस्यानुपा-
तनमुच्चारणं तादृग्येन, परकीयश्रवणविवरमनुपतत्यसाविनि ॥ ३ ॥
रूपाणुवाए न्ति अभिगृहीतदेशादहिः प्रयोजनभावे, शब्दममुच्चारयत
एव परेषां स्वममीपानयनार्थं स्वशरीररूपदर्शनं रूपानुपातः ॥ ४ ॥
महियापोग्गलपवलेवे न्ति अभिगृहीतदेशादहिः प्रयोजनसङ्गावे
परेषां प्रबोधनाय छेष्टादिपुद्गलप्रलेप इति भावना ॥ ५ ॥ इह चाद्य-
द्यस्यानाभोगादिनातिचारत्वं, इतरस्य तु त्रयस्य व्रनसापेक्षत्वादिति ॥
॥ ५५ ॥ पोषहेववामसु न्ति इह पोषधशब्दो ऽष्टम्यादिपर्वसु
रूढः, तत्र पोषधे उपवासः पोषधोपवासः, स चाक्षरादिविषय-
भेदाच्चतुर्विध इति, तस्य ॥ अण्डिलेहिषेत्यादि अग्रत्युपेक्षितो गौड-
रचार्यं चक्षुषा न निरीक्षितः^८ दुःप्रत्युपेक्षित उद्भूतान्तचेतोदृत्तितया-
सम्यगिरीक्षितः । शय्या शयनं तदर्थं संस्कारकः कुशकम्बलफलकादिः
शय्यासंस्कारकः । ततः पदत्रयस्य कर्मधारये भवत्यग्रत्युपेक्षितदुःप्र-
त्युपेक्षितशय्यासंस्कारकः^९ । एतदुपभोगत्वातिचारहेतुत्वदयमतिचार

१ a c c c = पयोमे । २ a c c c = प्रवीचरः । ३ a c c c = अवश्यम् । ४ a = प्रकाराद्यः ।

५ c = अभ्युक्तागिताः । ६ = बोधयत् । ७ a o m. दुःप्रत्युपेक्षितः ।

उक्तः ॥ १ ॥ एवमप्रमार्जितदुःप्रमार्जितशय्यासंस्कारकोऽपि, नवरं
प्रमार्जनं वसनाञ्चलादिना ॥ १ ॥ एवमितरौ द्वौ, नवरमुधारः पुरीषं,
प्रमवर्णं मूत्रं, तयोर्भूमिः^१ स्थण्डिलम् ॥ २, ४ ॥ एते चत्वारोऽपि ।
प्रमादितयातिचाराः ॥ ॥ पोषहेवनामस्य समं अणुपालणय नि
कृतपोषधोपवासस्यास्त्रिचिन्तयार्हारशरीरसत्काराद्वाद्यापाराणाम-
भिलषणादननुपालना पोषधस्येति । अस्य चातिचारत्वं भावतो
विरतेर्बाधितत्वादिति^२ ॥

॥ ५१ ॥ अक्षरं विभागमा त्ति अह त्ति यथामिद्वयं स्थायं^३
निर्वर्तितस्येत्यर्थः, अग्नादेः समितिसङ्गतत्वेन यथात्मर्मादिदोषपरि-
हारेण विभजनं साधवे दानद्वारेण विभागकरणं यथामंविभागः ।
तस्य ॥ सचित्तनिवलेवणयेत्यादि^४ सचित्तेषु त्रौह्यादिषु निचेपणं-
मन्नादेरदानबुद्ध्या मादृष्टानतः सचित्तनिलेपणम् ॥ १ ॥ एवं सचित्तैर्न
फलादिना स्थगनं सचित्तपिधानम् ॥ २ ॥ कालातिक्रमः कालस्य
साधुभोजनकालस्यातिक्रम उल्लङ्घनं कालातिक्रमः ।^५ अयमभिप्रायः,
“कालमूनमधिकं वाञ्छात्वा^६ साधवो न ग्रहीयन्ति^७; ज्ञास्यन्ति य यथायं
ददाति” एवं विकल्पतो दानार्थमभ्युत्थानमतिचार इति ॥ ३ ॥ तथा
परव्यपदेशः “परकीयमेतत्तेन साधुभ्यो न दीयते” इति साधुममर्क
भरणं, “जानन्तु साधवो यद्यस्यैतद्भुक्तादिकं भवेत्तदा कथमप्याभ्यं न
दद्याद्” इति साधुसम्प्रत्ययार्थम्^८ । अथवा “अस्माद्दानानामम साचादेः

१ c c insert मिश्रितं after तयोर् । २ ॥ बोधिनाम् । ३ ॥ स्थयं । ४ ॥
नित्तिलविषयत्यादि, c r नित्तिलविषयत्यादि । ५ ॥ वाञ्छात्वा । ६ ॥ ग्रहीयन्ते, c c ग्रही-
यन्ति । ७ c ॥ यद्यस्यैतद्भुक्तादिकं भवेत्तदा कथमप्याभ्यं न

पुष्टमस्ति” इति भणनमिति ॥ ४ ॥ मत्सरिता^१ “अपरेणेदं दत्तं,
किमहं तस्मादपि कृपणो हीनो वातो ऽहमपि ददामि” इत्येवंरूपो
दानप्रवर्तकविकल्पो मत्सरिता ॥ ५ ॥ एते चातिचारा एव, न
भङ्गा, दानार्थमभ्युत्थानपरिणतेषु^२ दूषितत्वाद्भङ्गस्वरूपस्य चेद्वैमभि-
धानाद्, यथा ।

दाणन्तराय दोषा न देद, दिञ्जन्तयं च वारेद ।

दिष्टे^३ वा परितप्पद इति किवणत्ता भवे भङ्गो ॥

“आवश्यकटीकायां हि न भङ्गातिचारयोर्विशेषो” ऽस्माभिरवबुद्धः,
केवलमिह भङ्गाद्विवेकं कुर्वद्भिरस्माभिरतिचारा व्याख्याताः । सम्प्र-
दायान्नपदादिषु तथा दर्शनात् ।

कारिषन्तो जइभेओ जह जायइ जह व तत्थ^४ दोसगुणा ।

जयणा जह अइयारा भङ्गा तह भावणा नेया ॥

इत्यस्या आवश्यकपूर्णं पूर्वगतगाथाया दर्शनादतिचारशब्दस्य
सर्वभङ्गे प्रायो ऽप्रसिद्धत्वाच्च । ततो नेदं^५ शङ्कनीयं^६, य एते ऽतिचारा
उक्तास्ते भङ्गा एवेति । तथा^७ य^८ एते प्रतिव्रतं पञ्चपञ्चातिचारास्त^९
उपलक्षणमतिचारान्तराणामवसेया, न त्वधारणम् । यदाहुः पूज्याः ।

पञ्चपञ्चाइयारा ओ सुत्तमि जे पदंविधा ।

ते नावधारणट्ठाए किन्तु ते उवलक्खणं ॥

इति^{१०} । इदं चेह तत्त्वं । यत्र व्रतविषये ऽनाभोगादिनातिक्रमा-

१ c मत्सरिता, e मत्सरिता । २ c c दानार्थमभ्युत्थानं दानपरिणतेषु । ३ a c e
दिष्टे । ४ c c भवमङ्गः । ५ c यदृष्ट for न तत्त्वं । ६ c नीयं । ७ c c शङ्कनीये एते ।
८ c c यथा । ९ c c हे, ते । १० a c ति, c om. ति ।

मुदये मूलमेव, देशघातिनां त्वतिचार इति मयं, किन्तु यदे-
तत्सर्वघातिलं द्वादशानां कषायाणां, तत्सर्वविरत्यपेक्षमेव शतक-
चूर्णिकारेण व्याख्यातं, न ॥ सम्यक्वाच्यपेक्षमिति । तथा हि तद्वाक्यं
“भगवत्पणौषं^१ पञ्चमहव्ययमदयं अट्टारसवीलङ्गसदस्सकलियं चारित्तं
घाएन्ति त्ति सव्वघादणो” त्ति । किञ्च प्रागुपदर्शितायाः^२ “जारि-
सओ” इत्यादि गाथायाः, सामर्थ्यादतिचारमङ्गौ देशविरतिसम्य-
क्त्वयोः प्रतिपत्तव्याविति ॥ . . .

॥ ५७ ॥ अपश्चिमेत्यादि पश्चिमैवापश्चिमा, मरणं प्राणत्याग-
लक्षणं, तदेवान्तो मरणान्तः, तच्चभवा मारणान्तिकी^३, संलिख्यते
हृत्कीक्रियते शरीरकषायाद्यनयेति संलेखना तपोविशेषलक्षणा, ततः
पदत्रयस्य कर्मधारयः, तस्या ज्ञापणा^४ सेवना, तस्या आराधना
अखण्डकालकरणमित्यर्थः, अपश्चिममारणान्तिकसंलेखनाज्ञापणारा-
धना, तस्याः ॥ इहलोकेत्यादि इहलोको मनुष्यलोकः, तस्मिन्नाशंसा-
भिलाषः, तस्याः प्रयोग इहलोकाशंसाप्रयोगः । “अष्टौ स्यां जन्मान्तरे
ऽमात्यो वा” इत्येवंरूपा^५ प्रार्थना ॥ १ ॥ एवं परलोकाशंसाप्रयोगो,
“देवो ऽहं स्याम्” इत्यादि ॥ २ ॥ जीविताशंसाप्रयोगो जीवितं
प्राणधारणं तदाशंसायास्तदभिलाषस्य प्रयोगो, “यदि षड्कालमहं
जीवेयम्” इति । अयं हि संलेखनान्नाम्नकश्चिद्वस्त्वमात्रपुस्तक-
वाचनादिपूजादर्शनादङ्गपरिवारावलोकनाल्लोकधाध्यायवणाच्चैवं मन्येत,
यथा “जीवितमेव श्रेयः, प्रतिपन्नानश्नस्यापियत एवंविधा मनुद्देशेन

१ ऽ भगवत्पणौषं, २ ऽ भगवत्पणौषं । ३ ऽ प्रागुक्तोपिदर्शितायाः, ४ प्रागुक्तोप-
र्शितायाः । ५ ऽ निका । ६ ऽ ओषणा । ७ ऽ एवंरूपप्रार्थना ।

अयं च निषेधो धर्मबुध्येव, करुणया तु दद्यादपि ॥ किं सर्वथा न कल्पत इत्याह । नन्नत्य रायाभिओगेणं^१ ति न इति न कल्पत इति यो ऽयं निषेधः, सो ऽन्यत्र राजाभियोगात्, ततौयायाः पञ्चम्यर्थलाद्राजाभियोगं वर्जयित्वेत्यर्थः । राजाभियोगस्तु राजपरतन्त्रता । गणः समुदायस्तदभियोगो वज्रता गणाभियोगस्तस्मात् । बलाभियोगो नाम राजगणव्यतिरिक्तस्य बलवतः पारतन्त्र्यम् । देवताभियोगो देवपरतन्त्रता । गुरुनिग्रहो मातापितृपारवशं, गुरुणां वा चैत्यमाधूनां निग्रहः प्रत्यनीकस्ततोपद्रवो गुरुनिग्रहः, तत्रोपस्थिते तद्रक्षार्थमन्ययूथिकादिभ्यो दददपि^२ नातिक्रामति सम्यक्कामिति ॥ विनित्तन्तारेणं^३ ति वृत्तिर्जीविका, तस्याः कान्तारमरणं तदिव कान्तारं ज्वं काखो वा वृत्तिकान्तारं निर्वाहाभाव इत्यर्थः । तस्मादन्यत्र निषेधो दानप्रणामादेरिति प्रकृतमिति ॥ पङ्क्तिगहंति पाचम् । पीठंति पट्टादिकम् । फलगंति अवष्टम्भादिकं फलकम् । भेसज्जं^४ ति पथ्यम् ॥ अद्वाद्^५ ति उत्तरभूतानर्थानाददाति ॥

॥५८॥ लउउकरण इत्यत्र यावत्करणलङ्गकरणजुत्तजोदयमित्यादिर्यानवर्णको व्याख्यास्यमानसप्तमाध्ययनवदवशेयः ॥

॥६६॥ महावीरस्य अन्तिथंति अन्तेभवा अग्निकी^६ महावीरसमीपाभ्युपगतेत्यर्थः^७ । तां धम्यपण्ति^८ ति धर्मप्रज्ञापनामुपसम्पदाङ्गीकृत्याशुष्ठानदारतः^९ । जहा पूरणो न्ति भगवत्यभिहितो

१ a c f h ददपि । २ a c e विनीकान्तारेणं । ३ a भेसज्जं ति । ४ ॥ आग्निका । ५ a f • पाभ्युपगतेत्यर्थः । ६ c प्रज्ञापनम् ।

बलतपस्वी^१ । स यथा स्वस्थाने पुत्रादिस्थापनमकरोत्, तथायं हत-
वानित्यर्थः । एवं चासौ हतवान्, विडलं अस्त्रपाणखादमसादमं
उवक्खडावित्ता, मित्तनादनियगसम्बन्धिपरिजणं आमन्तेत्ता, तं
मित्तनादनियगसम्बन्धिपरिजणं विडलेणं^४ वत्यगन्धमल्लालङ्कारेण यं
सङ्कारेत्ता सम्मारेत्ता, तस्मैव मित्तनादनियगसम्बन्धिपरिजणस्स पुरश्चो
जेद्वपुत्तं कुडुम्भे^२ ठावित्तं न्ति ॥ नायकुलंमि न्ति खजनगृहे ॥

॥ ६ ८ ॥ उवक्खडेउ^३ न्ति उपस्करोत् राधत् । उवकरेउ न्ति
उपकरोत्, सिद्धं सद्^५ द्रव्यान्तरेः हतोपकारमाहितगुणान्तरं विद-
धात् ॥

॥ ७ ० ॥ पढमं न्ति एकादशानामाद्यामुपासकप्रतिमां आवकोचि-
ताभिषेधविशेषरूपासुपसम्पद्य विहरति । तस्याद्येदं स्वरूपम् ।

सङ्कादिसल्लविरहियसमाहंसणजुओ^१ उ^२ जो जन्तू^३ ।

सेसगुणविष्णुमुक्को, एसा खलु होइ पढमा ओ^४ ॥

सम्यग्दर्शनप्रतिपत्तिय तस्य पूर्वमप्यासीत् । केवलमिह शङ्कादि-
दोषराजाभियोगाद्यपवादवर्जितत्वेन तथाविधसम्यग्दर्शनाचारविशेष-
पालनाभ्युपगमेन च प्रतिमात्वं सम्भाव्यते । कथमन्यथासायेकमात्रं
प्रथमायाः प्रतिमायाः^५ पालनेन, द्वौ मासौ द्वितीयायाः पालनेन,
एवं^६ यावदेकादश मासानेकादश्याः पालनेन पञ्चसार्धानि वर्षाणि

१ ०० पालतपस्वी । १ ०० म य । १ ० कुडुम्भे, १ कुडुम्भे । ४ See footnote
to the translation ५ a f सत्र (error for सत्र) e ह, १ स च । १ a c e f h
० विरहितम् । ७ ०० म य, १००॥ machandra ii, २०३, २११, it is a shorter
form of ओ १ उ च । ८ ० कुत्ता, ०० जो । ९ a f य, see footnote ७
१० a f ०० ११ a ००

पूरितवानित्यर्थतो^१ वक्ष्यतीति । न चायमर्थो दशाश्रुतस्कन्धादावुप-
लभ्यते अद्वामात्ररूपायास्तत्र तस्याः प्रतिपादनात् ॥ अहासुत्तं ति
सूत्रानतिक्रमेण । यथाकथं प्रतिमाचारानतिक्रमेण । यथामार्गं
चायोपशमिकभावानतिक्रमेण । अहातत्वं ति यथातत्त्वं दर्शनप्रतिमेति
ग्रन्थस्यान्वयानतिक्रमेण । फासेद् त्ति स्पृशति प्रतिपत्तिकाले विधिना
प्रतिपत्तेः । पालेद् त्ति सततोपयोगप्रतिजागरणेन ररंति । सोहेद्
त्ति शोभयति गुरुपूजापुरस्सरपारणकरणेन शोधयति वा निरति-
चारतया । तीरेद् त्ति पूर्वे ऽपि कालावधानुबन्ध्यात्यागात्^२ । कीर्त-
यति तत्समाप्तौ “इदमिदं चेहादिमध्यावसानेषु कर्त्तव्यं तच्च मया
कृतम्” इति कीर्तनात् । आराधयति एभिरेव प्रकारैः सम्पूर्णैर्निष्ठां
नयतीति ॥ दोष्टं ति द्वितीयां व्रतप्रतिमाम् । इदं चास्याः स्वरूपम् ।

दंसणपडिमाजुत्तो पालेत्तो^३ ऽणुवण निरइयारे ।

अणुकम्पाइगुणजुओ जीवो^४, इह होइ वयपडिमा ॥

तच्चं ति द्वितीयां सामायिकप्रतिमाम् । तत्स्वरूपमिदम् ।

वरदंसणवयजुत्तो मामइयं^५ कुणइ जो उ सञ्जासु ।

उक्कोसेण तिमासं, एसा सामाइयप्पडिमा ॥

चउत्थं ति चतुर्थी^६ पोषधप्रतिमामेवंरूपाम् ।

पुव्वोदियपडिभजुओ पालइ जो पोसहं त्ति सम्पुणं^७ ।

अट्ठमिचउद्दमादसु चउरो मासे^८, चउत्थी^९ सा ॥

१ e चणः ततो । २ a न्यायन । ३ c e h पालन्तो । ४ c •जुतजीवो ।
५ c e h सामादयं । ६ e चतुर्थी पोषधप्रतिमैवंरूपा । ७ e सम्पत्तम् । ८ e मासा ।
९ a f h चउत्थे ।

पञ्चमं ति पञ्चमीं प्रतिमाप्रतिमां^१ कायोत्सर्गप्रतिमामित्यर्थः । स्वरूपं चास्याः ।

सप्तमणुव्यगुणवयसिकलावयवं धिरो य नाणी य ।

अद्वमिचउद्दमीसुं पडिमं ठा एगराईयं^२ ॥

अमिणाणवियडभोई मडलिकडो^३ दिवसवम्भयारी य ।

राइं परिमाणकडो पडिमावज्जेसु दियहेसु ॥

झाथइ पडिमाए ठिओ^४ तिलोयपुज्जे जिणे^५ जियकसाए ।

नियदोसपञ्चणीयं अलं वा पञ्च जा भासा ॥

अञ्चानो ऽराचिभोजी चेत्यर्थः । मुकुलकच्छ^६ इत्यर्थः ॥

कटुं ति षठीं अत्रह्यवर्जनप्रतिमाम् । एतत्स्वरूपं चैवम् ।

पुव्वोदियगुणजुत्तो विसेसओ विजियमोहणिको^७ य ।

वज्जइ अवम्भमेगन्तओ उ राइं पि थिरचित्तो ॥

सिद्धारकसाविरओ इत्यौए समं रहन्नि^८ नो ठाइ ।

अयइ य अइप्पसङ्गं तहा विभूमं च उक्कोसं ॥

एवं जा^९ क्कमासा एसो हि गओ उ^{१०} इयरहा दिइं ।

जावज्जीवं पि इमं वज्जइ एयन्नि लोगन्नि ॥

अन्तमंति सप्तमीं सचित्ताहारवर्जनप्रतिमामित्यर्थः । इयं चैवम् ।

सचित्तं आहारं वज्जइ अमणादयं निरवसेमं ।

सेमपयसमाउत्तो^{११} जा भासा सत्त विहिपुब्बं ॥

१ c has only प्रतिमा omitting प्रतिमा, e प्रतिमा प्रतिमां । २ अग्रराइयम् ।
३ मणुव्यगुणवयसिकलावयवं । ४ a f h डिउ । ५ e om जिणे । ६ a मुकुलकच्छ ; c c
मुकुलकच्छ ; cf. मुकुलकच्छ । ७ c c विजिय० । ८ c रहंसि । ९ c c जावज्जीवा ।
१० c c om, उ । ११ c c यय० ।

अष्टमं ति अष्टमीं खयमारम्भवर्जनप्रतिमाम् । तद्रूपमिदम् ।

वज्रद खयमारम्भं सावज्जं, कारवेद पेसेहिं ।

वित्तिनिमित्तं पुब्बयगुणजुत्तो अट्ट जा मामां ॥

नवमं ति नवमां नवतकप्रेथारम्भवर्जनप्रतिमाम्^१ । सा चेयम् ।

पेसेहिं आरम्भं सावज्जं कारवेद नो गुरुयं ।

पुब्बोदयगुणजुत्तो नव मासा जाव विहिणा ओ^२ ॥

दशमं ति दशमीं उद्दिट्ठभक्कवर्जनप्रतिमाम् । सा चेयम् ।

उद्दिट्ठकडं भत्तं पि वज्जए किमुय सेममारम्भं ।

सो होइ थ^३ खुरमुण्डो सिहलिं वा धारण^४ कोइ ॥

दव्वं पुट्ठो जो^५ णं जाणेइ वयइ^६ नो देइ (२) ।

पुब्बोदयगुणजुत्तो दस मासा कालमाणेण^७ ॥

एक्कारममं ति एकादशीं अमणभूतप्रतिमाम् । तत्स्वरूपं चैतत् ।

खुरमुण्डो लोए णं^८ रयहरणं^९ ओग्गहं^{१०} च घेत्तूणं ।

समणभूओ विहरइ धम्मं काएण फासेनो^{११} ॥

एवं उक्कोसेणं एक्कारम मास^{१२} जाव विहरेइ ।

एक्काहाइपरेणं^{१३} एवं सव्वत्य पाएणं ॥

इति ॥

॥ ७२ ॥ उरालेणमित्यादिवर्णको मेघकुमारतपोवर्णक इव
व्याख्येयः । यावदनवकाङ्कनिहरतीति ॥

१ The reading of this clause and verse is very corrupt in c.
१ a उ। १० om. य। ३ a० धारवे कीति, c धारद कीति। ३ c जा ये, = जाये।
४ a रयहरनोवेति, c वयहरनोवेति, e वयदरनोवेति। ७ c = मासेयं। ८ a य थ,
c थ, ० om. ९ c यरहरणं, = यवरहरणं। १० a c उग्गहं, c पडिग्गहं। ११ c e
फासेनो। १२ a मासल जाव। १३ c एक्काहाइयं ।

॥ ८३ ॥ गिरिमञ्जरा वसन्तस्य त्ति मृदमध्यावसतः, गेहे वर्त-
मानस्येत्यर्थः ॥

॥ ८५ ॥ सन्ताणमित्यादयः^१ एकार्थाः श्रन्दाः ॥

॥ ८६ ॥ गोयमा इ त्ति हे गौतम इत्येवमामन्व्येति ॥

निपत्येवञ्चो त्ति निगमनं, यथा “एवं खलु जन्मू समणेणं जाव
उवासगदमाणं पढमस्स अज्झयणस्स अयमट्ठे पणत्ते त्ति वेमि” ॥

॥ उपासकदशानां प्रथमाध्ययनं समाप्तम् ॥

द्वितीयमध्ययनम् ॥

अथ द्वितीये किमपि लिख्यते ॥

॥ ८७ ॥ पुष्यरत्तावरत्तकाक्षममयसि त्ति पूर्वराचसावापरराचसेति
पूर्वराचापरराचः^१, स एव काक्षममयः^२ काक्षविशेषः ॥

॥ ८८ ॥ तव इमेयारूवे वणावासे यणत्ते त्ति वर्णकव्यासो वर्ण-
कविस्तारः ॥ मीमं त्ति मिरः । से तस्य । गोकिराज्ज^३ त्ति गर्वा
चरणार्थं यद्गदसमय^४ महद्वाजनं, तद्गोकिराज्जं उवे त्ति यदु-
च्यते, तस्याधोमुखीकृतस्य यत्संन्यानं, तेन संन्यतं तदाकारमित्यर्थः ॥
पुस्तकान्तरे विशेषान्तरमुपलभ्यते । विगयकप्पयनिभं त्ति विहृतो

१ a सन्ताणम् c सन्ताणम् । २ o पूर्वराचापरराच । ३ c काक्ष ममयः ।
a a of मेकिरिज्ज, but immediately afterwards मेकिरिज्ज as in A B D
E F, Skr मेकिरिज्ज or मेकिरिज्ज, cf Marāṭhī किरीज्ज or किरीज ।
४ o यद्गदसमयवाजनम् ।

योऽलञ्जरादीनां^१ कल्प एव कल्पकः क्लेदः खण्डं कर्परमिति तत्पयं,
तन्निभं तत्सदृशमिति ॥ क्वचिन्तु वयङ्कोष्परनिभं ति दृश्यते, तद्यो-
पदेशगम्यम् ॥ मालिभमेक्षसरिमा औद्दिकणिशूकसमाः^२ से तस्य
केसा बालाः । एतदेव व्यनक्ति, क्वचित्ते एणं दिप्यमाणा^३ पिङ्गलदीप्या^४
रोचमानाः ॥ उद्दियाकभजसंठाणसंठियं उद्दिकां मृण्मयो महा-
भाजनविशेषस्तस्याः कभजं कपालं, तस्य^५ यत्संस्थानं तत्संस्थितम् ।
निजालं ति ललाटम् ॥ पाठान्तरे । महत्तु उद्दियाकभजसरिसोवमे^६
महोद्दिकाकपालसदृशमित्येवमुक्तेनोपमा^७ उपमानवाक्यं यच्च त-
त्तथा ॥ सुगुंसंपुङ्कं^८ व भुजपरिसर्पविशेषो सुगुंसा, सा^९ च खाड-
द्विजं ति सभां व्यनक्ति, तत्पुच्छवत् । तस्येति पिशाचरूपस्य भुम-
गाश्रो^{१०} ति भुवौ प्रस्तुतोपमार्थमेव व्यनक्ति, फुगफुगाश्रो^{११} ति
परस्परसम्बद्धरोमिके विकीर्णविकीर्णरोमिके^{१२} इत्यर्थः ॥ पुस्तका-
न्तरे तु जडिलजडिलाश्रो^{१३} ति प्रतीतम् ॥ विगयश्रीभच्छदमणाश्रो
ति विहृतं बीभत्सं च दर्शनं रूपं ययोस्ते तथा ॥ सीमघडिविणिग्ग-
याणि शीर्षमेव घटी तदाकारत्वात् शीर्षघटी^{१४}, तस्या विनि-
र्गते इव विनिर्गते शिरोघटीमतिक्रम्य व्यवस्थितत्वात् । अविणी
लोचने, विहृतबीभत्सदर्शने प्रतीतम् ॥ कणौ अवणौ यथा शूर्प-

१ a e f अलञ्जरादीनां । २ a f ओद्दिकी । ३ a f दिप्यमाणे, apparently intended as a nom. plur. ending-in ए, see E. Müller's *Beiträge zur Jaina Grammatik*, p. 50, Bhag. p. 418. ४ a f पिप्यमाणा । ५ e तत्संस्थानं । ६ e मरिच । ७ e = सदृशमित्येव समुक्तेनोपमा । ८ e सुगुंसंपुङ्कं, f सुगुंसं । ९ e om. सा । १० e भुमगाश्र, f भुमगाश्र । ११ a पुग्याश्रो । १२ e om. one विकीर्णे । १३ a f जडिलजडिलाश्र, e जडिलजडिलाश्र । १४ e = घटी ।

कर्त्तरमेव शूर्पखण्डमेव नान्यथाकारौ टप्पराकारावित्यर्थः । विहर्ते-
 त्यादि तथैव ॥ उरब्बापुडमन्निभा उग्घ उरणस्तस्य^१ पुटं नाभा-
 पुटं, तत्सन्निभा तत्तदृशी नाभा नासिका ॥ पाठान्तरेण^२ ऊरब्बा-
 पुडसंठानमंठिया, तत्र ऊरब्बा^३ वाद्यविशेषस्तस्याः पुटं पुष्करं
 तत्संन्याजसंन्याता^४ अतिचिपिटत्वेन^५ समत्वादिति ॥ झुसिर त्ति
 महारब्बा, जमलचुब्बीसंठाणमंठिया यमलयोः समस्थितद्वयरूपयो
 वेस्सुओर्यत्संन्यानं^६ तत्संन्यते हे अपि तस्य नाभापुटे नासिकाविवरे ॥
 वाचनान्तरे महम्मकुब्बमंठिया^७ दो वि से^८ कवोला, तत्र लौण-
 मांसत्वादुच्चताम्यत्वात्^९ कुब्बं^{१०} ति निम्नं लाममित्यर्थः । तत्सं-
 न्यतौ दावपि से तस्य कपोलौ गण्डौ ॥ तथा घोडय^{११} त्ति
 घोटकपुच्छवदयवालाधिवत्तस्य पिशाचरूपस्य ग्गशूणि^{१२} कूर्चकेशाः ।
 तथा कपिलकपिलानि अतिकडाराणि विहृतानौत्यादि तथैव ॥
 पाठान्तरेण घोडयपुंछ^{१३} व तस्स कविलफरसाओ उड्डलोमाओ^{१४}
 दाडियाओ^{१५}, तत्र परपे^{१६} कर्कशस्यै ऊर्ध्वरोमिके^{१७} न तिर्यगव-
 मते इत्यर्थः । दंष्ट्रिके उत्तरीष्ठरोमाणि^{१८} ॥ ओष्ठौ^{१९} दशनच्छदौ

उङ्गस्येव लम्बौ^१ प्रलम्बमानौ ॥ पाठान्तरेण उट्टा से घोडगम्भ
जहा दो वि^२ लम्बमाणा ॥ तथा फाला^३ लोहमयकुशाः, तस्य-
दृशा दीर्घत्वात्, से तस्य दन्ता दशनाः^४ ॥ जिह्वा यथा शूर्पकर्त्तर-
मेव नान्यथाकारा, विरुतेत्यादि तदेव ॥ पाठान्तरे हिङ्गुलुयधाउ-
कन्दरविलं व^५ तस्य वयषं इति दृश्यते । तत्र हिङ्गुलुको वण-
द्रव्यं तद्रूपो^६ धातुर्यत्र तत्, तथाविधं यत्कन्दरविलं गुहालक्षणं
रम्भं तदिव तस्य वदनम् ॥ हलकुडाल^७ हलस्योपरि ततो
भागः, तत्संस्थिते तदाकारे अतिवक्रदीर्घे से तस्य हणुय न्ति दंष्ट्रा-
विशेषौ^८ ॥ गणकडिषं च तस्य न्ति गण एव कपोल एव कडिम
सृष्टकादिपञ्चनभाजनं गणकडिषं, चः^९ समुच्चये, तस्य पिशा-
चरूपस्य । खड्ग^{१०} ति गन्ताकारं^{११} निखमध्यभागमित्यर्थः । फुटं ति
विदीर्घं, अनेनैव साधर्म्येण^{१२} कडिममित्युपमानं कृतम् । कविलं
ति वर्णतः । फरसं ति स्थगंतः । महर्षं ति महत् ॥ तथा
मृदङ्गाकारेण मर्दलादृत्या उपमा यस्य स मृदङ्गाकारोपमः । से
तस्य स्कन्धोऽङ्गदेशः ॥ पुरवरे^{१३} न्ति पुरवरकपाटोपमं से तस्य वच
उरःस्थलं विस्तीर्णत्वादिति ॥ तथा कोर्ठिका^{१४} लोहादिधातुधमनाद्यं
मृत्तिकामयी कुशूलिका^{१५}, तस्या यत्संस्थानं तेन मंसितौ तस्य
दावपि बाह्वु भुजौ म्यूनावित्यर्थः ॥ तथा निष्ठापादाणे न्ति सुज्ञा-

१ c inserts प्रलम्बौ । २ a f फालाः । ३ a f दशनाः । ४ a c f व । ५ a f
• कुट्टा, = कुट्टाल ति । ६ c विशेषः । ७ a b । ८ c च । ९ c चट, Marichi
चट्टा । १० c कर्ता रथाकारः । ११ c f साधर्म्येण । १२ a f on. १३ a c f
कोर्ठिका । १४ a c f कुशूलिका ।

दिदलनशिलां, तत्संस्थितौ पृथुलत्वमूलत्वाभ्यां, द्वावपि अग्रहस्तौ
 भुजयोरग्रभूतौ करावित्यर्थः^१ । तथा निषालोढे^२ ति शिला-
 पुत्रकः, तत्संस्थानमंस्थिता हस्तयोरङ्गुल्यः मूलत्वदीर्घत्वाभ्याम् ॥ तथा
 सिष्पिपुत्रं ति शक्तिसम्पुटस्यैकं दलं, तत्संस्थितास्तस्य नखं ति नखा
 हस्ताङ्गुलिसम्बन्धिनः ॥ वाचनान्तरे तु इदमपरमधीयते । अङ्ग-
 यालगसंठिओ^३ उरो तस्स रोमगुविलो^४ ति अत्र अङ्गयालग^५ ति
 अङ्गालकः प्राकारावयवः^६ सम्भाष्यते तत्साधर्म्यं चोरसः सामन्तादि-
 नेति ॥ तथा एहाविपसेवओ^७ म् ति नापितप्रसेवक^८ इव
 नखिभ्रांधकलुरादिभाजनमिव, उरसि वलमि, सम्येते^९ प्रलम्बमानौ
 तिष्ठतः^{१०}, द्वावपि तस्य स्तनकौ वंसोजौ ॥ तथा पोहं जठरं,
 अयं कोष्ठकवन्नोहकुशूलवदृत्तं^{११} वर्तुलम् ॥ तथा पानं धान्यरससंज्ञकं
 कलं येन कुविन्दास्त्रीवराणि पाययन्ति तस्य कलन्दं कुण्डं पान-
 कलन्दं, तत्सदृशी गम्भीरतया मे तस्य नाभिर्जठरमध्यावयवः ॥
 वाचनान्तरेऽधीतं भग्नकडी विगयवकपट्टी^{१२} असरिसा दो
 वि तस्स फिसगा । तव भग्नकटिर्विकृतवकपट्टः^{१३}, फिमकौ^{१४}
 पुनौ ॥ तथा शिककं^{१५} दध्यादिभाजनानां दोरकमंथमाकाशे^{१६} स्व-
 लम्बनं^{१७} लोकप्रसिद्धं^{१८}, तत्संस्थानमंस्थितं मे तस्य नेत्रं मथिदण्डा-

१ a f करो इत्यर्थः । २ c निषालोढी । ३ c अङ्गालगम् । ४ c रोम विलो ।
 ५ a e f अङ्गयालग । ६ c प्रकारावयवः । ७ a f पसेवउ म् ति, = पसेवउ ति ।
 ८ c नापित तत्प्रसेवक । ९ c लमि ति । १० a f तिष्ठतः । ११ a e f कोष्ठकम् ।
 १२ c पट्टी (see Hem. I, 35, 129). १३ a f पट्टः, c पट्टिः । १४ Skt.
 properly फिमको । १५ a f शिककी, c शिककी । १६ a o f एकरसमयम् । १७ a
 f अवरुचम् । १८ c लोकं प्रसिद्धं ।

कर्णरज्जुः^१, तददीर्घतया^२ तत्रैवं श्रेफ^३ उच्यते ॥ तथा
किम्पुटसंस्थाणमंठय ति सुरागोणकरूपतण्डुलकिण्णभृतगोणी-
पुटद्वयसंस्थानसंस्थिताविति^४ सम्भाव्यते । दावपि तस्य छपणौ
पोचकौ ॥ तथा जमलकोट्टिय ति समतया व्यवस्थापितकुशू-
लिकाद्वयसंस्थानसंस्थितौ^५ दावपि तस्य ऊरू^६ जहे ॥ तथा
अज्जुणगुट्टं^७ च ति अज्जुणसृणविशेषस्तस्य गुट्टं^८ सस्मन्नादनास्य^९
जानुनी । अनन्तरोक्तोपमानस्य^{१०} साधर्म्यं व्यभिक्ति । कुटिलकुटिले
अतिवक्त्रे विहृतवीभत्सदर्शने ॥ तथा जहे जानुनोरधोवर्तिन्यौ^{११} ।
फरकडोओ^{१२} ति कठिने निर्माणे इत्यर्थः । तथा रोमभिदप-
चिते ॥ तथा अधरी पेपणशिला, तत्संस्थानसंस्थितौ दावपि तस्य
पादौ ॥ तथा अधरीलोष्टः शिलापुचकः, तत्संस्थानसंस्थिताः पादयो-
रकुल्यः ॥ तथा^{१३} शुक्तिपुटसंस्थिताः से तस्य पादाहुस्तिनखाः ॥

॥ ८५ ॥ केशापात्रखायं यावद्वर्णितं पिशाचरूपमधुना मामान्येन
तदर्शनायाह । लडहमडहजाणुए^{१४} ति इहप्रस्तावे लडहगन्धेन
गन्ध्याः पद्याद्भागवर्ति तदुत्तगाह्वरवणार्थं^{१५} यन्काष्ठं^{१६} तदुच्यते, तच्च
गन्ध्यां प्रययन्धनं भवति, एवं च ययमन्धिवन्धनत्वाज्जड^{१७} इव,
लडहे मडहे च म्यूनत्वान्पदीर्घत्वाभां जानुनी यस्य तजया ॥ विहते

१० मिपि० । १ ॥ तददीर्घतया । २ ॥ श्रेफ । ३ ॥ अंतर्दुर्ध ; ४ ॥
विष्टः । ५ ॥ विष्टापितः । ६ ॥ ऊरुजहे, उच्यते जहे । ७ ॥ अज्जुणः ;
८ ॥ गुट्टं, उच्यते । ९ ॥ गुट्टं, उच्यते । १० ॥ उपमानसाधर्म्यं ।
११ ॥ जानुनोरधोः । १२ ॥ फरकडोउ ति । १३ ॥ फरकडोउ । १४ ॥ जाणुए ।
१५ ॥ तदुत्तगाह्वरवणार्थं, तदुत्तगाह्वरवणार्थं । १६ ॥ यन्काष्ठं । १७ ॥ ययमन्ध-
वन्धनत्वाज्जड ।

विकारवत्यौ, भग्ने^१ विभङ्गुन्नतया^२, भुग्ने^३ वक्त्रे भुवौ यस्य पित्राचरूपस्य
तत्तथा ॥ इहान्यदपि विशेषणचतुष्टयं वाचनान्तरे^४ ऽधीयते । मसि^५
मृगगमक्षिमकालए^६ मयीमूपिकामहिषवत्कालकम् । भरियमेहवले^७
जलभृतमेघवर्णं कालमेवेत्यर्थः । स्रग्मोढे निगगयदन्ते प्रतीत-
मेव^८ तथा ॥ अवदारितं विष्टतीकृतं वदनलक्षणं विवरं येन तन्नया ।
तथा निष्कालिता निष्कासिता^९ अपजिह्वा जिह्वाया अग्रभागो येन
तत्तथा । ततः कर्मधारयः ॥ तथा शरटैः^{१०} ककलामैः कृता^{११}
मालिका शकृन् मुण्डे वचसि वा येन तन्नया ॥ तथा^{१२} उन्दुरमा-
लया^{१३} मूषिकस्रना^{१४} परिणद्ध परिगतं सुकृतं सुष्ठु^{१५} रचितं चित्रं
स्रकौयलाञ्छनं येन तन्नया ॥ तथा नकुलाभ्यां बभ्रुभ्यां कृते
कर्णपूरे आभरणविशेषौ येन तन्नया ॥ तथा^{१६} सर्पाभ्यां कृतं वैकल्य-
सुत्तरासङ्गो येन तन्नया^{१७} ॥ पाठान्तरेण मूषगकथचुभलए^{१८} विष्कुथ-
कथच्छे^{१९} सम्प्रकथजलोवहए^{२०}, तत्र चुभलए त्ति^{२१} शेर^{२२}, विष्कुथ-
त्ति ययिका, यज्ञोपवीतं आच्छादकपट्टवस्त्रम् । तथा अभिन्नमुह-
मयणनखवरवग्धचिन्तकन्तिनिचंषण^{२३} अभिन्ना. अविज्ञीर्णा मुखनयन-

१ ० भुग्ने । १ a f विण्णुन्नतया ० विण्णुन्नतया । २ ० भुग्ने । ३ a f
•तरे अधीयते, ३ •तरे तु अधीयते । ४ a f यन्काटं । ५ ० •मसिग० (see
Hem f, 86), ० •मसिग० । ६ a f •मेहे वज्र, ७ •मेहवज्रे । ८ ० प्रतीत
तन्नया । ९ a f नि काजिता । १० १ f शरटै । ११ a कृता मालिका शकृन् मुण्डे
वा वचसि वा, ० कृतमालिचमुण्डे वचसि वा । १२ e om. १३ e उदर०, a f
•माला । १४ ० मूषक० । १५ a e f सुष्ठु । १६ e om. १७ e om. तत ।
१८ a f •भुभलए, १ •भुभलए but see afterwards, the Marāṭhi has
चुभल or चवल । १९ ० विष्कुथच्छे । २० a e f •जलोवहए । २१ a f चंभलउ
त्ति, ० भुभलउ त्ति । २२ a e f शेर । २३ ० •किन्ति (see Nam 110)

नखा यस्यां सा तथा, सा चासौ वरव्याघ्रस्य चित्रा कर्बुरा कृत्तिश्च
 चर्मैति कर्मधारयः, सा निवसनं परिधानं यस्य तत्तथा । मरु-
 रुहिरमंसावलित्तगत्ते मरुसाभ्यां रुधिरमांसाभ्यामवलितं गात्रं यस्य
 तत्तथा ॥ आस्फोटयन् करास्फोटं कुर्वन् । अभिगर्जन् घनध्वनिं
 मुञ्चन् । भीमो भुक्तः कृतो ऽष्टदृष्टाद्यो हामविशेषो येन तत्तथा ॥
 नानाविधपञ्चवर्णैरामभिरुपचित^१ एकं महनीलोत्पलगवलगुलि-
 कातमीकुसुमप्रकाशमग्निं क्षुरधारं गृहीत्वा, यत्र पोषधगाला^२ यत्र
 कामदेवः श्रमणोपासकस्तपोपागच्छतिस्मेति । इह गवलं महिष-
 शृङ्गं, गुलिका नीली, अतमी धान्यविशेषः, अग्निः^३ खड्गः, क्षुरस्येव
 धारा यस्यातिच्छेदकत्वादसौ क्षुरधारः ॥ आसृजते रुद्धे कुविण
 चण्डिक्लिण मिमिमिमौयमाणे^४ त्ति एकार्थाः शब्दाः कोपातिशय-
 प्रदर्शनार्थाः ॥ अर्णत्तियपत्तिथा अप्रार्थितप्रार्थिक^५ ॥ दुरन्तानि
 दुष्टपथंश्चमानानि प्रान्तान्यमुन्दराणि लवणानि यस्य स तथा ॥
 क्षीणपुण्योऽदमिय^६ त्ति क्षीणा असम्पूर्णा पुण्या चतुर्दशी तिथि-
 जन्मकाले यस्य स क्षीणपुण्यचतुर्दशीकः, तदामन्त्रणं श्रीक्षी-
 धतिकीर्त्तिवर्जितेति व्यक्तम् ॥ तथा धर्मं श्रुतचारिचमनचणं काम-
 यतेऽभिलाषयति यः स धर्मकामः, तस्यामन्त्रणं हे धर्मकामया ।
 एवं सर्वपदानि । नवरं पुणं शुभप्रकृतिरूपं कर्म, स्वर्गमात्फलं,
 मोक्षो धर्मफलं, काङ्क्षा अभिजायातिरेकः^७, पिपासा काङ्क्षाति-

१. १. उपचितं २. उपचितवर्णः ३. ३. योषधगाला ४. ४. अग्निश्च ५. ५. मिमिमिमौयमाणः ६. ६. १. प्राप्येव, २. प्रादिक् ७. ७. १. १. आऽदमि ति,
 २. आऽरम ति । ७. ७. १. अतिरेकः ।

रेकः^१ । एवमेतैः पदैस्त्वनरोत्तरो^२ एकैर् एवोक्तः ॥ नो खलु
इत्यादि न खलु नैव कम्पन्ते इति वस्तु-
स्थितिः^३ । केवलं यदि त्वं तान्
खण्डं करोमीति वाक्या

प्रवृत्तानि, प्रवृत्तानि

दिग्प्रनादीनि, विरमणादि । ।।।दविरतयः, प्रत्याख्यानानि नम-
स्कारसहितादीनि, पोषधोपवासान् आहारादिभेदेन चतुर्विधान् ।
वालित्तए भङ्गकान्तरकरणतः, लोभयितु एतत्पालनविषयं लोभ
कर्तुं, खण्डयितुं देशतो, भङ्गं सर्वतः^४, उज्झितुं सर्वस्या^५ देशविरते-
स्थानतः, परित्यक्तुं सम्यक्कस्यापि त्यागादिति ॥ अष्टदुष्टद्वयसङ्घे नि
आर्तस्य ध्यानविशेषस्य यो दुष्टद्वयं नि दुर्घटो दुःस्वप्नो^६ दुर्निरोधो
वशः पारतगव्य तेन चत. पौडितः आर्तदुर्घटवशातः । अथवा
आर्तेन दुःस्वार्तः आर्तदुःस्वार्तः, तथा वशेन^७ विषयपारतगव्येण
चत. परिगतो वशातः, ततः कर्मधारय इति ॥

॥ ८६ ॥ अभीते^८ इत्यादीन्येकार्पान्मभयप्रकर्षप्रदर्शनार्थानि^९ ॥

॥ ८८ ॥ तिवलियं ति त्रिवलीकां भूकुटि^{१०} दृष्टिरचनावि-
शेषम् ॥ ललाटे मद्यत्य विधायेति ॥

१ e = चतिरेका । २ e उन्नततराभिज्ञापः । ३ Instead of वस्तुस्थितिः
e reads मेयितुं देशतो भङ्गं सर्वतः, which has probably wrongly
crept in here from the subsequent part of the comment ३ a f सर्वतः ।
उज्झितुं, but = सर्वतः उज्झितुं, evidently, though wrongly, construct-
ing सर्वतः with the preceding clause. ४ e सर्वस्य । ५ e दुःस्वप्नो ।
युभक्तः adds च । ६ a f अभीते । ७ e तिवलियं for त्रिवलीका । ८ e भूकुटि,
ति, = भूटी ।

॥१०१॥ चलयितुमन्यथा^१ कर्तुम् । चलनं च द्विधा संग्रह-
द्वारेण विपर्ययद्वारेण च । तत्र चोभयितुमिति संग्रहयोः, विपरि-
णमयितुमिति^२ च विपर्ययनः ॥ आन्तादयः समानार्थाः ॥ मत्तङ्ग-
पदद्वयं ति सप्ताङ्गानि चत्वारः पादाः करः पुच्छं शिर्शः^३ चेति,
एतानि प्रतिष्ठितानि^४ भूमौ लग्नानि यस्य तत्तथा ॥ मग्न^५ मांसोप-
चयात्संस्थितम् ॥ गजलक्षणोपेतसकलाङ्गोपाङ्गत्वात्सुजातमिव । सुजातं
पूर्णदिनजातम् ॥ पुरतोऽयत्^६ उदयं उच्चं समुच्छ्रितशिर इत्यर्थः ॥
पृष्ठतः^७ पृष्ठदेशे^८ वराहः शूकरः, स इव वराहः । प्राकृतत्वान्नपुंसक-
लिङ्गता ॥ अजाया इव कुक्षिर्धन्य^९ तदजाकुक्षि ॥ अलम्बकुक्षि^{१०}
बलधत्तेन^{११} ॥ प्रलम्बो दीर्घो, लम्बोदरस्यैव गणपतेरिव, अधरः^{१२}
ओष्ठः, करस्य हस्तो यस्य तत्प्रलम्बलम्बोदराधरकरम् ॥ अभुङ्गतमुकुला
आयातकुम्भला या^{१३} मल्लिका विवकिलस्तदग, विमलधवलौ^{१४}
दन्तौ । अत्र^{१५} वा प्रकृतत्वामल्लिकासुकुलवदभुङ्गतावुग्रगौ विमल-
धवलौ^{१६} च दन्तौ यस्य तदभुङ्गतमुकुलमल्लिकाविमलधवलदन्तम् ॥
काश्चनकोटीप्रविष्टदन्तं,^{१७} कोटी^{१८} प्रतिमा ॥ आनामितमौषधामितं
यथापं धनुस्तदद्या ललिता च विलासवती, मंवेक्षिता च वेक्षणी
महोचिता वा, अग्रगुण्डा शुषडा^{१९} यस्य तत्तथा ॥ कूर्मवन्कूर्माकाराः
प्रतिपूर्णाद्यरणा यस्य तत्तथा ॥ विंशतिनयम् ॥ आम्नोनयनालयुद-
पुच्छमिति कथम् ॥

१० चासविगुम् । १० विपरिणामविगुम् । १०१ निष्ठं ८ मितम् । १०१
प्रतिष्ठितानि । १००१ यत् । १०१ पुरतोऽयत् । १०१ उदयः । १०१ उदये ।
१००१ कुक्षो यस्य । १००१ अर्धवकुक्षौ । ११- प्रकृतमना । ११० अथोष्ठः ।
११० वे । ११० विमलोपधलो । ११० अदया for अथ वा । ११०
विमलधवलदन्तौ । १००० प्रतिमा । १००० वेक्षणीति ।

॥१०७॥ उग्विमं इत्यादीनि सर्परूपविशेषाणि कश्चिदा-
वच्छब्दोपात्तानि, कश्चित्साक्षादुक्तानि^१ दृग्गन्ते ॥ तत्र उग्विमं
दुरधिसङ्घविषम् । चण्डविषं अल्पकालेनैव ददृशरीरव्यापकविषत्वात् ।
घोरविषं मारकत्वात् । महाकायं महाशरीरम् । मयीमूपाकालकम् ।
नयनविषेण दृष्टिविषेण रोषेण च पूर्णं नयनविषरोषपूर्णम् । अञ्जन-
पुष्पाणां कज्जलोत्करणाणां चो निकरः समूहस्तद्वत्प्रकाशो यस्य
तदञ्जनपुष्पनिकरप्रकाशम् । रक्ताक्षं लोहितलोचनम् । यमलयोः
समन्वयोर्युगलं दयं चक्षुसं^२ चलन्योरत्यर्थं चपलयोर्जिह्वयोर्यस्य
तद्यमलयुगलचक्षुलजिह्वम् । धरणीतलस्य वेणीव केशबन्धविशेष इव
कृष्णत्वदीर्घत्वाभ्यामिति धरणीतलवेणिभूतम् । उत्कटो ऽनभिभव-
नीयत्वात्, स्फुटो व्यक्तो भासरतया दृग्गत्वात्, कुटिलो वक्रत्वात्,
जटिलः केशसटायोगात्, कर्कशो निष्ठुरो^३ गन्तव्या अभावात्,
विकटो विस्तीर्णो यः स्फुटाटोपः कणाडम्बरं तत्करणे दत्तं उत्कट-
स्फुटकुटिलजटिलकर्कशविकटस्फुटाटोपकरणदत्तम् ॥

॥१०८॥ तथा लोहाग्रधन्ममाणधमधमेतधोमं^४ लोहाकरस्थेत्र
भायमानस्य भस्त्राका^५ तेनोद्दीप्यमानस्य धमधमायमानस्य धम-
धमेत्येवं शब्दायमानस्य धोवः शब्दो यस्य तत्तथा । इह च विशेष्यं^६
पूर्वनिपातः प्राकृतत्वादिति ॥ अणागलियतिव्वपयण्डरोमं अनाकलितो
ऽपरिमितो^७ ऽनर्गलितो वा निरोद्धुमशक्यस्तीव्रः प्रचण्डो ऽतिप्रकृष्टो
रोषो यस्य तत्तथा ॥ सरसरस्स न्ति लौकिकानुकरणमाया ॥ पच्छि-

१ a f om. कश्चित्साक्षादुक्तानि । २ e f चक्षुसंयोः । ३ a f निष्ठुरो । ४ a f
धमधमधमेत० । ५ a f भस्त्रावा, ० यत्वावा । ६ ० विशेष्यस्य । ७ f अप्रिमितो ।

मेणं भाणं^१ ति पुच्छेनेत्यर्थः ॥ निकुट्टेति चि निकुट्ट्यामि
प्रहसि ॥

॥ ११२ ॥ उज्जलं ति उज्जलां विपक्षलेशेनाथकलङ्किताम् ।
विपुलां शरीरव्यापकत्वात् । कर्कशां कर्कशद्रव्यमिवानिष्टाम् । प्रगाढां
प्रकर्षवतीम् । चण्डां रौद्राम् । दुःखां^२ दुःखरूपां, न सुखामित्यर्थः ।
किमुक्तं भवति, दुरहियामं ति दुरधिसङ्ग्रामिति ॥

॥ ११२ ॥ हारविरादयवच्छमित्यादौ^३ यावत्करणदिदं दृश्यम्^४ ।
कङ्कतुडियथभियभुय^५ अङ्गदकुण्डलमङ्गण्डतलकणपीठधारिं [वि-
चित्तहत्याभरणं^६] विचित्तमालामउलिं कक्षाणगपवरवत्यपरिहियं
[कक्षाणगपवरमङ्गणुलेवणधरं^७] भासुरयोन्दिं^८ पलम्बणमालाधरं^९
दिव्येणं वषेणं दिव्येणं गन्धेणं दिव्येणं फासेणं दिव्येणं सङ्गयणेणं
दिव्येणं संठाणेणं दिव्याए इट्टीए दिव्याए गुईए दिव्याए पभाए^{१०}
दिव्याए छायाए दिव्याए अण्णोए दिव्येणं तेणं दिव्याए लेषाए
ति कथ्यम् । नवरं कटकानि कङ्कणविशेषानुडितानि बाङ्गरस-
कास्ताभिरतिवज्जत्वात्सामितौ^{११} सन्धीकृतौ भुजौ यस्य तत्तया ।
अङ्गदे च केयूरे, कुण्डले च प्रतीते^{१२}, मृष्टगण्डतले घृष्टगण्डे^{१३} ये
कर्णपीठाभिधाने कर्णभरणे ते च धारयति यत्तत्तया । तथा^{१४}

१ a f भाणं । २ c दुःखा । ३ a c यवच्छमित्यादौ । ४ Compare Or. § 33 on
this passage. ५ a f भुय । ६ Probably an interpolation, as it is
omitted in the following interpretation. ७ Possibly an interpolation,
as it is omitted in the version of the interpretation given by MS. f,
see below, note १ on pg. ४१ । ८ a f भासुरयोन्दिं । ९ c पलम्बणमालाधरं । १० a f
पभाए । ११ c प्रतीते । १२ c reads घृष्टगण्डतले घृष्टे । १३ c नव ।

विचित्रमालाप्रधानो मौलिर्भुङ्कुटं मस्तकं वा यस्य तत्तथा । कल्याण-
कमनुपहतं^१ प्रवरं वस्त्रं परिहितं येन तत्तथा । [कल्याणकानि
प्रवराणि मान्यानि कुसुमानि अनुलेपनानि च धारयति यत्तत्तथा] ।
भास्वरबोन्दीकं^२ दीप्तप्ररीरम् । प्रसन्ना या वनमाला आभरण-
विशेषस्तां धारयति यत्तत्तथा । दिव्येन वर्णेन युक्तमिति गम्यते ।
एवं सवत्र, नवरं^३ कथ्या विमानवस्त्रभूषणादिकया । युक्त्या इष्ट-
परिवारादियोगेन । प्रभया प्रभावेन । छायाया प्रतिबिम्बेन । अर्चिवा
दीप्तिज्वालयया । तेजसा कान्त्या । लेश्यया आत्मपरिणामेन ॥ उद्यो-
तयप्रकाशयच्छोभयदिति ॥ प्रासादीयं चित्ताह्लादकं, दर्शनौयं
द्योतयश्चक्षुर्ने आम्रयति, अभिरूपं मनोशं, प्रतिरूपं वृष्टारं^४ प्रति-
रूपं यस्य ॥

॥ ११३ ॥ विकुर्व्य वैक्रियं कृत्वा ॥ अन्तरिक्षप्रतिपन्न आकाश-
स्थितः ॥ सकिङ्किणीकानि सुद्रघण्टिकोपेतानि ॥ सक्ते देविन्दे इत्यादौ
यावत्करणदिदं दृश्यम्^५ । वज्रपाणी पुरन्दरे सद्यस्त्रज सहस्रस्रज-
सधवं पागधासणे दाक्षिण्यस्रजो गार्हिवदे वत्तीसविमाणस्यसहस्रा-
क्षिवदे एरावणवाहणे सुरिन्दे^६ अरयम्बरक्तधरे^७ आलक्ष्यमालम-
ण्डले भवष्टेमचाहचित्तपद्मलकुण्डलविलिङ्गिज्जमाणगण्डे भासुरबोन्दी^८
पलम्बवणमात्रे^९ मोहये कप्ये मोहयवर्जिसए^{१०} विमाणे सभाए
मोहभाए, त्ति शक्रादिशब्दानां च व्युत्पत्यर्थभेदेन भिन्नार्थता द्रष्ट-

^१ १ a f अनुपहतं । १ f omits this passage entirely. २ a ० बोदीकं ।
३ Compare Kap. § 14. ४ a f सुरन्दे । ५ c अद्यस्त्रज । ६ a f भासुरबोदी ।
७ c ० मासपरे । ८ a f ० वहेसर ।

द्या । तथाहि । शक्तियोगाच्छकः । देवानां परमेश्वरत्वादेवेन्द्रः ।
 देवानां मध्ये राजमानत्वाच्छोभमानत्वाद्देवराजः^१ । वज्रपाणिः कुलि-
 शकरः । पुरोऽसुरादिनगरविशेषस्तस्य दारणात्पुरन्दरः । तथा कतु-
 शब्देनेह^२ प्रतिमा विवक्षितामृतः कार्त्तिकश्रृङ्खले शतं कङ्कनामभि-
 यद्विशेषाणां यद्दामौ शतकतुरिति चूर्णिकारव्याख्या । तथा पद्मानां
 मन्त्रिशतानां सहस्रमच्छां भवतीति तद्योगादभौ सहस्राक्षः । तथा
 मघशब्देनेह मेघा विवक्षितास्तौ यस्य वशवर्त्तिनः सन्ति स मघवान् ।
 तथा पांको नाम वलवांस्तस्य रिपुस्तच्छामनात्पाकशासनः । लोक-
 स्यार्द्धमर्द्धलोकौ, दक्षिणे योऽर्द्धलोकः, तस्य^३ योऽधिपतिः स तथा ।
 एरावणः ऐरावतो^४ हस्ती, स वाहनं यस्य स तथा । सुष्टु^५ राजन्ते
 ये^६ ते सुराक्षेष्वाभिन्द्रः प्रभुः सुरेन्द्रः, सुराणां देवीनां वा इन्द्रः
 सुरेन्द्रः । पूर्ववद्देवेन्द्रत्वेन प्रतिपादितत्वादप्यथा वा पुनरुक्तपरिहारः
 कार्यः । अरजांसि निर्मलानि, अम्बरमाकाशं, तददृच्छत्वेन यानि
 तान्यम्बराणि तानि वत्साणि, तानि^७ धारयति यः स तथा ।
 आलिङ्गितमालमारोपितस्तम्भकुटं^८ यस्य स तथा । नवे इव नवे^९
 हेमः सुवर्णस्य सम्बन्धिनौ चारुणी शोभने चित्रचित्रवती चक्षुषे
 ये कुण्डले^{१०} ताभ्यां विलिख्यमानौ गण्डौ यस्य स तथा । शेषं
 प्राग्वेति ॥ सामापियथाहस्तीषमिह^{११} यावत्करणादिदे दृग्गम् ।
 तायत्तीमाए^{१२} तायत्तीमगाण^{१३} चउण्डं लोगपालाणं अट्टण्डं अग-

१ a f राजानाच्छो । e c शमस्तु । e com. ४ c परावणः । ४ a c f
 एह । (e एते for ये ने । e com. ४ c सुष्टुको । ४ c नव । १० a f
 कुण्डलो । ११ Compare Kap. ५ ११. ११ a f तायत्तीमगः ।

महिमीणं सपरिवाराणं तित्त्वं परिमाणं सत्तण्हं अणियाणं सत्तण्हं
 अणियाद्विईणं चउण्हं चउरामीणं^१ आयरवखदेवमाहस्सीणं^२ ति।^३
 तत्र चायस्तिंशाः-पूज्या महत्तरकस्याः । लोकपालाः पूर्वादिदिगं-
 धिपतयः सोमयमवरुणवैश्रवणाख्याः^४ । अथमहिष्यः प्रधानभार्याः,
 तत्परिवारः प्रत्येकं पञ्चसहस्राणि, सर्वमीलने^५ चत्वारिंशत्सहस्राणि ।
 तिस्रः परिषदोऽभ्यन्तरा मध्यमा बह्या च । सप्तानीकानि पदाति-
 गजाश्चरयदृषभभेदात्पञ्चषाङ्गामिकाणि गन्धर्वानीकं नात्यानीकं चेति
 सप्त । अनीकाधिपतयश्च सप्तैवं, प्रधानः पत्तिः प्रधानो गज एव-
 मन्येऽपि ॥ आत्मरत्ना^६ अङ्गरचाक्षेपां चतस्रः सहस्राणां चतुरश्रीत्यः ॥
 आख्याति संमान्यतो, भाषते विशेषतः, एतदेव प्रज्ञापयति
 प्रहृषयतीति पदद्वयेन क्रमेणोच्यत इति ॥ देवेण वेत्यादौ यावत्क-
 रणादेवं द्रष्टव्यम् । जखेण वा रक्खसेण वा किन्नरेण वा
 किम्बुरिसेण^७ वा महोरगेण वा गन्धन्वेण वा इति ॥ इट्ठी इत्यादि
 यावत्करणादिदं दृश्यम् । जुई जसो वल्लं वीरियं पुरिसक्कारपरक्कमे
 ति ॥ नाई^८ शुज्जो करणयाए, नई नैव, आई^९ ति निपातो
 वाक्यालङ्कारे ऽवधारणे वा, भूयः करणतायां पुनराचरणे न
 प्रवर्तित्ये इति गम्यते ॥

॥ ११६ ॥ जहा सङ्खी ति यथा सङ्खः आवको भगवत्याम-
 भित्तस्तथायमपि वक्तव्यः । अयमभिप्रायः^{१०} । अन्ये, पञ्चविधमभिगमं

१ Kap. § 14 has चउरासिईर as well as var. léc. चउरामीणं । १.०
 •साचस्सीणं । २ e om. ३ e वैश्रवणाः । ४ a f om पञ्च. सर्वे । ५ e
 आत्मरत्नार्थमङ्गरचाः । ७ e किम्बुरिसे । ८ e वायं । ९ e om. १०.० चार्थः ।
 ११ a e f •प्रायेऽन्ये ।

सचित्तद्रव्यव्युत्सर्गादिकं समवसरणप्रवेशे विदधति शङ्खः, पुनः पोष-
धिकत्वेन^१ सचेतनादिद्रव्याणामभावात्तत्र कृतवानयमपि^२ पोषधिक^३
इति शङ्खेनोपमितः ॥ यावन्करणादिदं द्रष्टव्यम् । ज्ञेयैव समणे भगवं
महावीरे तेणैव उवागच्छद, एत्ता समणं भगवं महावीरं तिक्खुत्तो
आयाहिणं पयाहिणं करेद, एत्ता वन्देद, नमंसेद, एत्ता^४ नञ्चामन्ने
नाददूरे सुत्तुसमाणे^५ नमंसमाणे^६ अभिमुहे पञ्चसिउडे^७ पञ्जुवासइ
त्ति ॥

॥११७॥ तए णं समणेइ कामदेवस्स समणोवामयस्स तौसे
य^८ इत आरभ्य औपपातिकाधीतं^९ सुचं तावदक्तयं यावद्धर्मकथा
समाप्ता परिषच्च^{१०} प्रतिगता । तच्चैवं सविशेषमुपदर्शते^{११} । तए णं
समणे भगवं महावीरे कामदेवस्स समणोवामयस्स तौसे य महइ-
महालीयाए,^{१२} तास्साय महत्तिमइया^{१३} इत्यर्थः । इमिपरिमाए सुणिं-
परिमाए जइपरिमाए, तच्च पग्यन्तीति अट्ठपयो उवध्यादिज्ञानवन्तः,
मुनयो वाचंयमाः, यतयो धर्मक्रियासु प्रयतमानाः अणेगसयाए अणे-
गसयवन्दपरिवाराए,^{१४} अनेकशतप्रमाणानि यानि वुन्दानि तानि^{१५}
परिवारो यास्साः सा^{१६} तथा । तस्या धर्मे परिकथयतीति सम्बन्धः ।
किम्भूतो भगवान्, ओइयले अइयले^{१७} महइयले, ओइयलोऽयव-

१ a f पोषधिक०, o पोषधक० । २ a f भाषार्तवृत्तवान् । ३ a f पोषधिक ।
४ a f एवं १ for १ जा । ५ o सुत्तुसमाणे । ६ o om. ७ a f पञ्चसिउडे । ८ After
this, o adds महइमहालीयाए परिसारः ९ See Or. ५ ५७ १० a o only परि-
षत् ११ o पग्यन्तेयम् । १२ a f महइसयाए । १३ o महइली० । १४ a f अण-
गे for अण० । १५ o om. १६ The reading of o is confused ओइयले ओइयले
यावद्धर्मकथादिमन्त्रि वृत्तः ।

च्छिन्नबलः, अतिबलो ऽतिक्रान्ताः^१ शेषपुरुषाः, सरति तिर्यग्बलः;
 महाबलो ऽप्रमितबलः । एतदेव प्रपञ्चते । ^१अपरिमितबलविरियते-
 यमाहृष्यकंतिजुत्ते, [अपरिमितानि^२ यानि बलादौनि तैर्युक्तोऽयः
 स तथा, तच्च] बलं शरीरः प्राणः, वीर्यं जीवप्रभवः, तेजो दौष्टिः,
 माहात्म्यं महासुभावता, कान्तिः कान्त्यता । सारयनवठणियमङ्ग-
 णिगधोमदुन्दुभिसरे^३ शरत्कालप्रभवाभिगवनेयशब्दवद्गधुरो निर्घोषो
 यस्य दुन्दुभेग्वि च^४ स्त्रो यस्य स तथा । उरे वित्यङाए^५ सरस्वत्येति
 मन्वन्तः । कण्ठे^६ पवट्टियाए^७ [गलविवरस्य^८ वर्तुलत्वात् । सिरे सङ्कि-
 लाए मूर्धनि सङ्कीर्णया आयामस्य मूर्ध्ना स्खलितत्वात्], अगस्ताए^९
 व्यक्तवर्णयेत्यर्थः^{१०}, अममणाए^{११} अनवरवच्यमानयेत्यर्थः^{१२} । सञ्जक्तर-
 सन्निवाद्याए^{१३} सर्वाक्षरसंयोगवत्या । पुष्परत्ताए^{१४} परिपूर्णमधुरयो ।
 सञ्जभामाणुगामिणीए सरस्वतीए भणित्य । जोयणनीहारिणा शरेण
 योजनान्तिकामिणा शब्देन ॥ अर्द्धमागहाए भासाए भासद् अरहा
 धर्मं परिकहेद् । अर्द्धमागधी भाषा यस्यां रसोर्लक्षौ मागध्यामि-
 त्यादिकं मागधभाषास्वरूपं^{१५} परिपूर्णं नास्ति । भाषते वामान्येन

१ a & f अतिक्रान्ता (e अतिक्रान्ता) शेषपुरुषा सरति (f सरति) तिर्यग्बलः ।
 २ From here the text of a & f is exceedingly confused and incor-
 rect; I have restored it, as well as possible, according to the text
 of Or. § 56. ३ The portion in brackets in omitted is a and f. ४ e ध-
 षिन्नायार, f *वदिय* for *दणिय* । ५ e om. च । ६ After this e inserts
 wrongly the portion गलविवरस्य etc. in brackets. ७ a f कंठ, c कंठ ।
 ८ e पीवट्टीयार (Skr. प्रवेष्टित) । ९ a f आगस्ताए, e अगस्ताए । १० e व्यक्त-
 वर्णयेत्यर्थः । ११ a & f अममणाए । १२ o अनवरवचमान, f अनवरवचमा-
 न । १३ a & f सन्निवायार । १४ e भासधी (See Hem. IV, 268) ।

भणति^१ । किंविधो भगवान्, अर्हन् पूजितो^२ पूजोचितः^३, अरहस्यो
वा सर्वज्ञत्वात् । कं घञं अद्भ्यजोयानुष्ठेयवस्तु^४ अद्भानज्ञानानुष्ठान-
रूपम्^५ । तथा परिकथयति अग्रेष्विशेषं कथनेनेति । तथा तैमिं
सञ्ज्ञेति आरियमणारियाणं^६ अगिलाए धम्ममादक्खद्द । न केवलं
अपिपर्यदादीनां ये वन्दनाद्यर्थमागतास्तेषां च सर्वेषामार्याणा-
मार्थदेशोत्पन्नानामनार्याणां स्वेच्छानामालान्या अखेदेनेति ॥ मा
वि य णं अद्भुमागहा भामा तैमिं आरियमणारियाणं^७ अप्पणो
भामाए परिणामेणं परिणमद^८ । सभाषापरिणामेनेत्यर्थः^९ । धमे-
कथामेव दर्शयति ॥ अत्यि लोए अत्यि अलोए, एवं जीवा अजीवा,
धन्ने मोक्खे, पुण्णे पावे, आसवे संवरे, वेयणा^{१०} निञ्जारा^{११} । एतेषा-
मस्मिन्दर्शनेन शून्यज्ञाननिरात्माद्वैतैकान्तवर्णिकमित्यवादिनास्तिका-
दिकुदर्शननिराकरणात् परिणामिवस्तुप्रतिपादनेन^{१२} संकलौहिकासु-
प्तिक्रियाणामनवद्यत्वमावेदितम् ॥ तथा अत्यि अरहन्ता^{१३} चक्खवद्दी,
वस्तुदेवा वामुदेवा, नरगा^{१४} नेरदया, तिरिक्खजोणिया तिरिक्ख-
जोणिणीओ, मायापिया रिमओ, देवा देवलोया, मिद्धी मिद्धा,
परिणिब्बाणे^{१५} परिणिब्बुया^{१६} । मिद्धिः^{१७} कृतकृत्यता, परिनिर्वाणं
सकलकर्महतविवारविरहादतिस्त्राभ्यमेव, मिद्धुपरिनिर्द्यतामामपि

१. भवतमिति । २. अर्हन् पूजितो । ३. पूजोचितः । ४. अद्भ्यजोयानुष्ठेयवस्तु । ५. अद्भानज्ञानानुष्ठान-
रूपम् । ६. आरियमणारियाणं । ७. अगिलाए धम्ममादक्खद्द । ८. परिणामेणं परिणमद । ९. सभाषापरिणामेनेत्यर्थः । १०. वेयणा । ११. निञ्जारा । १२. संकलौहिकासु-
प्तिक्रियाणामनवद्यत्वमावेदितम् । १३. अत्यि अरहन्ता । १४. नरगा । १५. परिणिब्बाणे । १६. परिणिब्बुया । १७. मिद्धिः ।

विशेषो ऽवसेयः। तथा अत्यि पाणादवाए सुभावाए अदिलादाणे^१
 मेड्डणे परिगहे, अत्यि^२ कोहे^३ माणे^४ माथा लोभे पेजे^५ दोसे
 कलहे अरम्भवाणे अरदरई पेसुन्ने परपरिवाए मायामोसे^६ मिच्छा-
 'इंसणसल्ले, अत्यि पाणादवायवेरमणे जाव^७ कोहविवेगे जाव मिच्छा-
 इंसणमल्लविवेगे। किं बड्डना^८। सत्त्वं अत्यिभावं अत्यि ति वयद,
 सत्त्वं नत्यिभावं नत्यि ति वयद। सुचिष्सा कम्मा सुचिष्णफला भवन्ति,
 सुचरिताः क्रियादानादिकाः सुचीर्णफलाः पुण्यफला भवन्तीत्यर्थः।
 दुचिष्सा^९ कम्मा दुचिष्णफला^{१०} भवन्ति। फुसद सुखपावे, बभायात्तां
 इउभाइउभकमंणी न पुनः साइमतेनैव न बध्यते। पचायन्ति
 जीवा, प्रत्यायन्ते^{११} उत्पद्यन्ते इत्यर्थः। सफले कल्लणपावए, इट्ठानिट्ठ-
 फलं इउभाइउभं कर्मेत्यर्थः॥ धम्ममादक्खद, अनन्तरोक्तं ज्ञेयमङ्गे-
 चज्जानअइङ्गानरूपमाचष्टे^{१२} इत्यर्थः॥ तथा इल्लमेव^{१३} निग्गम्ये पावयणे
 सचे, इदमेव प्रत्यक्षं नैयायं प्रवचनं जिनशासनं सत्यं सङ्गुतं
 कपायादिशुद्धत्वात्सुवर्णवत्^{१४}। अणुत्तरे अविद्यमार्णप्रधानतरम्^{१५}।
 केवल्लिए अदितीथम्। संसुहे^{१६} निर्दायम्। पडिपुणे सङ्गुणभूतम्।
 नेयाउए नैयायिकं न्यायनिष्ठम्। सल्लगल्लणे^{१७} मायादिशल्यकर्त्तनम्।
 सिद्धिमग्गे^{१८} हितप्राप्तिपथः। सुत्तिमग्गे अहितविच्युतेरुपायः^{१९}।

१ a f अदिलादाणे, = अदिआदाणे। २ f om. ३ a f om. ४ o विजे। ५ a f om. ६ a e f om, but required by Ov. § 58. ७ = बड्डना, as if it were part of the Prakrit quotation. ८ a f दुचिष्सा। ९ a f प्रत्याजायते। १० e om. = बभायात्तां। ११ a f इल्लमेव। १२ a f कपादि०। १३ e = मार्ण प्रधान०। १४ a e f संसुहे। १५ a f सल्लगल्लणे। १६ e सिद्धिमग्गे। १७ e = विच्युतेरु।

निष्ठाणमग्ने^१ मिद्धिचेवावाप्तिपथः । परिनिष्ठाणमग्ने कर्माभावप्रभ-
वसुखोपायः । सञ्चदुक्खण्णहीणमग्ने, सकलदुःखक्षयोपायः, इदमेव
प्रवचनं फलतः प्ररूपयति ॥ इत्थं^२ ठिया जीवा मिज्जन्ति, निष्ठि-
तार्थतया, धुज्जन्ति केवलितया^३, मुचन्ति कर्मभिः, परिणिष्ठापन्ति^४
सम्प्रीभवन्ति । किमुक्तं भवति^५ । सञ्चदुक्खाणमन्नं करेन्ति^६ । एगच्चा
पुण एगे^७ भयन्तारो, एकाच्चा अद्वितीयपूज्याः^८ संयमानुष्ठाने^९ वा
अमदृशी अर्चा शरीरं येषं ते एकाच्चाः, ते पुनरेकैकेन^{१०} वायेन
सिध्यन्ति, ते भक्कारो नियन्त्रप्रवचनसेवका भदन्ता वा भट्टारका
भयवातारो वा ॥ पुञ्चकम्मावसेसेणं अन्नतरेस देवलोगेसु देवत्ताए
उववत्तारो भवन्ति महिद्धिएसु महज्जुदएसु^{११} महाजसेसु महामत्तेसु
महाणुभावेसु महामेक्खेसु, दुरङ्गएसु चिरद्विएसु^{१२} । ते खं तत्थ देवा
भवन्ति महिद्धिया^{१३} जाव चिरद्विदया हारविरादयवच्छा^{१४} कङ्कगत्तु-
डिययन्मियभुया^{१५} अद्दकुण्डलमद्दगण्डतलकण्णपीठधारी^{१६} विचि-
त्तइत्थाभरणा विदत्तमालामड्डी,^{१७} विदीप्पानि विचिच्चाणि वा
मड्डलि ति मुकुटविशेषः, [कम्माणपवगवत्यपरिहिया^{१८}], कम्माणगपव-
रममाणुलेवणधरा^{१९} भासरबोन्दी^{२०} पलम्बवणमालाधरा दिव्येण

१ a मिज्जाप. । १ a इह । २ c केवलितया । ३ a परिनिष्ठापति, c परि-
निष्ठापति । ४ c भयन्तीति । ५ c करे । ७ c यम. । ८ a अद्वितीयाः पू. ।
९ c मृष्टानं । १० a पुनरेकै केचन ये न मिथ्यन्ति । ११ c महज्जुदसु । १२ a
चिरद्विदियसु । १३ a इत्थं १४ a इत्थं । १५ Compare the commentary
to § 112. १६ a इत्थं । १७ c विदत्तम. ; १८ c मड्डलिमड्डा. । १९ मड्डलि ।
२० a इत्थं २१ a इत्थं । २२ c इत्थं । २३ c भासरबोन्दी ।

वक्षेणं दिव्येणं गन्धेणं दिव्येणं फामेणं दिव्येणं सङ्ख्येणं, दिव्येणं
 मंठाणेणं दिव्याए दृष्टीए दिव्याए जुईए दिव्याए^१ पभाए^२ दिव्याए
 कायाए दिव्याए अचीए दिव्येणं तेएणं दिव्याए लेसाए दसदिमाओ^३
 उज्जोएमाणा पभासेमाणा गदकळाणा^४ ठिदकळाणा आगमेसिभद्दा
 पामाईया दरसणिज्जा अभिरूवा पडिरूवा ॥ तमादक्खइ, यदिह
 धर्मफलं तदाख्याति ॥ तथा एवं खलु चउहिं ठाणेहिं जीवा
 नेरइयत्ताए कम्मं पकरेत्ति । एवमिति वच्च्यमाणप्रकारेणेति । नेरइ-
 यत्ताए कम्मं पकरेत्ता नेरइएसु उव्वज्जन्ति । तं जहा । महारम्भ-
 याए महापरिगइयाए^५ पञ्चेन्द्रियवहेणं कुणिमाहारेणं, कुणिनं ति
 मांसम् ॥ एवं च एएणं अभिजावेणं, तिरिक्खजोणिएसु, माइल्लयाए
 अलियवयणेणं उक्कइणयाए वड्डणयाए । तच्च 'माया वड्डनमुद्धि',
 उक्कड्डनं सुग्धवड्डनप्रवृत्तस्स^६ समीपवर्त्ति विदग्धचित्तरक्षणार्थं^७
 चणमयापारतया अवम्यानं, वड्डनं प्रतारणम्^८ ॥ मणूसेसु^९, पगदभइ-
 याए पगदविणीययाए साणुक्कोमयाए अमच्छरियाए । प्रकृतिभद्र-
 कता खभाबत एवापरोपतापिता, अनुक्रीणो दया ॥ देवेसु, सराग-
 संजमेणं संजमासंजमेणं अकामनिज्जराए बलतवोकमेणं ॥ तमाद-
 क्खइ । यदेवमुक्तरूपं गारकत्वादिनिबन्धनं तदाख्यातीत्यर्थः ॥ तथा

जइ नरया गम्भन्ती^{१०} जे नरया जायवेयणा नरए ।

सारीरमाणसादं दुक्खाद^{११} तिरिक्खजोणीए । १ ।

१ c om. २ c = दिवाए । ३ c f जुई । ४ c परिगइयाए । ५ c सुग्धवड्डनं
 प्र० । ६ c om. चित्त । ७ c विप्रतारणं । ८ So a c f for the usual मणुसेसु ।
 ९ c गम्भन्ती । १० a ॥ दुक्खादं, c दुक्खाए ।

माणस्यं च अणिचं वाहिज्ररामरणवेयणापडरं ।

देवे^१ य देवलोए देवेहिं देवमोक्तादं । २ ।

देवांश्च देवलोकान्देवेषु देवसौख्यान्याख्यातीति ।

नरग तिरिक्खजोणिं माणुसभावं च देवलोगं च ।

मिद्धिं च सिद्धुवमहिं कञ्जीवणियं परिकहेद् । २ ।

જહ જોવા મજ્જન્તી સુચન્તી જહ ય મર્દિલિત્સુન્તિ ।

जह दपखाणं अन्तं करेन्ति चेई अपडिवद्धा । ४ ।

अहं^१ अद्वितीयचिन्ता^२ जइ जीवा दुखसागरमुवेन्ति ।

जह वेरगमुवगया कम्ममसुग्गं^१ विहाडेन्ति । ५ ।

आर्त्ताः शरीरतो दुःखिनाः, आर्त्तिन्तचित्ताः शोकादिपौडिताः,
आर्त्तादाध्यानविशेषादार्त्तिन्तचित्ता इति ॥

अह.रागेण कडाणं कम्पाणं पावञ्चो फलविवागो ।

जह य परिहीणकणा मिद्धा मिद्धासयमुवेन्ति । ६ ।

अथानुष्ठेयानुष्ठानलक्षणधर्ममाह ॥ तमेव धम्मदुविहमादविलयं ।
येन धर्मेण मिद्धाः मिद्धान्यमुपयान्ति^१ स एव धर्मो द्विविधः ।
आख्यात इत्यर्थः ॥ ॥ जहा । अगारधम्मो^२ च^३ अणगारधम्मं च^४ ।
अणगारधम्मो । इह धम्मं मन्वसो, मवांन्धन्धान्यादिप्रकारानाश्रित्य,
मन्वत्ताए मवांत्तना सर्वेरात्मपण्णामैरित्यर्थः । अगाराओ^५ अण-

१ = देवा । २ = निदिबन्धिः । ३ = विष्णुः । ४ = ब्रह्मा । ५ = अग्निः । ६ =
वसिष्ठः । ७ = शुकः । ८ = विश्वामित्रः । ९ = कश्यपः । १० = ऋषयः ।

गारियं पञ्चदशसु^१ सन्नाश्रो पाणादवायाश्रो वेरमणं, एवं सुभावाय-
 अदिष्ठादाणमेज्जणपरिमाहराईभोयणाश्रो^२ वेरमणम् ॥ एवं अयमा-
 उसो^३ अणगारसामादए धम्मो पणत्ते । एयस्सु धम्मस्सु सिक्खाए उव-
 ट्ठिए निगगन्थे वा निगगन्थी वा^४ विहरमाणे^५ आणाए^६ आराहए^७
 भवइ ॥ अगारधम्मं^८ दुवालसविहं आइवत्तइ । तं जहा । पञ्चाणुव्वयाइं
 तिणि गुणव्वयाइं चत्तारि सिक्खावयाइं । पञ्च अणुव्वयाइं^९ । तं जहा ।
 थूलाश्रो पाणादवायाश्रो वेरमणं, एवं सुभावायाश्रो^{१०} अदिष्ठा-
 दाणाश्रो^{११} सदारमन्तोसे इच्छापरिमाणे । तिणि गुणव्वयाइं । तं
 जहा । अणट्ठादण्डवेरमणं दिशिम्बयं उवभोगपरिभोगे^{१२} परिमाणं ।
 चत्तारि सिक्खावयाइं । तं जहा । सामादयं देसावगासियं पोम-
 होववासो अतिहिंसंविभागो^{१३} । अपच्छिममारणन्तियसंलेहणाझूमणा-
 आराहणा ॥ अयमाउसो अगारसामादये धम्मो पणत्ते । एयस्सु
 धम्मस्सु सिक्खाए^{१४} उवट्ठिए समणोवासए समणोवासिया वा विहर-
 माणे आणाए आराहए भवइ ॥ तए थं सा^{१५} महइमहालिया मणू-
 सपरिमा समणस्सु भगवशो महावीरस्सु अन्तिए धम्मं सोचा निसम्म
 इट्ठुट्ठ^{१६} जाव हियया उट्ठाए उट्ठेइ, एत्ता समणं भगवं महावीरं
 तिक्खुत्तो आयाहिणपयाहिणं करेइ, एत्ता वन्दइ नमंसइ, एत्ता

१ = पञ्चदशसुति । २ = सुभावायाश्रो वेरमणं अदिष्ठादाणाश्रो वेरमणं मेज्ज-
 णाश्रो वेरमणं परिमाहराईभोयणाश्रो वेरमणं । ३ = अयमाउसो । ४ = add
 १ after वा । ५ = विहरमाणा । ६ = f om. ७ = आराहए । ८ = अगार ।
 ९ = add ति after अणुव्वयाइं । १० = add वेरमणं । ११ = f परिभोगमायं ।
 १२ = f अक्षयंविभागो । १३ = f सिक्खावयाइं । १४ = a f वे । १५ = f इट्ठुट्ठ ।

अत्येगदया मुण्डा^१ भवित्ता अगाराओ अणगारियं पव्वदया,
अत्येगदया पञ्चाणुव्वदयं सत्तभिक्षावदयं दुवालसविहं गिहिधम्मं
पडिबन्ना ॥ अवसेसा णं^२ परिमा समणं भगवं^३ महावीरं^४ वन्दित्ता
ममंसित्ता^५ एवं वयामी । “सुयक्खाए णं, भन्ते, निग्गन्थे पावयणे;
एवं सुपब्बत्ते, भेदतः, सुभाषिए, वचनव्यक्तिः, सुविणीए, सुधु
गिख्येपु विनियोजनात्, सुभाषिए तत्त्वभणनात्, अणुत्तरे, भन्ते,
निग्गन्थे पावयणे । धम्मं^६ तं आइक्खमाणा^७ उपसमं^८ आइक्खह,
क्रोधादिनिग्रहमित्यर्थः, उपसमं आइक्खमाणा विवेगं आइक्खह,
माद्वपन्यत्यागमित्यर्थः, विवेगं आइक्खमाणा वेरमणं आइक्खह,
ममोनिवृत्तिमित्यर्थः, वेरमणं आइक्खमाणा अकरणं पावाणं कमाणं
आइक्खह, धर्मसुपगमादिरूपं भूयेति^९ ददयम्^{१०} । नत्थि णं अस्मि केद
समणे वा मादणे वा जे एरिसं धम्ममादक्खित्तए, प्रभुरिति जेयः ।
किमङ्ग पुण एत्तो उत्तरतरं^{११} । एवं वन्दित्ता जामेव दिमं^{१२} पा-
उभूया, तमेव दिमं^{१३} पडिगय त्ति ॥

॥ ११८ ॥ अट्ठे^{१४} समट्ठे त्ति । अत्येयो ऽर्थ इत्यर्थः, अथवा अर्थः^{१५}
मयोदितवन्तुसमर्थः सङ्गतः ॥ इत्ता इति कोमलामन्त्रणवचनम् ॥

॥ ११९ ॥ अण्णो त्ति आयां^{१६} इत्येवमामन्त्र्यैवमवादीदिति ॥
पडन्ति त्ति पावत्करणादिदं वृत्तम् । खमन्ति तिदपत्तन्ति ।

१ a f मुण्डा । २ c om. ३ a f only २ । ४ a f only २ । ५ c alls
एवं सुपदो before अर्थः । ६ c अइक्खमाणे । ७ c alls मे after उपसमं ।
८ = भूयेति । ९ a f इदर्थः । १० c दिमं । ११ a अट्ठे समट्ठे । १२ c om.
१३ a f जामेव । इति उपसमं, c आदी इति उपसमं ।

एकार्थास्यैते विशेषव्याख्यानमणेषामस्ति, तदन्वतो ऽवसेधमिति ॥

निकृतेष्वोक्तिं निगमनवाक्यं वाच्यम् । तच्चेदं “एवं खलु, जम्बू, समणेण जाव सम्पत्तेणं दोचस्स अज्झयणस्स अयमद्वे पणत्ते त्ति वेमि” ॥

॥ इति उपसकदशानां द्वितीयाध्ययनविवरणं समाप्तम् ॥

तृतीयमध्ययनम् ॥

अथ तृतीयं व्याख्यायते । तत्सुगममेव ॥ नवरं उक्तेवो^१ त्ति उपसेप उपोद्घातः तृतीयाध्ययनस्य वाच्यः । ॥ वाच्यम् । “जइ एं, भन्ते, समणेणं भगवया जाव सम्पत्तेणं उपसकदशाणं दोचस्स अज्झयणस्स अयमद्वे पणत्ते, तच्चस्स^२ एं, भन्ते, के अद्वे पणत्ते” इति कण्यस्यायम् ॥

॥ १५६ ॥ तथा^३ कचित्कोट्टकं चैत्यमधीतं, कश्चिन्महाकामवन-मिति^४ ॥

॥ १५७ ॥ श्लामा^५ नाम भार्या ॥

॥ १५८ ॥ तथो मांसयोले^६ त्ति त्रीणि मांसशूल्यकानि, शूले पच्यन्ते इति शूल्यानि, त्रीणि मांसखण्डानीत्यर्थः ॥ आदाणभरि-

१ a f उक्तेवउ, c उक्तेवो । २ a f om from तच्चस्सो up to पणत्ते । ३ o adds कोट्टर ति । ४ a o f *वनम्, the error is due to the great similarity of the old Nagari signs for dh and = ५ = prefixes धामा नामं ति । ६ a f योलेर ।

येषि चि आदाणमाद्र्हणं^१, यदुदकतैलादिकमन्यतरद्रव्यपाकाया-
भावुत्ताप्यते^२ तद्भृते ॥ कडाहंसि चि कटाहे लोहमयभाजनविशेषे ॥
आद्र्हयाम्युत्काथयामि^३ ॥ आहशामि चि आसिञ्चामि ॥

॥ १४१ ॥ एष एं तए^४ विदरिसणे दिठ्ठे चि एतच्च त्वया
विदर्शनं विरूपाकारं^५, विभीषिकादि दृष्टमवलोकितमिति ॥ भग-
वए^६ चि भग्नव्रतः, मूलप्राणातिपातविरतेर्भावतो भग्नत्वात्, तदि-
नाशायं क्रोधेनोद्धावनात्, सापराधस्यापि व्रतविषयौकतत्वात् ॥
भग्ननियमः कोपोदयेनोत्तरगुणस्य क्रोधाभिव्यङ्गरूपस्य भग्नत्वात् ॥
भग्नपोषधो ऽव्यापारयौषधभङ्गत्वात् ॥ एयस्य चि द्वितीयार्थत्वात्
पष्ठयाः, एतमर्थमालोचय गुरुभ्यो मित्रेदय । यावत्करणात्पडि-
क्कमाहि निवर्त्तस्य, निन्दाहि आत्मसाक्षिकां कुत्सां कुरु, गरिहाहि
। कुत्सां विधेहि, विउट्टाहि विचोटय तद्भाषानुबन्धच्छेदं
, विघोहेहि अतिचारमन्त्रबालनेन, अकरणयाए अश्रुद्धेहि
करणभ्युपगमं कुरु, अहारिहं तवोक्तं पायच्छित्तं पडिवज्जाहि
चि प्रतीतम् । एतेन^७ च निग्रीयादिषु^८ गृहिणः प्रतिप्रायश्चित्तस्या-
प्रतिपादनान्न तेषां प्रायश्चित्तमस्तीति ये प्रतिपद्यन्ते, तन्मतम-
पास्तां^९ साधूद्देशेन गृहिप्रायश्चित्तस्य जीवितव्यवहारानुपातित्वात्^{१०} ॥

॥ इति उपामकदशानां^{११} तृतीयाध्ययनस्य^{१२} विवरणं समाप्तम्^{१३} ॥

१ अ c f = आद्र्हणं । २ a = पाकायानां वृत्ताप्यते, f = पाकायानां वृत्ताप्यते । ३ a f
आहशयाम्यु, c आहशयाम्यु । ४ e तु, i, x, xii तुमे (Item III, १३). ५ f नि-
रूपाकारं । ६ c भग्नव्रतः । ७ a f एतेनिय । ८ = निग्रीयाः । ९ e अपास्तां ।
१० a जीवितव्यवहारं, c जीवितव्यवहारं, f जीवितव्यवहारं । ११ a f = दशानां । १२ a f
= अध्ययनम् । १३ a f = समाप्तम् ।

चतुर्थमध्ययनम् ।

॥ १४५ ॥ अथ चतुर्थमारभ्यते^१ । तदपि सुगमम् ॥ नवरं चैत्यं
कोष्ठकं, पुस्तकान्तरे काममहावनम्^२ । धन्या च भार्या ॥

॥ १४८ ॥ जमगसमं ति यौगपद्येनेत्यर्थः ॥ सासे इत्यादौ
यावत्करणादिदं दृश्यम् । सासे १, कासे २, जरे ३, दाहे ४,
कुच्छित्ते ५, भगन्दरे ६, अरिसा ७, अजीरणे^३ ८, दिष्टी ९,
सुदुस्सले १०, अकारण ११, अक्लियेयणा १२, कण्वेयणा १३,
कण्डू १४, उदरे १५, कौढे १६ । अकारकः अरोचकः ॥

॥ इति चतुर्थमध्ययनविवरणं समाप्तम् ॥

पञ्चममध्ययनम् ।

पञ्चमं कण्वम् ॥

षष्ठममध्ययनम् ।

षष्ठे किमपि लिख्यते ॥

॥ १६६ ॥ धनपणति ति श्रुतधर्मप्रख्यपणादग्नेन सतं मिद्वान्त
इत्यर्थः ॥ उत्थानं उपविष्ट. सन् यदूर्ध्वं भवति ॥ कर्म गमनादि-
कम् ॥ यत्नं शारीरम् ॥ वीर्यं जीवप्रभवम् ॥ पुरुषकारः^४ पुरुषत्वा-
भिमानः, पराक्रमः स एव ॥ सम्पादितस्वप्रयोजनः इति उपदर्शनेवा-

१० चतुर्थमध्ययनमारभ्यते । १२ f. धनम् । १३ अजीर्ये । ४ १ f. चतुर्थं ।
p. ३ E om. १० पुरुषाकारः ।

विकल्पो^१, नास्त्येतदुत्थानादि जीवानां, एतस्य पुरुषार्थप्रसाधक-
त्वात्^२, तदसाधकत्वं^३ च पुरुषकारसङ्गावे ऽपि पुरुषार्थमिधनुष-
लम्भात् ॥ एवं च नियताः सर्वभावाः । चैर्यथा भवितव्यं, ते तथैव
भवन्ति, न पुरुषकारवत्तादन्यथा^४ कर्तुं शक्यन्त^५ इति । आह च ।

प्राप्तव्यो नियतिवलाश्रयेण योऽर्थः

सो ऽवश्यं भवति नृणां शुभो ऽशुभो वा ।

भूतानां महति कृते ऽपि हि प्रयत्ने

नाभाव्यं भवति न भाविनो ऽस्ति नाशः ॥

तथा ।

नहि भवति यन्नभाव्यं, भवति च भाव्यं विनापि यत्नेन ।

करतलगतमपि^६ नश्यति यद्य तु भवितव्यता नास्ति ॥

इति ॥ मङ्गुलि^७ स्ति असुन्दरा धर्मप्रज्ञाभिः युतधर्मप्ररूपणा ।
किंस्वरूपामावित्याह अस्तीत्यादि ॥ अनियताः सर्वभावाः उत्था-
नादेर्भवन्ति, तदभावाच्च भवन्तीति ह्येत्येवंस्वरूपा ॥

॥ १६७-१६८ ॥ ततो ऽसौ कुण्डजालिकः तं देवमेवमवा-
दीत् । यदि गोशालकस्य^८ सुन्दरो धर्मो, “नास्ति कर्मादीत्यतो
नियताः सर्वभावा” इत्येवंरूपो, मङ्गुलस्य मध्याक्षरधर्मो “ऽस्ति
कर्मादीत्यनियताः सर्वभावा” इत्येवं स्वरूपः, इत्येवं तन्नातमनूय

१ ३ इतिपदस्यनेकाविधत्वे । २ ० तदसाधकम् । ३ ८ तदसाधकं च । ४ ०
पुरुषकारः । ५ ८ शक्यत्वे इति । ६ ० १० १० करतलगतमपि न पश्यति यद्य
तु भवितव्यता । ७ ३ इति मङ्गुलि । ८ ३ ८ इति गोशालकस्य ।

कुण्डकोलिकस्तन्मतदूषणाय विकल्पदयं कुर्वन्नाह । तुमे एमित्यादिपूर्ववाक्ये^१ यदीति पदोपादानादेतस्य वाक्यस्यादौ तदेति पदं द्रष्टव्यं इति । त्वयायं दिव्यो देवर्धादिगुणः केन हेतुना लब्धः, किमुत्यानादिना, उदाहृतं न्नि अहोयित्^२ अनुत्यानादिना तपो-ब्रह्मचर्यादीनामकरणेनेति भावः । यद्युत्यानादेरभावेनेति पक्षो गोशालकमताश्रितत्वाद् भवतः, तथा येषां जीवानां नास्त्युत्यानादि तपश्चरणकरणमित्यर्थः, ते इति जीवाः किं न देवाः ? । पृच्छन्तो ऽयमभिप्रायः । यथा त्वं पुरुषकारं विना देवः संवृत्तस्त्रकौद्यान्मुपगमतः, एवं सर्वजीवा ये उत्त्यानादिवर्जितास्ते देवाः प्राप्नुवन्ति, न चैतदेवमिष्टमित्युत्यानाद्यपलापपक्षे दूषणम् । अथ लयेयं ऋधिरुत्यानादिना^३ लब्धा । ततो यददक्षि “सुन्दरा गोशालकप्रज्ञप्तिरसुन्दरा^४ महावीरप्रज्ञप्तिः” इति, तस्मै तत्र मित्यावचनं भवति^५ तस्य व्यभिचारादिति ॥

॥ १७० ॥ ततो ऽसौ देवस्तेनैवमुक्तः सन् शङ्कितः संशयवान् जातः, “किं गोशालकमतं सत्यमुत महावीरमतम्” ? । महावीरमतस्य^६ युक्तितो ऽनेन प्रतिष्ठितत्वादेवविधविकल्पवान् संवृत्त इत्यर्थः ॥ काङ्क्षितो महावीरमतमपि^७ साध्येतद्युक्त्युपेतत्वादिति^८ विकल्पवान् संवृत्त इत्यर्थः ॥ यावत्करणज्ज्ञेदमापन्नो^९ मनिभेदमुपागतो गोशालकमतमेव^{१०} साध्विति निश्चयादपोढत्वात् ॥ तथा कलुषं समापन्नः

१ १ । एमित्यादौ पू० । २ ० । यित् । ३ १ । ऋधिरुत्यानादिना । ४ ५ गोशालकः । ५ १ । भवतः । ६ ० महावीरस्य, om मत् । ७ ० ममापि । ८ १ । तपुपपेतत्वादिति । ९ ८ । भेदमापन्नो ।

प्राक्तननिश्चयविपर्ययलक्षणं गोशालमतानुसारिणं मतेन मिथ्यात्वं
प्राप्तं इत्यर्थः । अथवा कल्पभावं जितो अहमनेनेति खेदरूपमापन्न
इति ॥ नो संघापद^१ इति न शक्नोति । प्रामोक्तं इति प्रमोक्षसुत्तर-
तुं भणितुमिति ॥

१७४ ॥ निष्पन्नसंज्ञावसन्ता^२ णं ति गृहं^३ अध्यावसन्नो, एमिति
तद्वादे^४ । अन्ययूयिकान् अर्थजोवादिभिः सूत्राभिधेयैर्वा ।
ध्याम्ययत्यतिरेकलक्षणेः । प्रश्नेश्च परप्रश्ननीयपदार्थैः^५ । कारणै-
तमाचरूपैः । व्याकरणैश्च परेण प्रश्नितस्योत्तरदानरूपैः ॥
निष्पद्यपक्षिणवागरणे^६ इति निरस्तानि स्पष्टानि व्यक्तानि^७ प्रश्नव्याक-
रणानि चेपां, ते निःस्पष्टप्रश्नव्याकरणाः^८, प्राज्ञतत्वाद्वा निष्पष्ट-
प्रश्नव्याकरणान्तान् कुर्वन्ति ॥ यथा पुण इति शक्या एव ॥ हे
आर्याः अमणैरन्ययूयिका निःस्पष्टप्रश्नव्याकरणाः कर्तुम् ॥

॥ इति षष्ठं विवरणतः समाप्तम् ॥

सप्तममध्ययनम् ।

॥ १८१ ॥ सप्तमं सुगममेव, नवरं आजीविश्रीवामए इति
आजीविका गोशालकग्रिथ्याः, तेषामुपामक आजीविकोपामकः ॥
सप्तमार्थः अणतो, गृहीतार्थो बोधतः, षष्ठ्यर्थः मंगये मति, विनि-
दितार्थ उत्तरत्वाभे मति ॥

१ a संघादण । २ i दिदिदुप्रश्ना । ३ e गृहमप्यावसन्ता । ४ a f om.
वाक्य । ५ e प्रयोगे । ६ e निष्पद्यपक्षिण । ७ e adda वागरणानि
after व्यक्तानि । ८ e निष्पष्ट ।

॥ १८४ ॥ दिष्टमदभक्तवचण^१ ति दत्तं भृतिभक्तरूपं द्रव्य-
भोजनलक्षणं^२ वेतनं मूल्यं येषां ते तथा ॥ कल्लाकल्लि^३ ति प्रति-
प्रभातम् ॥ बह्वङ्करकान्वाघटिकाः, वारकांश्च गडुकान्, पिठरका-
व्यालीः, घटकाग्रतीतान्, अर्द्धघटकांश्च घटार्द्धमानान्, कल्ला-
कानाकारविशेषवतो^४ वृहद्वटकेन, अलिश्वराणि^५ च महदुदक-
भाजनविशेषान्, गम्बूलकांश्च लोककृद्भावेष्टान्,^६ उद्विकांश्च^७ सुरा-
तैलादिभाजनविशेषान् ॥

॥ १८० ॥ एहिह ति^१ एयति ॥ एहिं ति अस्मिन्नगरे ॥
महामाहणे ति 'मा' हन्मि' न हन्मीत्यर्थः, आत्मना वा हनननि-
वृत्तः परं प्रति 'मा हन' इत्येवमाचष्टे यः सं माहनः । स एव
मनःप्रभृतिकरणादिभिराजस्य सूक्ष्मादिभेदभिन्नजीवहनननिवृत्तत्वा-
द्वहन्माहनो महामाहनः ॥ उत्पन्ने आवरणचयेणाविर्भूते ज्ञानदे-
र्शने धारयति यः स तथा ॥ अत एवातीतप्रत्युत्पन्नानागतज्ञापकः^२ ॥
अरह ति अर्हन्महाप्रातिहार्यरूपपूजार्हत्वात्,^३ अविद्यमानं वा रह^४
एकान्तः सर्वज्ञत्वाद्यस्य सो ऽरहाः^५ ॥ जिनो रागादिनेष्टत्वात् ॥
केवलानि परिपूर्णानि शुद्धान्यनन्मानि वा ज्ञानादीनि यस्य मन्ति
स, केवली ॥ अतीतादिज्ञानेऽपि सर्वज्ञानं प्रतिग्रह्य स्थादित्याह,
सर्वज्ञः साकारोपयोगसामर्थ्यात्, सर्वदर्शी, अनाकारोपयोगसाम-

१ १८० f दिष्टः । २ १८० f भोजनः । ३ १८० f कल्लि ति, c कल्लि ति । ४ १८० f कल्लाकल्लि । ५ १८० f वारकांश्च । ६ १८० f लोकावसेष्टान् । ७ १८० f उद्विकांश्च । ८ १८० f एहि ति । ९ १८० f om. from मा हन्मि down to आजस्य incl., beginning with सुक्ष्मादि । १० १८० f प्रत्युत्पन्नः ; १८० f ज्ञापकः । ११ ० reads अर्हन्महाप्रातिहार्यरूपपूजा अर्हत्वात् । १२ ० रहं । १३ ० अरहाः ।

र्यादिति ॥ तथा तेनोक्तवद्वियमद्वियपूदणं चित्तं चैलोक्तेन चिलो-
कवासिना जनेन, वद्विय चित्तं समग्रैश्वर्याद्यतिग्रयमन्दोद्दृष्टं तद्यमा-
कुलचेतसा^१ हर्षभरनिर्भरेण प्रबलकुट्टेहलवलादनिमिषलोचनेनाव-
लोकितः, मद्विय चित्तं श्रेयतया वाञ्छितः, पूजितयः पुष्पादिभिर्यः
स तथा ॥ एतदेव व्यनक्ति । सदेवा^२ मनुजासुरा^३ यस्मिन्स सदेव-
मनुजासुरास्य लोकस्य प्रजायाः, शर्चनीयः पुष्पादिभिः,^४ वन्दनीयः
श्रुतिभिः, सत्करणीय^५ आदरणीयः, सम्माननीयोऽभ्युत्थानादिप्रति-
पत्तिभिः, कन्यापं मङ्गलं दैवतं चैत्यमित्येवं बुद्ध्या पर्युपामनीय
इति ॥ तद्यकम्^६ चित्तं तथ्यानि सत्फलाव्यभिचारतया^७ यानि
कर्माणि क्रियास्तत्सम्पदा तत्सम्पदां योः समग्रयुक्तो^८ युक्तः स
तथा ॥

॥ १८८ ॥ कथमित्यत्र यावत्करणत्पाउषभायाए रयणीए
इत्यादिर्जलने^९ स्वरिए इत्येतदन्तः प्रभांतवर्णको^{१०} दृग्गः, स चो-
त्तिप्रज्ञानबुद्ध्यात्येयः^{११} ॥

॥ १८५ ॥ वायाइयग^{१२} ति वाताहतं वायुनेयच्छोपमानीतमि-

१ ० समग्रैश्वर्याद्यतिग्रयमन्दोद्दृष्टं । २ ० परैश्वर्यमनुजा । ३ ० मनुजासुरा । ४ ० inserts
पूजनीयः श्रुति-पुष्पादिभिः । ५ ० सत्करणीयः । ६ ० तत्सम्पदा । ७ ० reads
गत्यवस्थाव्यभिचारितया । ८ ० em. ९ ० मन्दपुत्र, em. दृग्गः । १० ० इत्यादि
जलने । ११ The conclusion of the varṇika, as here indicated, presup-
poses a somewhat different conclusion from that usually found in
Jain works, e. g. in Kap. § 59, Nāy. § 34, where the conclusion runs
thus. परैश्वर्यवर्णको दिपदो वेदना जलने । १२ ० वायवद्वा, ०
वायवद्वा । १३ ० वायवद्वा, ० वायवद्वा ।

त्यर्थः ॥ कोलालभण्डं ति कुलालाः कुम्भकाराः, तेषामिदं कौ-
लालं, तच्च तद्भाण्डं च पण्यं भाजनं वा कौलालभाण्डम्^१ ॥

॥ १८८, १८९ ॥ “एतत्किं पुरुषकारेणेतरेषा वा क्रियते”
इति भगवता पृष्टे, स गोशालकमतेन नियतिवादलक्षणेन^२ भावि-
तत्वात्पुरुषकारेणेत्युत्तरदाने च स्वमतक्षतिपरमताभ्यनुष्ठानलक्षणं
दोषमाकलयन् “अपुरुषकारेण” इत्युवाच ॥

॥ २०० ॥ ततस्तदभ्युपगतनियतिमतनिरासाय पुनः प्रश्नश्चाह
“यद्वास्तुतः” इत्यादि । यदि तव कश्चित्पुरुषो वाताहतं वा
आममित्यर्थः, पक्षेऽप्यं व त्ति पक्षं वा अग्निना हतपाकं अप-
हरेदा^३ चोरयेत्, विकिरेदा^४ इतस्ततो विचिपेत्, भिन्द्यादा^५
काण्ठाकरणेन, आहिन्द्यादा^६ हस्तादुद्दालनेन, पाठान्तरेण विच्छि-
न्द्यादा विविधप्रकारैश्चेदं कुर्यादित्यर्थः, परिष्ठापयेदा वह्निर्नाला
त्यजेदिति । वत्तेष्यामि^७ त्ति निर्वर्त्तयामि ॥ आशोषेज्या^८ व त्ति
अकोशयामि वा ‘मृतोऽसि तम्’ इत्यादिभिः शपैरभिज्ञयामि,
वह्निं वा दण्डादिना, बध्नामि वा रज्ज्वादिना, तर्जयामि^९ वा
‘जाम्भसि रे दुष्टाचार’ इत्यादिभिर्वचनविशेषैः, ताडयामि वा
शपेटादिना, निःशोषयामि^{१०} वा धनादित्याजनेन, निर्भत्सयामि
वा पक्षपवचनैः^{११} अकाल एव च जीवितादा व्यपरोपयामि मार-

१ a f कोलालं भाण्डं । २ c नियतवादः । ३ c अपहरेदा । ॥ conjectural
(or विकिरेदुः), a o f विकिरेदा । ४ c pref. भिन्द्यादा त्ति । ५ c pref.
वच्छिन्द्यादा त्ति । ६ c निर्वर्त्तयामि । ७ a o f आशोषेज्या । ८ a f ताडयामि ।
९ a c f निर्भत्सयामि । १० c पक्षपवचनैः ।

यामौत्यर्थः ॥ इत्येवं भगवांस्तं सद्दालपुत्रं खवचनेन पुरुषकाराभ्यु-
पगमं^१ यादयित्वा तन्मतविघटनायाह “सद्दालपुत्र” इत्यादि । न
खलु तव भाण्डं कश्चिदपहरति, न च त्वं तमाक्रोगयसि, यदि
सत्यतः^२ एव नास्त्युत्थानादि । अथ कश्चित्तदपहरति, त्वं च तमा-
क्रोगयसि । तत एवमभ्युपगमे सति यददसि “नास्त्युत्थानादि”
इति,^३ तत्ते मिथ्या असत्यमित्यर्थः ॥

॥ २०५, २०८ ॥ तए षं सा अग्निमित्ता इत्यादि । ततः सा
अग्निमित्रा भार्या सद्दालपुत्रस्य अमणोपासकस्य तथेति एतमर्थे^४
विनयेन प्रतिशृणोति । श्रुत्वा च ध्याता । छतबलिकर्मा^५ बलिकर्म
लोककूटम् । छतकौतुकमङ्गलप्रायश्चित्ता कौतुकं मषीपुष्पादि मङ्गलं
दध्यक्षतचन्दनादि, एते एव^६ प्रायश्चित्तमिव^७ प्रायश्चित्तं दुःखप्रादि-
प्रतिघातकत्वेनावग्रं कार्यत्वादिति । शृङ्गात्मा वैपिकाणि^८ वैपाक्षाणि
मङ्गल्याणि प्रवरवस्त्राणि परिहिता । अन्पमहार्घाभरणालङ्कृतग्रौरा ॥
चेट्टिकाचक्रवासापरिकीर्णा ॥ पुस्तकान्तरे यागवर्णको दृश्यते । स
चैवं सव्याख्यानोऽवमेयः । लङ्कारणजुत्तजोदयं लघुकरणेन दक्षत्वेन
ये युक्ताः पुरुषास्तैर्योजितं यन्त्रयूपादिभिः^९ सम्बन्धितं यत्तत्तथा ।
तथा समखुरवालिहाणमलिहियसिद्धएहिं समखुरवालिधानौ
तुन्ग्रगणपुच्छौ समे लिखिते चोलिखिते^{१०} शृङ्गे ययोस्तौ तथा^{११}

१ ० पुष्पाकारा । २ ० सत्यमेव । ३ ० om. इति । ४ ० एतदर्थं । ५ a
f om. ६ ० च । ७ a e f प्रायश्चित्तमिव । ८ ० वैपिकाणि । ९ ० यन्त्ररूपा-
दिभिः । १० ० इति लिखिते । ११ ० a J J s नो च यो नो after तथा ।

ताभ्यां गोद्युवभ्यामिति^१ सम्यन्धः । अम्बूण्यामयकलावजोनापद्वि-
सिद्धएहिं^२ जाम्बूनदमयौ कलापौ शीवाभरणविशेषौ योक्ते च
कण्ठबन्धनरज्जू^३ प्रतिविशिष्टे शोभने ययोस्तौ तथा ताभ्याम् । रय-
धामयघण्टसुत्तरज्जुगवरकञ्चणखट्वनत्यापगङ्गोग्गद्वियएहिं^४ रजत-
मय्यौ रूप्यविकारौ घण्टे ययोस्तौ तथा, सूचरज्जुके कार्पासिक-
सूत्रमय्यौ ये वरकाञ्चनखचिते नस्ते नासारज्जू तयोः प्रवहेण
रश्मिनावगृहीतकौ च बद्धौ यौतौ तथा ताभ्याम् । नीलुष्प-
लकयामेक्षएहिं^५ नीलोत्पलकृतशेखराभ्याम् । पवरगोणजुवाणएहिं ।
नाणामणिकणगघण्डियाजालपरिगयम् । सुजायजुगजुक्तज्जुगपस-
त्यसुविरदयनिग्रियं^६ सुजातं^७ सुजातदारुमयं युगं घूपः युक्तं
सङ्गतं चजुक्तं सरलं सुविरचितं सुघटितं निर्मितं निवेगितं यत्र
तत्तथा । जुत्तामेव धम्वियं जाणप्पवरं उवडुवेच्च युक्तमेव सम्बद्ध-
मेव^८ गोद्युवभ्यामिति^९ सम्यन्ध इति ॥

॥ २१८ ॥ महागोवेत्यादि गोपो गोरक्षकः, स चेतर्गोरक्ष-
केभ्योऽतिविशिष्टत्वात्मानिति महागोपः ॥ नम्रत इति सन्ना-
गांश्चावमानान् । विनम्रत इत्यनेकगो विद्यमानान् । खाद्य-
मानान् गृहादिभावे व्याघ्रादिभिः । क्षिद्यमानान् मनुष्यादिभावे

१ c a r a d s गोद्युवभ्यामिति । २ r i पतिमिद्धएहिं । ३ o r रज्जुगतिः । ४ a
o f मणिकणगघण्टियाजालपरिगयम् । ५ a o f मेक्षएहिं । ६ c o निग्रियं ।
७ a r e f. सुजातः । ८ c रंयंयमेव । ९ a c f गोद्युवभ्यामिति ।

खट्वादिना १० भिद्यमानान् कुन्तादिना १ । विलुप्यमानान् कर्षणा-
सादिह्येदेनेन १ । विलुप्यमानान् वाह्योपध्यपहारतः १० गो १ इवेति
गम्यते ॥ निष्वाणमहावाङ् १ ति सिद्धिमहागोस्त्रानविशेषम् ॥ १० सा-
हस्ये ति स्वहस्तेनेव १, स्वहस्तेन साक्षादित्यर्थः ॥ १० महासार्थवाहा-
लापकान्तरे पुस्तकान्तरे इदमपरमधीयते । “आगए णं, देवा-
णुप्पिया, इहं महाधम्मकहो १” । “के णं, देवाणुप्पिया, महा-
धम्मकहो १” । “समणे भगवं महावीरे महाधम्मकहो १” । “के
केणट्टेणं समणे भगवं महावीरे महाधम्मकहो १” । “एवं खलु
सहालपुत्ता, समणे भगवं महावीरे महाधम्मकहो १” । “संसारं
बह्वे जीवे १० नंस्सुमाणे जाव विलुप्पमाणे उम्मगं पडिवन्नेः सप्प-
हविप्पण्टे मिच्छन्तवलाभिभूए अट्टविहकम्मतमपडलपडोच्छन्ने ११
अट्टेहि य हेऊहि य पसिणेहि य कारणेहि १२ यः वागरणेहि १३ य
चाउरन्ताओ संसारकन्ताराओ साहत्थिं नित्यारेद । से तेणट्टेणं,
सहालपुत्ता, समणे भगवं महावीरे महाधम्मकहो १२” ति । कथ्यो
ऽयम्, नवरं जीवानां नग्गदादिविशेषणहेतुदर्शनायाह १३ उम्मगे-
त्यादि । तत्रोन्मार्गप्रतिपन्नानाश्रितकुट्टिशासनात्, सत्पथविप्रनष्टा-
न्यन्नाजिनशासनात् १४ । एतदेव कथमित्याह । मिथ्यात्मपलाभिभू-
तान्, तथाष्टविधकर्मैव तमः, पडलमन्धकारममूहः, तेन प्रत्यत्रच्छ-

१ = भिद्यमानान् । १० adds भिद्यमानान् । १०० कर्षणमादि० । ४०
वाह्योपध्यपहारतः । ५० a f वा, e गां । ६०० महावाङ् । ७०० स्वहस्तेनेव ।
८०० धम्मकहो । ९०० महालपुत्ता । १०० a f om. जीवे । ११० पडाच्छन्ने ।
१२० a f कारणेहि । १३०० धम्मकहो । १४०० हेतुं दर्श० । १५०० न्युज्जजिन० ।

नानिति^१ ॥ तथा निर्यामकालापके बुद्धभाषे न्ति निमज्जतः ।
निबुद्धभाषे न्ति नितरां निमज्जतः, जन्ममरणादिजले इति गम्यते ।
उप्यियमाणे न्ति उत्थादमानान् ॥

॥ २१८ ॥ पशु न्ति प्रभवः समर्थाः ॥ इतिप्रैकाः इत्येवमुप-
लभ्यमानाद्भुतप्रकारेण, एवमन्यथापि । केकाः प्रस्तावज्ञाः^१ कला-
पण्डिता इति वृद्धा व्याचक्षते ॥ तथा इतिदत्ताः कार्याणामविल-
म्बितकारिणः ॥ तथा इतिप्रष्टाः^२ दक्षाणां प्रधाना वाग्मिन इति
वृद्धैरुक्तम् ॥ कचित्पुनश्च इत्यधीयते^३ । तत्र प्राप्तार्थाः कृतप्रयो-
जनाः ॥ तथा इतिनिपुणाः सूक्ष्मदर्शिनः कुशला इति च वृद्धोक्तम् ॥
इतिनयवादिनो नौतिवक्तारः^४ ॥ तथा इत्युपदेशसम्भाः, लब्धा-
प्तोपदेशा ॥ वषणान्तरे इतिसेधाविनः अपूर्वदुस्यदण्यतिमन्तः ॥
इतिविज्ञानप्राप्ताः अवाप्तसद्वोधः ॥ ये जहेत्यादि अथ यथानाम
कश्चित्पुरुषः ॥ तद्वये न्ति वर्धमानवयाः,^५ वर्णादिगुणोपचित इत्यन्ये ॥
थायत्करणदिदं दृग्गम् । यत्नवं सामर्थ्यवान् । जुगवं युगं^६ काल-
विशेषः, तद्व्यग्रसमस्यास्तीति युगवान् । दुष्टकालख^७ यत्नहानिकर-
त्वान्तद्व्यवच्छेदार्थमिदं विशेषणम् । जुवाणे न्ति युवा वयःप्राप्तः^८ ।
अप्यायहे^९ न्ति नीरोगः । यिरगहत्थे^{१०} न्ति सुखेखकवदक्षिराश्वस्तौ
हि^{११} न गाढयहो भवतीति विशेषणमिदम् । ददपाणिपाए^{१२} न्ति

१० प्रत्यवधिज्ञानिति । १०० प्रष्टका । १००० प्रष्टाः । ४ = इत्य-
भिधीयते । ५० नौतिवैक्ताः । ६० प्रवर्धमानः । ७० युगं, ८ जुगः ।
८० प्रष्टः न दुष्टकाश्वस्तौ (दुष्टकाश्वान् ?) । ९० युवावयः प्राय (यु-
१० Skt. अस्यावहः । ११० यिरगहत्थे । ११० इतिवदः । १२० ददः ।

प्रतीतम् । पापपिडुन्तरोरुपरिणत्तिं पार्थी च पृष्ठान्तरे च तद्वि-
भागौ ऊह^१ च परिण्तौ निष्पत्तिप्रकर्षावस्थां गंतौ यस्य स तथा,
उत्तममंहनन इत्यर्थः । तलजमलजुघलपरिघनिभवाङ्गं च तलयो-
स्त्रालाभिधानदृष्टविशेषयोः यमलयोः^२ समन्त्रेणैकवोर्यद्युगलं, परि-
घश्चार्गला तन्निभौ^३ तत्तद्गौ वाङ्ग यस्य स तथा, आयतवाङ्गरित्यर्थः ।
घणनिचयवट्टपालिखन्ने च घननिचितोऽत्यर्थं निविडो दृढश्च दृ-
त्तश्च^४ वर्तुलः, पालिवत्तडागादिपालीव^५ स्तम्भो ऽग्रदेगो यस्य स
तथा । यमेद्वगदुहणमोड्डियसमादयनिचियगावकाए^६ चि यमेष्टका
इष्टका^७ शकलादिभृतचर्मकुतपक्षपा^८, यदाकर्षणेन धनुर्धरा व्यायामं
कुर्वन्ति, द्रुघणो^९ सुद्धरो मौष्टिको सुष्टिप्रमाणः प्रोतचर्मरज्जुकः
पापाण्णगोलकसौः समाहृतानि व्यायामकरणप्रवृत्तौ सत्यां ताडितानि
निचितानि^{१०} गावाण्ड्गानि^{११} तत्र स तथा, स एवंविधः कायो
यस्य स तथा, अनेगाभासजनितां सामर्थ्यमुक्तम् । लहणपवणजहण-
वायामसमस्ये चि लहणं चानिक्रमणं श्वनं चोत्थवनं जविनव्याया-
मस्य तदन्यः शीघ्रव्यापारस्तेषु समर्थो यः स तथा । धरस्तुवलसमागए
चि अन्नरोसाहवोर्यद्युक्त^{१२} इत्यर्थः । केए^{१३} चि प्रयोगज्ञः^{१४} । दक्खे

१ उह । २ अ f यमलयोः । ३ अ f परिघ चर्मला । ४ अ f om. ५ e
पापीवत्तम्भो । ६ अ f यमेष्टका ; a c = निचियगाव । ७ = रष्टिका ।
८ = कुतुप । ९ e द्रुघणको । १० a f have only च for निचितानि ।
११ अ f गावाण्ड्गानि, e गावान्ड्गानि । १२ a अन्नरोसाहवोर्यद्युक्त । १३ अ f
केए, e केर । १४ अ f प्रयोगज्ञा ।

त्ति शीघ्रकारी^१ । पत्तद्वे^२ त्ति अधिष्ठतकर्मणि निष्ठाङ्गतः प्राप्तायः,
 प्रज्ञ इत्यन्ये । कुसले त्ति आलोचितकारी । मेहावि^३ त्ति स्रग्दृष्ट-
 युतकर्मज्ञः^४ । निउणे त्ति उपायारम्भकः । निउणसिप्पोवगए त्ति
 सूक्ष्मशिल्पसमन्वित इति ॥ अशं वा क्कगलं,^५ एसकं वा उरभं,^६
 शूकरं^७ वा वराहं,^८ कुक्कुटतित्तिरवर्तकलावकपोतकपिञ्जलायस-
 श्मेनकाः^९ पक्षिविशेषा लोकप्रसिद्धाः ॥ इत्यंमि व त्ति यद्यथजा-
 दीनां हस्तो न विद्यते, तथाप्येतेनपादो^{१०} हस्त इव, हस्त^{११} इति
 क्कवा हस्ते^{१२} वेत्युक्तम् । यद्यासम्भवं चेत्तां हस्तपादखुरपिक्कगद-
 विपाणरोमाणि योजनीयानि । पिच्छं पलावयवविशेषः । गद-
 मिहाजैडकयोः प्रतिपत्तव्यम् । विपाणशब्दो यद्यपि गजदन्ते कूट-
 स्तथापीड शूकरदन्ते^{१३} प्रतिपत्तव्यः साधर्म्यविशेषादिति ॥ नित्यस-
 मवलं सामान्यतो, निप्यन्दं किञ्चिच्चलनेनापि रहितम् ॥

॥ २२२ ॥ आपवणादि य त्ति आख्यानेः^{१४} । प्रज्ञापनाभि-
 र्भेदतो^{१५} वस्तुप्ररूपणाभिः । सज्ज्ञापनाभिः सज्ज्ञानजननैः । विज्ञा-
 पनाभिरसुकूलभणितैः ॥

इति सप्तमाध्ययनविवरणं^{१६} समाप्तम्^{१७} ॥

१ अ शीघ्रकारी, २ शीघ्रकारी । २ अ पत्तद्वि । ३ Skr. मेहाविम् । ४ अ ०
 ०००, पुन । ५ ० वावर्ज । ६ अ शूकरं । ७ ० वराहं । ८ अ ० कविजल० ;
 अ ० वेल्का, ० ० वेल्का । ९ ० पादो । १० ० हस्ते । ११ ० हस्त इत्युक्ते ।
 १२ अ शूकरं । १३ अ वाक्काः । १४ ० प्रज्ञापनादिभिर् । १५ अ पत्रमे
 भेदतो, ० पत्रमभेदतो । १६ अ ० ००० ।

अष्टममध्ययनम् ।

अष्टममपि सुगमं, तथापि किमपि तत्र लिख्यते ॥

॥ २३२ ॥ सर्कसाश्चो त्ति सह कांस्थेन द्रव्यमानविशेषेण यास्ताः

सर्कास्थाः^१ ॥

॥ २३३ ॥ कोलघरियाश्चो त्ति कुलघट्टात्पिहृत्वादागताः कौ-

लघट्टिकाः^२ ॥

॥ २३४ ॥ अनाराणि य त्ति अवसरान्^३ । विद्राणि विरल-

परिवारत्वानि । विरहान् एकान्तानिति ॥

॥ २४० ॥ मांसलोलेत्यादि मांसलोला मांसलम्पटा । एत-

देव विगिष्यते । मांसमूर्च्छिता तद्दोषानभिज्ञत्वेन मूढेत्यर्थः । मांस-

प्रयिता मांसानुरागतकुभिः सन्दर्भिता । मांसगृह्णा तद्दोषे ऽप्य-

जातकाङ्क्षाविच्छेदा । मांसाधुपपन्ना मांसैकाग्रचित्ता ॥ ततश्च

नञ्जविधैर्मांसैश्च^४ सामान्यैसादिशेषैश्च । तथा चाह^५ । सोऽपि एहि य

त्ति गूल्यकैश्च^६ गूलसंस्त्रुतकैः, तलितैश्च^७ घृतादिनाम्नैः संस्त्रुतैः,

भर्जितैश्चाग्निमात्रपकैः । महेति गम्यते ॥ सुरां च काष्ठपिष्टनिष्प-

न्नाम् । मधु च क्षौद्रम् । मेरुकं च मद्यविशेषम् । मद्यं च गुड-

धातकौभवम्^८ । मौधु^९ च तद्विशेषम्^{१०} । प्रमत्ता^{११} च सुराविशेषम् ॥

आस्तादयन्ती इपत्तादयन्ती । कदाचिद्विस्तादयन्ती^{१२} विविध-

१ सर्कसाः । २ कौलघट्टिकाः । ३ pref. अवसरानि य त्ति । ४ ० मेः om. च । ५ चाह । ६ गूल्यकैश्च । ७ तलितैश्च । ८ ० मौधु । ९ ० adds च । १० ० प्रथमार्था, [प्रथमार्था । ११ ० कदा-
चित्तादयन्ती, but the following explanation of the term, as well as
the form of the standing phrase (see footnote † on p. १४१) show
that the correct reading must be विस्तादयन्ती ।

प्रकारैर्विशेषेण वा स्वादयन्तीति । कदाचिदेव परिभाजयन्ती
स्वपरिवारस्य । परिसुञ्जाना भामह्येन विवक्षिततद्विशेषान् ॥

॥ २४९ ॥ अमाघातो रुढिशब्दत्वात्^१, अमारिरित्यर्थः ॥

॥ २४९ ॥ कोलपरिण त्ति कुल्लगृहसम्बन्धिनः ॥

॥ २४६ ॥ गोणपोतकौ गौपुचकौ ॥ उद्वेह त्ति विनाश-
यत ॥ मत्त त्ति सुरादिमदवती ॥ सुलिता मदवशेन घूर्णिता
स्वस्त्यपदेत्यर्थः ॥ विकीर्णाः विचिन्ताः केशा यस्याः सा तथा ॥
उत्तरीयकं उपरितनवसनं विकर्षयन्ती ॥ मोहोन्मादगमकान्^२
कामोद्दीपकान्^३ । शृङ्गारिकान् शृङ्गाररसवतः । स्त्रीभावान्^४
कटाक्षसन्दर्शनादीन्, उपसन्दर्शयन्ती ॥ हं भो त्ति आत्मन्त्रणम् ॥
महासयया इत्यादेर्विहरणीति पर्यवसानस्य रेवतीवाक्यस्यायमभि-
प्रायो, इयमेवास्य स्वर्गा मोहो वा यन्मया सह विषयसुखात्सुखनं,^५
धर्मात्सुखानं हि विधीयते स्वर्गार्थं, स्वर्गादिदेयते सुखार्थं, सुखं
चैतावदेव तावद्वृष्टं यत्कामाद्येवनमिति । भणन्ति च ।

,जह नत्थि तत्थि सीमन्तिणीउ^६ मणसरपियवुवणाओ ।

सिद्धं^७ तियवन्धणं इय मोपलो, न^८ सो मोपलो ॥

तथा ।

मत्थं वन्धि हितं वन्धि सारं वन्धि पुनः पुनः ।

अग्निप्रसारे संसारे सारं सारद्वलोचना ॥

१. २४९. १. १. a. f. बोहोफद. २. f. कामोद्दीपकान्; a. c. add. यचकान् ।
३. c. बोमभवाण । ४. c. add. चर्माणुभवन् । ५. a. f. सिद्धं तियवन्धणं, c. १. ७. n. f.
pr. f. मा । ७. c. om. न सी बोहो ; the second line does not occur, it is
short by four mātrā.

तथा ।

दिरष्टवर्षा योषित्पञ्चविंशत्यादिकः^१ पुमान् ।

अनयोर्निरन्तरा^२ प्रीतिः स्वर्ग इत्यभिधीयते ॥

॥ २५५ ॥ अलसएणं ति विपूचिका^३ विग्रेषलक्षणेन । तल्लक्षणं चेदम् ।

नोर्ध्वं प्रजति माधस्तादाहारो न च पथ्यते ।

आमाशये^४ ऽलसीभूतस्तेन सो ऽलसकः स्मृतः ॥

इति ॥

॥ २५६ ॥ हीणे^५ ति प्रीत्या हीनः त्यक्तः ॥ अवज्ज्ञाय ति अपथाता^६ दुर्धानविषयीकृता ॥ सुमारेणं^७ ति दुःखमृत्युना ॥

॥ २५८ ॥ नो खलु कप्पद् गोयमेत्यादि । सन्नेहिं ति स-
ह्निर्विद्यमानार्थः । तच्चेहिं ति तथैस्तत्त्वहूपैर्वानुपचारिकैः^८ । तद्दि-
एहिं ति तमेवोक्तं^९ प्रकारमापन्नैर्न मात्रयापि न्यूनाधिकैः किमुक्तं
भवति । सद्भूतैरिति । अग्निष्टेरवाञ्छितैः । अकान्तैः स्वरूपेणाक-
मनीयैः । अप्रियैरप्रीतिकारकैः । अमनोऽर्शैर्ममसा न ज्ञायन्ते नाभि-
ल्यन्ते^{१०} वक्तुमपि यानि तैः । अमनश्चापैर्न मनसा आप्यन्ते प्राप्यन्ते
चिन्तयापि यानि तैः, वचने चिन्तने^{११} च घेया मनो नोत्सहत^{१२}
इत्यर्थः ॥ व्याकरणैर्वचनविशेषैः ॥

इति अष्टममध्ययनमुपामकदशानां विवरणतः^{१३}

समाप्तम् ॥

१ f विंशतिकः । २ अनयोर् does not scan; तयोर् might do. ३ see विपूचिका । ४ a आमाशये । ५ see हीणे । ६ a अपथाता । ७ c सुमारेणं । ८ f अनपचारिकैः । ९ c अज्ञकारैः । १० c places नाभिल्यन्ते न ज्ञायन्ते । ११ f only वचनेऽपि, om. चिन्तने । १२ c उत्सहत, om. नो । १३ c विवरणसमाप्तम् ।

नवमदशमे ष्वध्यने ॥

नवमदशमे च कथ्ये^१ एवेति । प्रत्यध्ययनमपचेपनिचेपावभूत्त
वाच्यौ । तथा । “एवं खलु जम्बू” इत्यादि उपासकदशानिगमन-
वाक्यमध्येयमिति तथा ॥

पुस्तकान्तरे सङ्ग्रहगाथा^१ उपलभ्यन्ते । ताद्येमाः ।

वाणियगामे चम्पा दुवे य वाणारसौए नयरौए ।

आलभिया^२ य पुरवरौ कमिन्नपुरं च बोधवं ॥१॥

पोलासं रायगिहं सावत्यौए पुरौए दोन्नि भवे ।

एए उवासगाणं नयरा खलु होन्ति^३ बोधव्या ॥२॥

सिवनन्द-भद्-नामा धन्न^४-वज्जल^५-पूम्^६-अग्निमित्ता य ।

रेवद-अम्भिणि तद्द फग्गुणी^७ य भज्जाण नामादं ॥३॥

ओहिणाण^८-पिमाए माया वाहि-धण-उत्तरिज्जे य ।

भज्जा य सुब्बया दुब्बया^९ निरुवमग्गया दोन्नि^{१०} ॥४॥

अरुणे अरुणामे खलु अरुणप्पह-अरुणकन्त-मिट्ठे य ।

अरुणज्जाए य कट्ठे भूय-वडिमे गवे कीले ॥५॥

१ ० वचनं । १ These *gāthā* verses are found at the end of MSS. B and F. They do not occur in MSS. D E G ; and MS. A, which probably would have had them, is defective at the end. २ अलभिया (अलभिया), ३ ल होन्ति । ४ नो धनं । ५ नो वज्जल ८ नो ० प । ७ प । ८ नो प । ९ नो वडिमे । १० नो वडिमे । ११ नो वडिमे ।

शिष्टादिनामान्यरूपदपूर्वाणि दृश्यानि अरूपशिष्टमित्यादि ॥
 एताश्च पूर्वाक्तानुसारेणावसेयाः ॥ यदिह न व्याख्यातं तत्सर्वं ज्ञाता-
 धर्मकथाव्याख्यानमुपयुक्तेन निरूप्यावसेयमिति । सर्वस्यापि स्वकीयं
 वचनमभिमतं प्रायशः^१ स्याज्जनस्य । यत्तु स्वस्यापि सम्यग्रहि वि-
 हितरुचिः स्यात्, कथं तत्परेषाम् ? । चित्तोद्भासात्कुतश्चिद्^२पि
 निगदितम् । किञ्चिदेवं मयैतद्युक्तं यदत्र^३, तस्य ग्रहणमलधियः
 कुर्वतां प्रीतये मे ॥

॥ समाप्तमुपासकदशाविवरणम्^४ ॥

१ न न प्रायशः । २ अथ मयः, ३ यदाथ मया । ४ यदत्र मया, । ५ ८ ॥
 मयात्र मयात्रम् ।

अकारादिवर्णक्रमेण शब्दसूची ।

अस्मिन् सूचीपत्रे व्यवहृतानि चिह्नानि ।

प्रत्ययम् इति पदस्य सङ्केपः	३"	समासादस्य चकं चिह्नम्	•
पठे इति पदस्य सङ्केपः	४"	सङ्केपस्य चकं चिह्नम्	"
धातुस्य चकं चिह्नम्	✓		

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अ (अ, अभावसूचको अयमशब्दस्य च
योजनं संस्कृतचित्तेषु, अक्षणे परे अ,
सरे परे तु अच् इति भवति), अ०
§ १५५ (असमाधिपता इति पदे),
इत्यादि; अच्० § ५१ (असमि-
चोरणं इति पदे), इत्यादि ।

अदक्षम (अतिक्षम), ०"मे § ४०,
५८, ५९ ।

अदूर (अतिदूर), ०"रे § १०८ ।

अदभार (अतिभार), "रे § ४५ ।

अद्वयार (अतिधार), "वा § ४४-५० ।

अद्विन्त (अतिरिक्त), ०"जे § ५२ ।

अद्वय (अतिपात), ०"वाय० § ४५;
०"वायं § १२ ।

अकन्ता (अकाल), "नेहिं, § २५८ ।

अकक्षा (अकर्म), "खेवं § १९० ।

अकरण्या (अकरणता), ०"ण्या § ५२ ।

अकाल (अकाल), "ले § ८५, १०९,
१०८, १२८, १२५, १४०,
१५८, १०० ।

अक्षार (आकार), ०"र० § १९९-
१९८, १८८ ।

अक्षुभिय (अक्षुभित), "गिर § ८९ ।

अग्र (अग्र), "व० § १८, २१ ।

अग्र (अग्र), अग्र० § ८४, ८५, १०१ ।

अग्रो (अग्रतः), § १२८, १२९,
१२४, १२५, १२८, १४०, १४०,
१९०, १९० ।

अग्रहृत्य (अग्रहृत), "या § ८४ ।

अग्रजोह (अग्रजिह्वा), ०"जे § ८५ ।

अग्नि (अग्नि), अग्नि० ५ १२८ ।

अग्निमिता (अग्निमिता), ५ १८९,

१०४, १०५, १०८, ११०, १११,

११७, १२०, १७०; "मिता ५

१०४; "मितार ५ १००, १०८ ।

अङ्ग (अङ्ग), ०"ङ ५ १०१ ।

अङ्ग (अङ्ग, जीमशाङ्ग), ०"ङ ५ ११८,

१०४, अङ्ग ५ १, १०६ ।

अङ्गुली (अङ्गुली), "ली ५ ८३ ।

अचलिय (अचलित), "लिर ५ ८६ ।

अचवत्त (अचवत्त), "ल ५ ७०, ७८ ।

अचण्डिज्ज (अचण्डीय), "ज्जे ५ १८० ।

अवासन्न (अवासन्न), ०"वे ५ १०८ ।

अचुय (अचुय), ०"थ ५ ७४, ८४,

१५१, ०"र ५ १५५, १५७ ।

अच्छ (अच्छ), ०"च्छ ५ १०० ।

अच्छि (अच्छि), अच्छीधि ५ ८३ ।

✓ अच्छिन्द (अच्छिन्द, अच्छिन्देजा ५

१०० ।

अजीव (अजीव), ०"वे ५ ८४, ११२;

११६; "वेध ५ ४४ ।

अज्ज (अज्ज), अज्ज ५ ५८, ६८;

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११४, ११५, ११६, १४०, १४८,

१५८, अज्जेव (अज्जेव) ५ १०८ ।

अज्ज (अज्ज), ५ १; अज्जी (अज्जीयने)

५ ११८ ।

अज्जुण (अज्जुण), "ज ५ ८४ ।

अज्जत्थिय (अज्जत्थित आध्यात्मिक

वा), "त्थिर ५ ६६, ७४, ८०;

१२८, १४०, १५१, १६१, १८८,

१८२, १९०; १२८, १५१ ।

अज्जयण (अज्जयण), "यस्स ५ ८१,

१२६, १४५, १७६; "या ५ १ ।

अज्जवसाण (अज्जवसान), "वेण ५ ७४,

१५२ ।

अज्जोववन्न (अज्जोववन्न), "जा ५ १४० ।

अज्जण (अज्जण), "ज ५ १०० ।

अट्ट (अट्ट), अट्ट ० वा ० अट्ट ० वा ० अट्टे,

५ ८५, १०९, १०८, ११८, १२५,

१५८, १६७, १५५, १५७ ।

अट्टट्ट (अट्टट्ट), ०"ट्ट ५ ८५ (४" ५०) ।

अट्टट्टहाम (अट्टट्टहाम), ०"वे ५ ८५

(४" ५०) ।

अट्टथ (अट्टथ वा आट्टथ), ०"एण ५

११ । पणान्नेरे तु वड्ढे इति ।

अट्ट (अट्ट), "ट्ट ५ ८०, ८६, ८७,

११२, ११०, ११९, १४९, १७५,

१७६, १८४, १०५, १११, १४६,

१४७, १६०, १६९; "ट्टे ५ १,

१०, ८१, ११६, ११८, १०९,

१८१, १८०, १८९, ११८, १०६;

"ट्टिथ ५ ११८, ११८; "ट्टार ५

६८, ११६; "ट्टार ५ ५८, "ट्टि

५ १०४, ११८, ११८ ।

अट्ट (अट्ट), ५ १२०, १२९, १२५,

१२५ ; अष्टिं १० ।
 अष्टम (अष्टम), "मं १०१ ; अष्टमस्य १०२ ।
 अष्टारस वा अष्टरस (अष्टादश), १०३ ।
 अष्टि (अष्टि), अष्टि १०४ ।
 ✓ अष्ट (अष्ट), अष्ट १०५ ; "माये १०६ ; "हितर १०७ ।
 अष्टवी (अष्टवी), "वीर १०८ ।
 अष्ट (अष्ट), "हे १०९, ११०, १११, ११२, ११३, ११४, ११५ ।
 अष्टकर्मणिष्ठा (अनतिक्रमणीय), "लोच ११६ ।
 अष्टगारिय (अनगारिका), "यं ११७ ।
 अष्टगार (अनागार), "र ११८ ।
 अष्टग (अनग), "ह ११९ ।
 अष्ट (अनग), "हे १२० ; "डा १२१, १२२ ।
 अष्टपुपालण्या (अनपुपालण्या), १२३ ।
 अष्टन्तर (अनन्तर), "रं १२४, १२५ ; "रं १२६, १२७ ।
 अष्टभिप्रोत्र (अनभिप्रोत्र), "बोरथं १२८ ।
 अष्टवक्त्रमाण (अनवक्त्रमाण), "ये १२९, १३०, १३१, १३२ ।
 अष्टवद्विय (अनवद्विय), "दस्य १३३ ।
 अष्टमण (अनमण), "मं १३४ ;

"वार १३५, १३६, १३७ ।
 अष्टागय (अनागत), "यय १३८ ।
 अष्टागलिय (अनाकलित), "लिय १३९ ।
 अष्टाढाद्व्यमाण (अनष्टमाण), "ये १४० ; "भाषी १४१ ।
 अष्टाढामाण (अनष्टमाण), "ये १४२, १४३, १४४ ।
 अष्टारिय (अनाय), "रिय १४५ ; "रिये १४६, १४७, १४८, १४९ ; "रियार् १५० ।
 अष्टालस (अनालस), "नेयं १५१ ।
 अष्टाविक्रत (अनविक्रत), "नेयं १५२ ।
 अष्टाद्व (अनद्व), "द्विं १५३ ।
 अष्टायय (अनयय), "या १५४, १५५, १५६ ।
 अष्टाद्व (अनुद्व), "नेयं १५७, १५८, १५९, १६० ।
 ✓ अष्टा (अनुष्टा), अष्टाविक्रत ("जायते) अमात्रिवाको इ" ।
 ✓ अष्टाद्व (अनुद्व), अष्टाद्व १६१ ।
 ✓ अष्टाद्विस (अनुद्विस), "विमर १६२, १६३ ।
 अष्टाभाव (अनुभाव), "वे १६४ ।
 अष्टारुत (अनुरुत), "ता १६५ ।
 अष्टाराम (अनुराम), "राम १६६, १६७ ।

अणुवाय (अनुवाद), "वा" § ५४ ।
 अणुविविग (अनुविग), "वो" § ९६ ।
 अणोमण (अणोमण), "व" § ८६ ।
 अणह (अण वा अणह), "अ" § ८६ ।
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 अतत्य (अतत्य), "जे" § ८६ ।
 अतुरिय (अतुरिय), "य" § ७७, ७८ ।
 अन्ता (अन्ता), अन्ता § ८८ ।
 अत्यि (अति, ✓अति), § ७९, ८२, ८४, ८५, ११८, १६६, १६७, १७२, १८९ ।
 अत्य (अति), "जे" § ११९ ।
 अत्येगद्याण (अत्येगद्याण, अर्थात् अति रक्तिक), "वा" § ६९, ८८, ११४ ।
 अदिषादाण (अदिषादान), "दा" § ४०, "दा" § १२ ।
 अदूर (अदूर), "दूर" § ७८, ८६ ।
 ✓अहह (आ दह, अहह धामर्षे इति विवरणकार), "हे" § ११९, "मि" § १२८, १३५, १४०, १९० ।
 अह (अह), अह § १८४ ।
 अहपडय (अहपडय), "ह" § १८४ ।
 अधर (अधर), "र" § १०९ ।
 अम्त (अम्त), अम्त § १०८ ।
 अम्तर (अम्तर), "र" § ७८, "रा" § ६६, १०८, १२९ ।
 अम्तर (अम्तर), "र" § १२८, "रा" § १२८ ।

§ १२८ ।
 अन्तरङ्गा (अन्तरङ्गा), § ५० ।
 अन्तलिक्ख (अन्तरिक्ख), "लिक्ख" § ४२, ११९, १६६, १८०, १८९ ।
 अन्तिय (अन्तिय), "य" § ५०, ७९, १२९, १५८, "य" § ६६, ६८, ८९, ८९, ११९, १२०, १२८, १३६, १५६, १६४, १६५, १७९, १८४, १८६, १८९, १९९, १९९, १९९, "वा" § ५८, ७८, ८६, १६४, अन्तरि § १२, १२, ५८, ६९, ६९, ८०, ११८, १०९, १०४, ११०, १११ ।
 अन्तेवासि (अन्तेवासिन), "वी" § ७६, ७८, १५८ ।
 अन्तो (अन्तो), § १८५, १५५, १५७ ।
 अण्ण (अण्ण), "अण्ण" § ५८, १०४ ।
 "जे" § १२४, "जे" § १२९ ।
 अण्णत्य (अण्णत्य), "अण्ण" § १६-४९, ५८ ।
 अण्णमन्त्र (अण्णमन्त्र), "अण्ण" § ७८ ।
 अण्णया (अण्णया), § ६९, ६६, ७९, ७९, ८८, ११९, १६५, १०८, १८५, १८५, १२०, १२८, १२८, १२९, १५९, १५९, १६५ ।
 अण्णिय (अण्णिय), "अण्ण" § १०, ७९, ७८, १५९, १५८, १६९ ।
 अण्णित्य (अण्णित्य), "अण्ण" § ८५, ८७, १३५, १३५, १३५, १३५, १३५ ।

. १४८, १९७, १५५, इत्यादि ।

अपरिगृह्य (अपरिगृहीत), "विच०
५८ ।

अपरिज्ञाणमाण (अपरिज्ञानाण), "वे ५
११५; "याणमाणे ५ १४७, १४८ ।

अपरिज्ञाणिज्जमाण (अपरिज्ञायमा-
ज), "वे ५ ११६; "याणिज्जमा-
णी ५ १४९ ।

अपरिभूय (अपरिभूत), "भूर ५ १, ८,
१९० ।

अपुरिष (अपुरिष), "स० ५ १६७,
१६८, १६९, १६८, १६९ ।

अप्य (अप्य), "प० ५ १०, ११६,
१६०, १०८ ।

अप्य (आत्मन्), "अप्या ५ १०, ११६,
१६०, १०८; अप्याव इति इ" ।

अप्यउलिअ (अप्रत्युलित), "लिच० ५
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अप्यडिछेहिअ (अप्रतिवेधित), "वि-
च० ५ ५५ ।

अप्यमज्जिय (अप्रमाजित), "स० ५ ५५ ।

अप्याण (आत्मन्), "वे ५ ६६, ७६,
८६, ११७, १८१, १९७, १९८ ।

अप्यिय (अप्यिय), "वि ५ १३८ ।

अप्फोडन्त वा अप्फोडन्त (आप्फोड-
यन्त), "लो ५ ८५ (इ" ५०) ।

अवम (अवम), "अवम० ५ १००" ।

अवमज्जण (अवमज्ज), "स० ५ १५;

अभिद्वय इति इ" ।

अन्मणुषाय (अन्मणुज्ञान), "धार ५
७७, ७८, ८६ ।

अन्मुगय (अन्मुज्ञत), "स० ५ १०१ ।

अभिओग (अभियोग), "ओरणं ५ ८१;
"ओरणं ५ ८८ ।

अभिगज्जन्त (अभिगज्जन्त), "लो ५ ८५ ।

अभिगय (अभिगत), "स० ५ ४४,
६४, १८१, १९१ ।

✓ अभिगणह (अभिगणह), "रहर ५
५८, १९५ ।

अभिगह (अभिगह), "ह ५ ५८,
१९५; "वा ५ १०७० ।

अभिगण (अभिगण), "स० ५ १०७०;
अभिगण इति इ" ।

अभिभूय (अभिभूत), "भूर ५ ११८
(इ" १२०); "भूर ५ १५५, १५७ ।

अभिमुह (अभिमुह), "वे ५ ११८
(इ" १२१) ।

अभिरुहय (अभिरुहित), "हर ५ ५८ ।

अभिरुव (अभिरुव), "वे ५ ११९ ।

अभिलास (अभिलास), "वे ५ ४८ ।

✓ अभिवन्द (अभि-वन्द), "विमर ५
८१ ।

अभिसमवागय (अभिसमवागय, ✓ अ-
भि-सम-वन्-वा-गय), "गर ५ १६० ।

"वा ५ ११७, १६८, १९८ ।

अमीय (अमीय), "मीर ५ ८६, ८८,

१०६, १०८, ११८, १२०, १२६,
१४०, १२६, १२८, "य" ८७,
८८, १०१, १०४, १०५, ११०,
११९, १२१, १२४, १२५, १२७,
१४०, १२७।

अमणाम (अमन जाय), "मेदि" १५८।
अमणुण (अमनीज), "मेदि" १५८।
अमा (अमा), अमा० १२४१।
अमाघाय (अमा घात), "घार" १४१।
अमया वा अमगा (अनिका), "य" १४०, "गार" १४१।

अम्व (आम), "न्व०" ११९, १८०।
अम्मा (अम्मा), "म्मी (ममीधमे)" १४०।
अय (अय), अय० ८४ (३" ४८)।
अय (अय), "य" ११८।
अय (अयय), १, ७९, ८०, ८१,
१८१, १८२, १२०, १५१, १०६।

अयसी (अयसी), "सि०" ८५ (३" ५०)।
अया (अया), अया० १०१।
अरहा (अरह), १८०।

अरुण (अरुण), "मे" ६२, ८८,
१००; "यकन्ते" ११४, "यकन्त०"
१००; "यकीले" १०४;
"यमने" १०१, १००; "यम्भर"
१०८, १००; "यम्भे" १४४;
"यम्भ०" १००; "यम्भूर" १२०;
"यम्भूय०" १००; "यम्भुसूर" ११६;
"यम्भुदिये" १००;

"यसिद्धे" १६९, १००, "यामे" १२४, १००।

✓ अरुह (अरुह), "जनि" ११९ (३"
६९)। पाठान्तरे तु अरुह ना अरिह॥
अलक्षिय (अलक्षित), "य०" १०,
१८०, १०८।

अलिङ्गरय (अलिङ्गरक), "र" १८४।
अलम्ब (अलम्ब), "म्ब०" १०१।
अलम्बय (अलम्बक), "यरण" १५५,
१५७।

अल्ल (आल), अल० १२।
अलीण (आलीन), "अ" १०१।
अंय (अय), "य०" ४०, "वेदि" ४०।
अवगासिय (अवगासिक), "यसा" ५४।
अवज्झाण (अवधान), "अ०" ४२।
अवज्झाय (अवधान), "या" १५६।
अवहालिय (अवहालित), "य०" ८५ (३" ४८)।

अवर (अवर), "र०" १६, ८२, ११८,
१४६, १५६, १६४, १०२, १८५,
१८९, १९२, १९४, १२८, १५१।
अवसम (अवसम), "मे" १५९।
अवसेस (अवसेस), "अ" १६४९,
१२५, "माण" १२४।

✓ अवहर (अवहर), "र" १०० (३"
११०), "रिणा" १०० (३" ११६)।
अवि (अवि, यावि इति सभाये एव),
१५।

अवितह (अवितथ), "तचं § ११ ।

अविरक्त (अविरक्त), "ता § ६ ।

✓अस् (अस्), अस्ति च सि च आसी
च समास इति ३" ।

असई (असनी), "ई० § ५१ ।

अमण (अमन), "ण० § ५८; ००ं §
५८, ६६, ६८ ।

असह्यमाण (असहयान), "हे § ११२ ।

असमाधिपत्त (असमाधि-प्राप्त), "ता
§ १५५ ।

असम्भन्त (असम्भान्), "जे § ७०,
७८, ८६ ।

असि (असि), "सि § ८५, ११८,
११८, १४०, १४०, १४६,
१९४; "मिषा § ८५, ८८ ।

अमीई (अमीलि), § १००; अमिई
§ १०० ।

अग्र (अग्र), "रस § १८० ।

अमोग (अमोक), "ग० § १६४, १०६,
१८५, १८६ ।

अस्मिणी (अस्मिनी), § १६८, अस्मिणि
§ १०० ।

अहं (अहम्), § ११, ६६, ७६, ८१,
८६, ८६, १०१, १०८, ११६,
११८, ११८, ११८, ११८, ११८,
११८, ११८, ११८, ११८, ११८,
११८, ११८ ।

अहलं (अहं मय), § ११, ११८, ११८ ।

अहल (अहल), "हे § ४० ।

अहरी (अधरी), "री० § ८४ (४)
४८) ।

अहा (यथा, समास एव), अहापञ्चमं §
७८; "रिचं § १६६ (अहारिचं
इति ३"); ००विभागस § ५६;
००तं § ७०, १४१ १५०;
००चं § ११, ७७, ११० ।

अहिगरण (अधिकरण), "रणे § ५१ ।

अहिज्जमाण (अधीयान), "माणेहि §
११८, १०४ ।

✓अहियास (अभि वामय वा अधि-
वासय), "हेर § १००, १०६, १११,
१११, ११४; "सेति § १४० ।
"सेति § ११८; "मिषा § ११८ ।

अहियास (अधियास वा अध्यास),
००"यामं § १०० ।

अहीण (अहीन), "व० § ६, १११ ।

अहे (अहः), § ७४, १०१, १०४,
१५१, १५५, १००" ।

अहो (अहः, समास एव), अहोदिमि०
§ ४० ।

अहो (आमन्त्रणे) § ११०, १०८,
१४०, १४१, १६१ ।

✓आद्रक्ख (आ-पय), "क्लर
§ ७८, १११, १११; "स्विभ §
१०० ।

✓आदश्च (आतश्च), पाठान्तरे,

✓आयश्च इति ३" ।

आजिकवयं (आयुष्यं च), "कलरण ५
६०, ११५ ।

आजसो (आयुक्त, मन्त्रोपनी), ५ १८१ ।

✓आओम (आओम् वा आओमय),
"मेति ५ १००; "वेज्जसि ५ १००;
"वेज्जा ५ १०० ।

आकार (आकार), "र० ५ ६३ (३"
४८) ।

✓आगच्छ (आगम्), "वित्तद ५
१८८ ।

आगमण (आगमन), "वे ५ ४८;
"पाप ५ ८६ ।

आगम्य (आगत), "गण ५ ६६, ८६,
११६, ११६, ११८ ।

आगर (आकर), "र० ५ १०८ ।

आगार (आगार), "राशो ५ ११ ।

आगास (आकार), "वे ५ १२८,
१४०, १५१ ।

आघवणा (आघ्नान वा आघ्नान,
लीचिने), "वादि ५ १११ ।

आजीविय (आजीविक), "विय० ५
१८१, ११४; "विचि ५ ११४ ।

आजीविओवासय (आजीविकोपायक),
"सर ५ १८१, १८५, १८०,
१८६, १८७, १८८, १०१, १०१,
१०४; "अण ५ १८०, १८१, १८१,

१८८, १००, ११४; "अगस ५
१८१, १८६, १८८, १८९, १८८,
१८१, १८८, १०२; "अयस ५
१८२ ।

आडोव (आडोव), "व० ५ १०, १० ।

✓आडा (अडेय), "दाई (अडेयति)
५ ११५, १४० ।

आणनिया (आणनिका), "तिपं ५
१०१ ।

आणन्द (आणन्द), "न० ५ १००;
"दे ५ १, २, ५, १०, ११, ११,
५८, ६१, ६३, ६८-७१, ७६,
८०, ८१, ८१, ८२, ८५, ८६,
८०; "नो ५ ६१, ११०, ११२,
११५, ११५, १०३, ११६, ११५,
११६, ११६, १०४; "जा ५ ४४,
८४; "न ५ ४४, ८०, ८४, ८६,
८०; "वे ५ ६, ५६, ८६; "नर ५
५, ६, ८, ११, ११, ६६, ६०,
७६, ७५, ८६, ८६ ।

आणवण (आणवण वा अणवण), "अण०
५ ५५ ।

आणामिय (आणामिन), "तिप० ५
१०१ ।

आदाण (आदान), "अ० ५ ४०;
"अ ५ १५; "आह ५ ५१ ।

आदाण (आदेय वा आदेय), "अ० ५
११६, १०१, ११५, १४०, १०० ।

✓आदिय (आ-दा), "यद (बाददाति),
 § ४८ (४" १४), १११, १७६।

आदिय (आदिक), "दिपिं § १८,
 २१।

आधार (आधार), "दि § १६ (३" १८);
 आचार इति ३"।

✓आमुष्क (आ-प्रक), "कद § १८;
 "कद § १८; "विना § १६ (३"
 १८), ८१; "कपिणे § ५।

आभक्त्याण (अभ्याख्यान), "वे § ४६।

आभरण (आभरण), "ब० § ११;
 "ब० § १०, १८०, १०८; "ब०
 § १००"।

✓आभोय (आभोग, नामधातुः किलो-
 कने), आभीर § १४४, १४८
 (३" १५५)।

✓आमन्त (आ-मन्त), "मिना §
 १०४; "मेला § ११८।

आमलय (आमलय), "करण § १४।

आयङ्क (आयङ्क), "का § १५१;
 "के § १४८, १५२।

✓आयक्ष (आ-मक्ष), "कद § १११,
 ११८ (३" ७०), १४०, १५१,
 १६१, ११५, ११०; "आमि §
 ११८, ११५, १४०, १५६, ११०।

आयरिय (आपरित), "रिय § ४२।

आयरिय (आचार्य), "रि § ०२,
 १८८; "रिच § ११८ (३"

१२१); "रियस § ११०।

आयव (आमय), "बमि § १८५।

आयाहिण (आदविण), "दिपिं § १०,
 १८०।

आरग्न (आरग्न), "म० § १००"।

✓आराह (आ-राह), "वेड § ३०,
 ७१।

आराहणा (आराहणा), "बाण § ५०।

✓आरोह (आ-रोह), "विहार (आदि-
 यते) § १८७।

आलभिया (आलभिका आठविका वा,
 नमरस्य नाम), § १४४, १००';
 "बाण § १२८, १११।

आलम्बण (आलम्बन), "बं § ५, ६६
 (३" १८)।

✓आलव (आ-लव), "विल § ५८
 (३" १२)।

आलावेग (आलापक), "गा § ११८
 (३" ६६) बाठानने।

आलोय (आ लोय, निवेदने), "कद §
 ८६ (३" ४१), ८०, १४१, १६१,
 "रिच § ८४, ८६ (३" ४१),
 १४१, १५८ (३" १५६), १६१;
 "कद § ४८; "विहार § ८४;
 "दय० § ८८, १६४, १६६;
 "दय० § ८६ (३" ४१)।

आवण (आपण), "ब० § १८४, १८९,
 १८४; "वेड § ११०, १११।

आवरणिज्ज (आवरणीय), •"आवर्णं §
७४ ।

आसंसा (आशसा), •"आसंसं (समासे)
§ ५७ ।

आसण (आसन), •"आसि § ११२
(इ" ११) ।

आसादय (आसादित), "इर § १२८
(इ" ७८), १४० (इ" ८१), १४१ ।

आसाएतापी (आसादयणी), § १४०,
१४४ ।

आसी (आसीत्, ✓असि), § १२० ।

आसुरत्त (आश-रत्त), "रत्ते § ८५
(इ" ५०), ८८, १०५, १२०,
१२८, १२९, १४० (इ" ७८),
१५५, १५८ (इ" १५५) ।

आहय (आहत्), •"अ § १०० (इ"
१११) ।

आहयय (आहयन), •"य § १८५ ।

आहार (आहार), "र § ५, आहार
इति ऋ" ।

आहार (आहार), •"र § ५१ ।

इ (इति), § ४४, ८१, ११८, ११९,
११०, ११८, १०९, १०४, १८९,
१८८, १००, १४८, १०० । इर,
इय, नि, ति इति ऋ" ।

इ (अवि चित् वा), •इ § ११०, ११,
१०४, १४८, ८८, ११४ (इ" ११),

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✓ उड्ड (उड्डा), "ड्डे (उड्डाति) § १८१ ।

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उड्डारय (उड्डापित), "ड्डर § १९८ (इ" ७८), १४० (इ" ८१), १५१, १६१, १९० ।

उड्डाण (उड्डाण), "डे § ७१, १६६, १६७, १६८, १०० (इ" १९०), "डेब § १६०, १६८, १८८ ।

उड्ड (उड्ड), "डे § ११५ (इ" ६९), "डा § १०८ ।

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उड्डिय (उड्डिय वा उड्डिय, उड्डिय वा उड्डिय), "या § १०७, "यि § ५८, १०४ ।

उड्डग वा उड्डय (उड्डग), "दर § ४१, "दर § १६७, "ग § १०

उड्डगा (उड्डग), "ग § १०१ ।

उड्डर (उड्डर), "र" § १०१ ।

उड्डाङ्ग (उड्डाङ्ग), § ८६ (इ" ४१), १६०, १८८ ।

✓ उड्डव (उड्डव), ✓ उड्डु (उड्डु), "वे § १९८, "वे § १५१ ।

उड्डिङ्ग (उड्डिङ्ग), "ङ्ग § १०७ ।

✓ उड्डि (उड्डिङ्ग), "दिङ्ग § १०७ ।

उड्डिय (उड्डिय), "रय § १९८ (इ" ७८), १४० (इ" ८१), १५१ ।

उड्डय (उड्डय), "य" § १८७, १८८, १८९, १९८ (इ" १९०) ।

उड्डय (उड्डय), "य" § ८५ (इ" ४०), ८८, १९८, १९८, १४० (इ" ७८), १४७, १०६, १९५ ।

उड्डियमाण (उड्डियमाण), "ये § १९८ (इ" १९१) ।

उड्डग (उड्डग), "ग" § १९८ (इ" १९०) ।

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"हारं § १२८, १२९, १४६।

उद्गण (आद्रंयण), "ष० § १००।

उद्गणिया (आद्रंयणिका, जललूय-
वत्तम्), "पा० § ११।

उदग्रंश (उपदेश), "स० § ११८
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उदग्रस्य (उपदेशक), "सर § ७२,
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✓ उदकर (उप-क), "रु (उपकरोतु)
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✓ उदकवृद्ध (उप-कृ-क), "वे (उपक-
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उदगय (उपगत), "गर § ६८, ८६,
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उदधिय (उपधित), "धिर § ८४
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✓ उदद्व (उप-आपय), "वे § १०६।

✓ उदण (उप-मौ), "वेनि § १४२।

उदसेमाण (उपदसंयण), "बी § १४६।

✓ उदनिमन्त (उप-नि-मन्त), "निमि
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उवभोग (उपभोग), "ग० § १२, ५१,
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✓ उववज्ज (उप-पद्), "जिदिह § ६९, ८०, १२५; "जिदिमि § १४४, १४८ (इ" १४४)।

उववज्ज (उपपज्ज), "जे § ८८, १२४,
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उववाथ (उपवाद), "वाथो § १०१।

उववाम (उपवान), "वस § ५५;
"वारं § ८५ (इ" ५२); "वेदि
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उववेय (उपवेत), "व § ००६।

उवसग्ग (उपसग्ग), "गा § १४१,
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✓ उवसम्पज्ज (उप-सम्-पद्), "ज्जिंताथ
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✓ उवागच्छ (उप-आ-गच्छ), "च्छ § १०, ४८ (इ" १४), ६८, ७७, ७८,
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उवासग (उपासक), "ग = § १, ७०,
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समणीवासग इति इ" ।

उवासगदस (उपासकदस), "साधो
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समाप्तिवाक्येऽपि इ" ।

उव्यदृण (उवर्तन), "व = § १६ ; "वे
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उव्विग (उविग), "ग्वा § १५६ ।

✓ उव्विह (उव्व-ह), "हइ § १०५,
"वामि § १०१ ।

उव्वेइ (उव्वेइ), "वे § ७६ ; उव्वेइ
इति इ" ।

ऊह (ऊह), "क § ८४ (इ" ४८) ।

ह (इयन् वा एवं, समासे एव), २० §
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✓ ह (इ), इह § ८१ ; इहिइ § १८७ ।

एक (एक), "के § १८१ ; "का १८१ ;
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एकसरग (एकसरक एकसर्ग वा), "मा
समाप्तिवाक्ये इ" ।

एकारम (एकादश), § ८८, ११४,
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एकारमम (एकादश), "मं § ७१ ;
एकैक (एकैक), "के § १४०, ११५ ।
एगमेग इति इ" ।

एग (एक), "जे § ८२, ११८, ११८,
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३४ ; एग इति इ" ।

एगमेग (एकैक), "जे § ११४ ; "गा §
११४ ; "मं § ११८, ११८ ; एगेग
इति इ" ।

एगयत्रो (एककतः वा एकताः), §
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✓ एग (एग वा ईव, ✓ इग), एग-
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एय (एय), § ७, १०१ ।

एमहालय (एम-महालय), "ल § ८४ ;
महालय इति इ" ।

एय (एय), एय (एय) § १४१, १५४,
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एयाकूव (सतद्रुप), "वे १८०, ८४ (३" ४६), १६१; "वा १६०, १६८; "व १५८ (३" १४), १२५; "वेयं १०९।

एलथ (सलक वा सलक), "व १२८ (३" १६१)।

एव (सत), १२८ (३" १६१); एवमेव ३"।

एवं (सतम्), १, १०, १२, ४४, ४८ (३" ११), ४८, ६१, ६६, ६८, ७१, ७२, ७४, ७७, ७८, ८०, ८१, ८२, ८४, ८५, ८६, ८९, इत्यादि।

एतमेयं (सतम्-सतम्), १२, सत सत ३"।

एवमेव (सतम्-सतम्), १२८ (३" १६१); एव सत सत ३"।

एस, सत इति ३"।

एसण (सतम्), "व ८६ (३" ४१)।
एसणिज्ज (सतणीय), "क्लेयं ४८ (३" १४)।

आग्गहियय (सतम्-सतम्), "दि-
वरुं १०६।

✓ आगिण्ह वा आगिण्ह (सतम्-सतम्),
"विहत्तायं १८२, १८४, १२०,
१२१।

ओदम (सोदम), "व १५६; वेयं
१५६।

ओयण (सोदम), "व १०७।
ओसह (सोदम), "व १५८ (३"
१४)।

ओसहि (सोदम), "दि ४१
(३" १०)।

ओहय (सतम्-सतम्), "व १५६।

ओहि (सतम्-सतम्), "दि ७४, ८२,
१५६; "दि १५६, १५८ (३"
१५६); "दि १५६, १५८
(३" १५६); आस वा नास इति
३"।

क (क. किम्), वे १, ८१, १२०,
१२८; किं ८६, १२०, १६८,
१८८, १००; केय १२८, १२८,
१४६; कि १६०; कयो (कृतः),

१८६, कइ (कखिन्), १८०,
१९५, केइ केयि किन्, केणइ
इति इ" ।

कइवय (कविपय), "वन्दि ११४ ।

कओ, क इति इ" ।

ककुम (ककम), "व० १०० ।

कङ्खिय (काङ्खिन्), "ङ्खि १८६,
"विप्या (सम्बोधने) १८५ (इ" ११),
१४९ ।

कङ्खा (काङ्खा), १४४ ।

कज्ज (कार्य), "ज्ज० १५, १९०,
"ज्जेइ १५, १८ ।

कज्जन्ति, ✓कर इति इ" ।

कङ्खण (काङ्खण), "ज० १०१,
"व० १०६ ।

कहु, ✓कर इति इ" ।

काट्ट (काट), "ड० १२१ ।

कडाइय (कडाइय), "यसि १२८,
१२९, १२५, १४०, १२० ।

कडिस्स (कडिस्स), "ज० १८४ (इ"
४८) ।

कणग (कणक), "ग० १०६; "ज०
१०६ ।

कणीयस (कणीयस), "थं १२४,
१२८, १४० (इ" ८०, ८१), १४०,
१५१, १४०, १५६, १६१, १६५,
१२० ।

कम्प (कम्प), "व० १८२ (इ" ४८,

४०), "व० १८१, "वा १८४
(इ" ४०) ।

कण्णपूर (कण्णपूर), "व १८५ (इ"
४८, ४०) ।

कण्णज्जय (कण्णज्जय), "ज्जि १११ ।

कण्णर (कण्णर), "र १८४ (इ" ४०) ।

कण्ण (कण्ण), "जे १५५ ।

कण्णार (कण्णार), "रेय १८८ (इ"
१४), "राओ ११८ (इ" १११) ।

कण्णप्प (कण्णप्प), "प्पे १५१ ।

कण्ण (कण्ण), "प्प १०० ।

कण्ण (कण्ण, देवलोकाय परेगबिरोध),
"प्प १०४, "प्पे १२, ८८, १२४,
१४४, १५५, १७८, १६६, १७४ ।

✓कण्ण (कण्ण), "प्प १८८ (इ" १२),
८४ (इ" ५२), १२५, १५८ (इ"
१५५, १५६), १६९, "प्पेमाया १
१८४ ।

कण्णस (कण्णस), "ज० १८४ (इ"
४०) ।

कण्ण (कण्ण), "ज० १४६, १८०,
१८८, १८९, १९८ (इ" १९८);
"ज० १२१; "ज्जे १२१; "जे १२
७२, १६६; "ज० १८४, ८५ ।

"ज्जे १०९, ७६; "ज्जेओ १२१;
"ज्जेर १२८; "ज्जेय १०४ ।

कण्णिपुण (कण्णिपुण), "र १६९;
"र १७० ।

कम्बल-(कम्बल), "क०" § ५८
(३" ५४) ।

कय(कत), "कय०" § ८५ (३" ४८, ५०),
१०६; कय० ११२ (३" ६१);
कर § १२८, १२९, १४० (३" ८१),
१५१, १५२; कयं § १२८ ।

कयत्य (कतायं), "त्ये" § ११२ (३"
६१) ।

कयाद् (कदापि कदापि वा), §
६२, ६६, ७२, ७४, ८८, १११,
१६४, १७८, १८५, १८५,
११२, १२८, १२९, १३१,
१५२, १५४, १६५ ।

✓ कर (क), "रे" § १०, १६-४१,
७०, ८८, १२१, १२४, १४१,
१४०, १५२, १८०, ११४, ११८
(३" १२२), ११५; "रेमि" § १२,
१४, १५, ८५ (३" ५२), १२८,
१२५, १४०, १२०; "रे" §
११, ७०, ११०, ११०; "रेमि"
§ १०४, १८४; "रेमाथे" § १०,
१२, १२६; "रेमि" § १०४;
"रेमि" § १२८; किरा (कना)
§ ८८, १२४, १५५, १५०,
१६६; कडु (कना) § ११, ५८,
११२ (३" ६२), ११४, ११६,
१२८, १४० (३" ८१), १५१,
१६१, ११४, १२०, १२६; कवि

(करिणति) § १०८; कज्जनि (कि-
यन्ते) § १८०, १८८; कारवेमि §
१२, १४, १५; कय इति ३" ।

कर (कर), "रे" § १०१ ।

करग वा करय (करक), "गा" §
१८०; "र" § १८४ ।

करकड (करेर वा करंट, कठिन
इत्यर्थे), "कीची" § ८४ (३" ४८) ।

करण (करव), "व०" § ५८, १००,
१०६; "वे" § ४६, ४८ ।

करणया (करवता), "या" § ११२
(३" ६२) ।

करिस (करीष), "विष" § १८० ।

कलन्द (कलन्द, कुपविमोः), "न्द०"
§ ८४ (३" ४८) ।

कलम (कलम), "म०" § ५५ ।

कलमय (कलमक), "म" § १८४ ।

कलाय (कलाय), "य०" § १६ ।

कलाव (कलाय), "व०" § १०६

कलुम (कलुव), "म०" § १०० ।

कल्ल (कल्लम् वा कल्लम्), § ६६ (३"
१८), ७२, १०२, १८०, १८८,
१८८, १८९ ।

कलाकलिं (कल्लं कल्लम्, प्रतिबन्धम्),
§ १८४, १२५, १४१, १४१ ।

कलाण (कलाय), "व०" § १८० ।

कवाड (कवाड), "ड०" § ८४ (३"
४८) ।

कविञ्जल (कविञ्जल), "ल ५ ११८
(३" १२२) ।

कविल (कविल), "ल ५ ८४ (३"
४०), "ल ५ ८४ (३" ४८),
• "लार ५ ८४ (३" ४०) ।

कवोय (कपात), "य ५ ११८ (३" १२२) ।

कसपाई (कास पावी), "पार ५ २२५ ।

✓ कह (कथ), "ल ५ ४०, ८६,
१५२, १६२, १०८ ।

कहा (कथा), • "वा ५ ११०, १०९ ।
"वार ५ १०, ११६, १०९, १८०,
११४ ।

कहि (कथि), • "वो ५ ११८ (३"
१२०, १२१) ।

कहि (कथि), कथि ३" ।

काम (काम), "म ५ ४८ ।

कामदेव (कामदेव), "म ५ १०४ ;

'वे ५ १, ८२, ८५ (३" ५०), ८६,

८८, १००, १०२, १०२, १०६,

१०८, १०८, १११, ११२ (३"

६१), ११४, ११६, १११, ११२,

११४, ११५ ; "वो ५ १०८,

११८, १४४, १४५, १४५, १६२,

१०९, १०९, १०८, १०४, "वा

५ ८५ (३" ४०), ८०, १०२,

१०४, १०८, ११२ (३" ६१),

११८, "म ५ ८५ (३" ५०), ८०,

८८, १०२, १०२, १०४, १०५,

१००, १०८, ११०, १११, ११२

(३" ६१), ११८ ; "वस ५ ८२,

११०, ११२ (३" ६१), ११०,

११४, ११० ।

कामभोग वा कामभोय (काम भाग),

"म ५ ५०, "भोर ५ ६, "गा ४८ ।

कामय (कामय, कामय एव), • "या

(कामाचने) ५ ८५ (३" ५१),

२४६ ।

काय (काय), "म ५ ५२, • "य ५

१००, "य ५ १०८, ११० ; "रण

५ ४०, ८८, ११४, १६६, "यवा

५ १२, १४, १५ ।

कार (कार), • "रण ५ ८१ ।

कारण (कारण), "वेदि ५ १०४ ।

कारवेमि, ✓ कर इति ३" ।

कारिया (कारिका), • "या ५ १२५,

१२८ । कारक इत्यादि स्त्रीलिङ्गे ॥

कास (कास), • "ल ५ ६६, ८२,

११८, ११८, १४६, १४६, १६४,

१०२, १०५, १८२, १२८ ;

"ल ५ ५६, ८८, ११४, १५५,

१५०, १६६ ; "ल ५ ०२, ८८,

११४, १५६, १५५, १५०,

१५८ (३" १५४), १६६, "जेव

१, १, २, ८, ०५, ०६, ८२,

११५ १२६, इत्यादि, • "जे ५

१२२, १२५, १५६ ।

कालग (कालक), ०"अं १०० ।

कालमासे १ ८८, ११४, १३५,
१५०, १६६ ।

काम (काम), ०"ये १४८ ।

कासाई (कासापो), ०"ईर ११ ।

कादिह ✓कर इति ३" ।

किं, क इति ३" ।

किंषि (किषिग), १ १०० ।

किषा, ✓कर इति ३" ।

किषा, क इति ३" ।

किष (किष), ०"ल० १ ८४ (३"
४८) ।

किषं (किं अम), १ ११८, १३५,
१४६ ।

✓किप्त (कृप्त), ०"मेर १०० ।

किप्तण (कीप्तम), ०"थं १ ११६,
११० ।

किप्ति (कीप्ति), ०"ति० १ ८३ (३"
११) ।

किलघ्न (किलिघ्न), ०"घ० १ ८४
(३" ४०) ।

किम (काम), ०"मे १ ०९, १३१ ।

कीडा (कीडा), ०"का १ ४८ ।

कीम (कीम), ०"मे १ १००, ०"मे
१ १०४ ।

कुकुड (कुकुड), ०"थं १ ११८ (३"
१२१) ।

कुकुप (कुकुप कीकुप वा, विवरण

कारमने वा कीकुप), ०"कुर १ ४१
(उल्लकामने कुकुप) ।

कुकुम (कुकुम), ०"म० १ १८ ।

कुच्छि (कुच्छि), ०"थिं १ ०१ ।

कुडाल, कुडाल इति ३" ।

कुडिल (कुडिल), ०"ल० १ १००,
०"ल० १ ८४ (३" ४८), ०"लार्
१ ८४ (३" ४८) ।

कुडुम (कुडुम), ०"म० १ १२८,
०"मस १ ५, ११ (३" १८, १८),
०"मे १ ११ (३" १८), १८ ।

कुडुम (कीडुम), ०"मेर १ ५ ।

कुडाल वा कुडाल (कुडाल), ०"ल०
१ ८४ (३" ४८) ।

कुण्डकोलिय (कुण्डकोलिक), ०"लि
१ १, ११२, ११४, ११०, ११८,
१०९, ०"लिपा १ ११६, १०९,
०"लिपं १ ११६, ११८, १०९,
०"लिपं १ १००, ०"लिपस १ ११६,
१००, १०८ ।

कुमार (कुमार), ०"थं १ १३६ ।

कुम्भकार (कुम्भकार), ०"र० १ १२०,
१८९, १८४, ०"र १ १८१ ।

कुम्भार (कुम्भार), ०"र० १ ११०,
१११ ।

कुम्भ (कुम्भ), ०"थ० १ १०१ ।

कुम्भ (कुम्भ), ०"मे १ १८, ०"लमि १
१६ (३" १८), ०"लार् १ १३, १०८ ।

कुविय (कुव्य), "य० ५ ४८ ।

कुविय (कुपित), "वि० ५ ८५ (४" ५०) ।

कुसुम (कुसुम), "म० ५ २०, ८५, (४" ५०) ।

कुड (कुड), "व० ५ ४९, ४०; "व० ५ ४० ।

कुपिय (कुपिक), "वि० ५ ८ ।

कुव वा कुवि (कचित् कुवपि वा), ५ १८, १४० (४" ०८), १४९, २०० (४" ११९, १२०), ११८ (४" १२२) ।

कुण्ड (कुण्डित् कुवपि वा), ५ ११९ (४" ११) ।

कुवली (कुवलिन्), ५ १८० ।

कुव (कुव), "व० ५ ५२, "वा ५ ८४ (४" ४०) ।

कुसी (कुसी), "वी० ५ १४९ ।

कुड्डय (कुड्डक), "व० ५ १२९, १४५, २९०, २०९; "व० ५ ८४ (४" ४८) ।

कुड्डिया (कुड्डिका), "वा० ५ ८४ (४" ४८); "वा० ५ ८४ (४" ४८) ।

कुडी (कुटि), "वी० ५ १८९, २०४, १२४; "व० ५ १२८, १२८; "वी० ५ ४, ८९, १२०, १२५, १५८, २९१, २९९,

२२९, २२४, २२५, २९८, २०९, "वी० ५ २००; "वी० ५ १० ।

कुड्डुमिय (कुड्डुमिका), "य० ५ १९; "य० ५८, २०९, २०० ।

कुड (कुड), "व० ५ १४८ ।

कुड्डय (कुड्डक), "व० ५ १० ।

कुड्डयिय (कुड्डयिक, कुड्डय-सम्बन्धिन), "वि० ५ १४९, "वि० ५ १२८; "वि० ५ १२४; "वि० ५ १२४, १२९; "वि० ५ १४९, १४९ ।

कुड्डाल (कुड्डाल), "व० ५ १८५, १८९, १८८, २०० (४" १२९, १२०) ।

कुड्डालय (कुड्डालय), "व० ५ १२८; "व० ५ १२८, १२८, १४० (४" ४१), १४९, १४९, "व० ५ १४९, २२० ।

कुड्डाल (कुड्डाल), "वा० ५ ०, १८, ४०; "व० ५ ०८, "वा० ५ ८, १९ (४" १८) ।

कुसी (कुसी), "वी० ५ १०१ ।

खड्डय (खड्डित्), "य० ५ २०९ ।

खड्डयसमेणं, चय इति ३ ।

खड्डयमाण (खड्डयमान), "व० ५ ११८ (४" ११८) ।

खज्जय (खापक), "अपि १८।

खड्ग (खण्ड, गंगाकार), "ख १८४
(३" ४८)।

✓खण्ड (खण्ड), "खिण्ड १८५
(३" ५१)।

खण्ड (खण्ड), "ख १८४।

खण्डाखण्डि (खण्ड खण्ड) १८५
(३" ५१), ८८।

खन्ध (खण्ड), "अ १८४ (३" ४८),
"अभिधम्मसंघासो ३"।

✓खम (खम), खमेर (खमयति) १८०,
११९ (३" ११), "मेमि ११९
(३" ११), "मेमि १८१।

खमण (खमण), "ख १८०,
"खसु १८०।

खमा (खमा), "अ ११९ (३"
११)।

खम (खम), "अ ११८, १८०
(३" ८१), १११।

खय (खय), "ख (खयोऽप्ययं इति
पदे) १८४, ११९, "ख १८०,
१११।

खयु (खयु) १८०, १८०, ११९,
११८, ११९, ११९, ११९, ११९,
११९, ११९, ११९।

खादम (खादम), "अ १८०,
(३" ११), "अ १८० (३" ११)।

खामेद, "मेमि, "मेमि, समुधानो-
विज्जो, ✓खम इति ३"।

खिद्धिणिय (खिद्धिणी), "पा १८०
११९ (३" ११), १८०।

खिद्धिणी (खिद्धिणी), "पि १८०
११९।

खिप्प (खिप्प), "पि ("पामेव इति
पदे) १८०, १८०।

खीर (खीर), "ख १८०।

✓खुभ (खुभ), खोभित्त (खोभित्तम्)
१८५ (३" ५१), १८१, ११९,
११९ (३" ११), ११९।

खुर (खुर), "ख १८५ (३" ५०)।

खुर (खुर), "ख १८०, "रमि १८०
(३" ११९)।

खित्त (खित्त), "अ १८०, १८०, १८०,
"अ १८०, ११९।

खोभित्त, समुधानोविज्जो, ✓खुभ
इति ३"।

खोम (खोम, खापेयिक इति खम-
पदे), १८०।

✓गच्छ (गच्छ), "अभि १८०, १८०,
१८०, ११९, "अ १८० (३"
११), ११९ (३" ११९), "अभि
१८०, "अभि १८०,
"अभि १८०, ✓खम इति
३"।

गण (गण), "ग० ५८ (घ" ११);

०"णस्त ५ १००"।

गणि (गणि गणिन्वा), "णि० ५ ११८,
१०४।

गन्ध (गन्ध), "न्ध० ५ ११, ११।

गन्धस्व (गन्धस्व), "न्धेण ५ १११ (घ"
११)।

✓गम (गम), "मिहिर ५ ११५;

✓गम्ब इति ३"।

गम (गम), ०"मेण ५ १०४।

गमण (गमण), "ण० ५ ८१।

गय (गत), गर ५ ११; ०"नय १११
(घ" ११)।

गल (गल), "ल० ५ ८४ (घ" ४८)।

गव (गव), "वे ५ १०० १।

०"वे ५ १०१।

गवल (गवल), ०"ख० ५ ८५ (घ"
५०)।

गद्याय (गद्याय), ✓गिह इति ३"।

गहिय (गहिय), "य० ५ १८१।

गाय (गाय), "य ५ ११८, ११९,
११५, ११८, १४० (घ" ०८),
१४०, ११०।

गाहावद (गहावद), "वर० ५ १,
"वरं ५ १, ५, १०, ११, १२,
५८ (घ" ११), ८१, ११०, १४५,
१५५, १६१, १११, ११८,
१०१; "वदया ५ १; "वदस्त ५

४, १, ८, ११।

गाहावदणी (गहावदणी), "दणी ५

११८, १४०, १४१, १४४,
१४६, १४८, १४९, १५४,
१५६, १५७, १५८ (घ" १५५),
१६१; "दणिं ५ १५५, १५८
(घ" १५५); "दवीर १५८, १४९,
१५५, १५८ (घ" १५५)।

✓गिह वा गेपह (गह), गिह ५
११८ (घ" १११); गेपह ५
१६६, गिह ५ १०५, गिहानि
५ १०१; गिहानय ५ ११८,
१४० (घ" ८१), १५१, १६१,
११०; गेपहानय ५ ११४;
गहाव० ५ ८५ (घ" ५०), ११८,
११८, १४० (घ" ०८), १४०,
१५६, ११५।

गिह (गह), "वे ५ ५८ (घ" १४),
१०४, १५६, १६०; "गहो ५
१०, १८, ११६, ११८, ११९,
१२५, १२५, १२८, १४०
(घ" ८१), १४०, १५६, १५८,
१६१, १८०, ११०, ११०।

गिह (गहिय), "दि० ५ ११, ५८
(घ" १५), ११, ८१, ११८,
११०, १४५, १५५, १०४, १०४,
१६८, १०४; "दिहो ५ ८१,
८४; "दिहो ११८, १०४।

गीवा (गीवा), "वं" १०८, ११०।

गुट्ट (गुल्ल वा), "ङ" ८४ (३)
४८), पावान्तरे गुल्ल।

गुण (गुण), "व" १६६ (३) १०,
१०१; "व" ११६, ११७, ११९;
"वे" ७६।

गुणसिल (गुण-सिल), "ले" १११।

गुरु (गुरु), "व" ११३, ११८;
"व" ५८ (२) १२, १३०,
(३) ८०)।

गुल्लगुल्ल (गुल्लगुल्ल, गजंजी), "ले" १०९।

गुल्लिया (गुल्लिका गुल्लिका वा), "य" ८५ (३) ५०)।

✓गोपह च मेरुवाच च, ✓गिपह रति
३"।

गो (गो), "गो" ४, १८, ८९,
८५, ११०, ११५, ११६, ११९,
१२१, १०४, १२१, १२३,
१२८, १०९; गो १०, ८४
(३) ४०)।

गोण (गोण), "व" १११, ११३,
११४; "व" १०९।

गोत्त (गोत्त), "जे" ७६।

गोयस (गोयस), "म" १०६, ११०;
"मे" ७०, ७८, ७९, ८३,
८६, ८०, १६०, १६१, १६३;
"मा" १६९, ८६, ८०, ११५,

१५८ (पु" १५४); "म" ८१,
८६, १६१; "मस" ८०, ८२,
१६२।

गोर (गोर), "रे" ७६।

गोमाल (गोमाल), "ले" १८८,
११३, ११६, ११८ (३) ११०),
११२, ११९; "ल" १८९,
११५, ११०, ११०; "लस" १
१६६, १६०, १६८, १८५।

घडय (घडक), "हर" १८४;
"हरवि" १०।

घडी (घडी), "दि" ८४ (३)
४०)।

घण्टा (घण्टा), "वट" १०६।

घण्टिया (घण्टिका), "या" १
१०६।

घय (घय), "य" १४, "य" १०,
१०; "य" १००८।

घर (घर), "र" ७०, ७८।

✓घाए (घातए, चम्पानोचिंजले),
"र" १११, ११८, ११९,
११५; "रवि" ११८, ११३,
११५, ११०, ११०; "रगर" १
११८, ११० (३) ८१),
११०।

घाय (घाय), "वार" १११।

घुट्ट (घुट्ट), "ङ" १११।

घोडय (घोटक), "घ०" § ८४ (३)
४७)।

घोर (घोर), "र०" § ७६, १०७।

घोस (घोष), "घ०" § १०८।

घ (घ), § १४ ४६, ४६-५०, ६६
(३" ६८), ८६, ८८ (३" ८८),
११६ (३" ६९), १२८, १६४,
१६६, १७०, १७२, १६५,
१४०, १५८ (३" १५६),
१६२, १७०, घघेव इति ३"।

घइत्ता, √घघ इति ३"।

घउ (घुर), "उ०" § १८, ४६,
१७०, १७०"; "घ०" § ४८;
"उचि" § १०, १८, ११; चचारि
§ ३, ६९, ८८, ११४, १४४,
१५४, १६९, १६९, १६८,
१७९, १७४।

घउत्य (घुर्य), "ल०" § ७९, १६५,
१४० (३" ८०), १४५, १४८,
१५८, १६०; "त्यल" § १४५।

घउप्रय (घुरप्रय), "घ०" § १८;
"घ०" § ४८।

घउपलिय (घुरपल्य), "या" § १७०"।

घउरंस (घुररन्), "घ०" § ७६।

घउरामौड (घुररामौति), "भीर०"
§ ७४, १५२, १५५, १५७,
"भीर०" § ११२ (३" ६९)।

चउत्रीस (चतुर्विंशति), "सं" § १७०"।

चउव्विहि (चतुर्विंश), "चिं" § ४९।

चक (चक), "छे" § १८७।

चकवाल (चक्रपाल), "ल०" § १०८।

चकु (चकु), "कु" § ५।

चकल (चकल), "ल०" § १०७।

चण्ड (चण्ड), "ण०" § १०७;
"ण०" १०८।

चण्डिक्खिय (चण्डिकेत), "क्षि" §
८५ (३" ५०)।

चत्ता (चत्तारिंशत), § १७०"; चाली
इति ३"।

चन्दण (चन्दन), "ण०" § १८।

चम्पा (चम्पा), "पा" § १, ८९, १७०;
"पा" § ११६; "पा" § ११६
(३" ६९); "पा" § ११६।

√चय (चु), चरत्त (चुला) § ८०,
१२५।

चय (चय चयन ना), "यं" § ८०,
१२५; √चय इति ३"।

चय (चय), चर § १७०"।

चलणं (चलन), "चं" § १०१।

चाउहसिय (चातुर्दशिक), "या" (सम्बो-
धने) § ८५ (३" ५०)।

चाउरन्त (चातुरन्त), "ना" § ११८
(३" ११९)।

चार (चार), "रि" § १०।

√चाल (चालय), "लि" § ८५

(४" ५१) १०१, १११, ११२,
(४" ६२), १११ ।

घाली (घालादिभू), § १००^१; घा
रति ३" ।

घाव (घाप), •"ब० § १०१ ।

विंध (विण्), •"भे § ८५ (४" ४८) ।

✓ चिन्त (चिन्), "भे § १२८,
१६१, १६० ।

चिन्ता (चिन्ता), § १०३ ।

चिन्तिय (चिन्तिय), "निर § ६६
(४" १०); "नियं § ६६ (४"
१८) ।

चुल्लोपिय (चुल्लोपिय), "या §
१, ११०, ११०, ११२, ११६,
११८, ११० (४" १०८), ११२,
११६, ११४, ११६, ११६,
११०, "या (चुल्लोपिय) § ११८,
१११, ११३, ११३, ११०, ११०
(४" ०८, ८०); "भे § ११८,
१११, १११, ११४, ११४, ११०,
११८, १११, ११६; "यस §
११८, १११, ११८, ११०, ११६,
११४, १११, ११६ ।

चुल्ल (चुल्ल चुल्ल वा), "ब० § १, ०४,
११३, ११६; चुल्लमय च चुल्ल-
दिमय च इति ३" ।

चुल्लमय च चुल्लमय (चुल्लमय),
"यस § १, ११३, ११०, ११८,

"यस § ११८; "यस § ११८,
११०; "यस § ११६, १११ ।

चुल्लदिमय (चुल्लदिमय), "भे §
०४, ११३ ।

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✓झिया (जि वा जी), "ज०" (धा-
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✓झूस (झूझू वा), "जिगा" ५
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थाण (ज्ञान), ०"ब० § १८०, १८८,
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तज्ज (तज्ज), "ज० § ०९।

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इति तत्थ इत्यपि च इ"।

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तज्ज (तज्ज), "ज० § ११८ (इ" ११०)।

तज्जो (तज्जो), "जे § १०० ;
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ताथो (तथ वा ता), न इति इ"।

✓ताज्ज (तज्ज), "जेज्ज § १००
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ते (ते वा तव), न च तुम्भ च इ" ।

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तेय (तेजस), "तेज- § ०६ ; "तेयं
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तेसिं, न इति इ" ।

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तो (तव ; तवो इति प्राकृतशब्दरूपस्य
 चतुर्थेऽपि, लट् तो इत्येतौ वाक्यसंबन्ध-
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त्ति (इति, सप्तम्यं त्ति अनुसारात्परं तु
 ति इति प्रयुज्यते), § १२, ५८,
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 दय इत्येते वयो इ" ।

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दरिद्रि (दरिद्रि), "न" ५ १००।

✓दल्य ना दल (दा), "न" ५
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द्वग्नि (द्वग्नि), "न" ५ ३१।

द्वय (द्वय), "न" ५ ४, १८, ८९,
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द्वय (द्वय), "न" ५ ०१; "न" ५
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दिद्र (दिद्र), "दि" ५ १४९; "दा" ५ ११९
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दिद्रि (दिद्रि), "दि" ५ ११९; "दी" ५
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दिद्रि (दिद्रि), "दी" ५ ८९।

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दिघ (दिघ), "न" ५ ०९; "न" ५
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"न" ५ १०१, १००, ११९।

दिशा (दिशा), "सा० § १०, ११;
"सं § ११, ११२ (इ" १२), १११,
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०"साथी § १११ ।

दिसी (दिशा दिग् वा, संयुक्तव्यञ्जने परे
दिसि), "सि० § ५०; "सी० §
१, ७ ।

दौव (दौव), ०"वे § ११२ (इ" १२) ।

दु (दि), ड० § १२, १४, १५,
४८, ५१; दो (दो) § ८४
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§ १००, १००; दोस (दयोः)
समाप्रियाक्ये इ" ।

दु वा दुर (डम् वा डर, व्यञ्जने परे
तद्याञ्जनान्तरं, खरे परे तु डरिति),
डम् § ११५, ११८; डप्- §
५१, ५२, ५५; डव्- § १००;
डर- § ८५ (इ" ५०), १०० ।

दुकर (डप्कर), "र० § १२५, १२८ ।
दुक्ख (डुःख), ०"क्ख- § ११०,
११०; डुक्ख इति इ" ।

दुपय (दिपद), "य० § ४८ ।
दुप्पल्लिय (डुप्पल्लित), "य० §
५१ ।

दुरु, ड इति इ" ।
दुरन्ता (डुरन्त), "न० § ८५ (इ"
५०) ।

दुरहियास (डुरधियास), "सं § १०० ।

✓दुसह (जद-सह), "हर § ११,
१८, ११०, १०८, १११; "हामि
§ १०८ ।

दुवालस (दादर), "स० § ११, ५८
(इ" ११, १५), ११८, १०४,
१०४, ११०, १११; "स ११८;
"ससं § १२४, १२८, १२८ ।

दुविह (दिविध), "वे § ५१; "सं §
१२, १४, १५ ।

दुवे, ड (दि) इति इ" ।

दुव्वय (डुव्वत), "या § १०० ।

दुस (डुःख), ०"व० § ८५ (इ" ५१),
१०१, १०८, ११८, १२५,
१५८, १२०, १५५, १५०;
डुक्ख इति इ" ।

दूदपलास (दूतिपलास, वैत्यस नाम),
"वे § ८६ ।

दूदपलासय (दूतिपलासक), "वर §
२, १०; "साथी § ५८ (इ" १४),
०८ ।

देव (देव), ०"व० § १८०; "व० §
८०, १११, ११२, ११५, ११०,
११८, ११८ (देवाद्युप्यिष-शब्दे अपि
इ"); "वे § ८०, ८१, ८४ (इ"
४१), ८०, ८८, १०१, १०४,
१०५, १००, ११०, १११,
११८, १२६, १२०, १८१,

११४, ११५, ११७, ११८;
 "वो § ११८, ११७, ११४;
 "वा (एकवचनस्य संबोधने) § ११७,
 ११८; "वं § ११७, ११८;
 "वेणं § ११८, ११८, १०८, १०८,
 ११८, ११७, ११८, ११८,
 ११८, ११८, ११७; "वस्स §
 ८८, ८४ (प्र" ४४), ११४; "वा
 § ११८; "वा (बहुवचनस्य संबोधने)
 § ११८ (प्र" ४४); "वाच § ११८
 (प्र" ४४); "वाचं § ११८, ८८,
 ११४।

देवस (देवस), "गार § ११८, ८८,
 ११४, ११४, ११४, १०४।

देवय (देवत वा देवता), "व० § ५८
 (प्र" ११), ११४, ११८; "वं
 § ११७; "वापि § ५८ (प्र"
 ११)।

देवाणुप्पिय (देवानुप्पिय), "वा (एक-
 वचनस्य संबोधने, पुंलिङ्गे), § ११,
 १८, ७७, ७८, ८५ (प्र" ५१),
 ११८, ११८, ११८, ११७, ११७,
 ११८, ११७, ११८; "प्पिय (एक-
 वचनस्य संबोधने, स्त्रीलिङ्गे) § ५८
 (प्र" ११), ११८, १०४; "यस्स
 § ८१, "वा (बहुवचनस्य संबोधने)
 § १-१, १०१; "वाचं § ११,
 ११, ८१, ११०।

देविद्धी (देविद्धि), देव च इद्धि च प्र"
 देविन्द (देविन्द), "दे § ११८ (प्र"
 ४१); "न्दस्स § ११८ (प्र"
 ४१)।

देवी (देवी), "वीच § ११८ (प्र"
 ४१)।

देस (देस), "व० § ५४।

दो, दु (दि) इति प्र"।

दोच (द्वितीय), "वं § ७१, ८०,
 ८८, १०४, १०८, १११, ११४,
 ११७, ११७ (प्र" ७८, ८०), ११७,
 १११, ११०, १११, ११७, ११८,
 ११७, ११८, ११४, ११४,
 ११८ (प्र" ११४); "वस्स § ८१;
 निरय च बीच च प्र"।

दोणिय (दोणिक), "गार § ११४।

दोनि, दु (दि) इति प्र"।

दोस, दु (दि) इति प्र"।

धया (धन), "व० § ४८; "व०
 १००"।

धन (धन्य, धनार्थे), "व० § ४८;
 "मेव १००"।

धम (धन्य, धाम्यवदर्थे), "मे § ११८
 (प्र" ११), १०४।

धम्मा (धन्य, क्षिणो नाम), "व०
 १००"; "मा § ११८, ११८,
 ११८; "वं § ११८।

धमणि (धमनि), "धि० § ०९, ०९,
८९, ९५१ ।

✓ धमधमे (धमधमाय), "भिन्ना०
("साधमान) § १०८ ।

✓ धम्म (भा), "क्षमाण० (भाय-
मान) § १०८ ।

धम्म (धमं), "क्ष० § ११८ (४"
१२०, १२१); "क्ष० § १६ (४"
१०, १८), ६८, ०२, ८९, ८५
(४" ५१), ८६, ८०, ८८, ११२
(४" ६१), ११०, ११०, १२५,
११८, १२०, १२२, १२०, १४५,
१४६, १४०, १५२, १०१, १०३;
"क्षे § ५८ (४" १४); "क्षी § १२०;
"क्षं § १२, ५८ (४" १५), ८९,
११०, १४५, १५५, १६२, १२५,
१६८, १०३; "क्षं § ६०, ६१,
१०२, १०२, १०३, १०८, ११०;
"क्षे § १४६ ।

धम्मकक्षा (धमंक्या), § ११, ११०,
१८१ ।

धम्मकक्षी (धमंकयिन्), "क्षी § १२८
(४" १२०, १२१) ।

धम्ममय (धम्ममय), "मरणं § १२८
(४" १२८); "मरिच § १२८ (४"
१२१) ।

धम्मायरिय (धम्मपायं), "रिच § ०२,

१८८; "रिचं § ११८ (४"
१६१); "रिचस § १२० ।

धम्मिय (धम्मिक), "यं § ११, १०६,
१०८, १११; "यासो § १०८ ।

धम्मोवणसय (धम्मोपदेशक), "वर §
०२, १८८; "वरणं § ११८ (४"
१६१) ।

✓ धर (ध), "रिच § ११८ (४" १२१);
"रिचमायेयं (धियमानेन) § १० ।

धर (वर), "रिच § १८०, १८८,
१८२, ११८ (४" १२०) ।

धरणि (वरणि), "णि० § १०२,
१०५ ।

धरणी (वरणी), "णी० § १०३ ।

धरिण्यमाण, ✓ वर इति प्र" ।

धवल (धवल), "ल० § १०१ ।

धारा (धारा), "रिच (वज्रवीहिमसायि)
§ ८५ (४" ५०) ।

धिद (धनि), "रिच § ०२, ८५
(४" ५१) ।

धूव (धूप), "व० § १२, "व० §
१०० ।

धवण (धूपन), "व० § १२ ।

न (न), न § १२, १४, १५, ४४-५०,
८१, ८५, १०२, १०८, ११८,
१२४, १२५, १२०, १२२, १५२,
इत्यादि, न० १६-४९, १०८ ।

नञल (नकुल), "ल० ५ ८५ (अ" ४८) ।

नक्ख (नख), "क्खं (वज्जवीट्ठिसमाये) ५ १०१; "क्खा ५ ८४ (अ" ४८) ।

नगर (नगर), "रं ५ १०८; "राथो ५ १११; "रस्स ५ १८४; मयर इति प्र" ।

नगरी (नगरी), "रिं ५ ११६; मयरी इति प्र" ।

नज्जइ, ✓जाण इति प्र" ।

नत्था (नत्ता), "त्था० ५ १०६ ।

नत्थि (नात्थि, न-त्थत्थि), ५ १६६, १६७, १६८, १८८, १०० (अ" ११७, ११८) ।

नन्दिणीपिय (नन्दिनीपिड), "या ५ १, १६८, १७०; "यस्स ५ १७१ ।

✓नमंस (नमत्त), "वर ५ १०, ५८ (अ" ११), ११, ७७, ८१, ८२, ८६, १११, १०६, १८०, १८२, १०१, १०४, १०८, ११०, १११, १६१, १६४; "मात्ति ५ ८१; "सिगर ५ ५८ (अ" ११); "सिमा ५ ११६, १८१ ।

नय (नय), "य० ५ ११८ (अ" १११) ।

नयण (नयन), "य० ५ १०० ।

नयर (नगर), "रं ५ १, ५८ (अ" ११), ७८, १६१, १८०, १०४, १११;

"रं ५ १०, ६८, १८०, १०४, १६०, १६४; "राथो ५ १६५; "रस्स ५ १, १८१; "रं ५ १६ (अ" १८), ७७, ७८, ७९, १८१, १४१, १५८ (अ" १५४); "रा ५ १७०; मगर इति प्र" ।

मयरी (मयरी), "री ५ १, ८१, ११६, १४४, १५५, १६७, १७१; "रीर ५ १११ (अ" ११), ११७, १५८, १६१, १६८, १७१, १७०; मगरी इति प्र" ।

मरय (मरक), "यं ७४, ८६, १५२; "र ५ १५५, १५७ ।

मव (मवन्), "व ५ ११५, ११७ ।

मवम (मवम), "वं ५ ७१; "मस्स ५ १६७ ।

मवरं (मवरन्), ५ १४७, १५६, १०४, ११५, ११०, १११, ११५, १७४ ।

मस्समाण (मस्सण्), "से ५ ११८ (अ" ११८, ११९, १२०, १२१) ।

नाइ (जाति), "र० ५ ८; "रं ५ ६८, ८१ ।

नाइं (नज्जे, प्राकृत एव दृश्यते), ५ ११९ (अ" ११) ।

नाण (जाव), "णे ५ ७४, ८१; जाव इति प्र" ।

नाणत्त (नामान), "भं ५ १०१ ।

नाणा (नाना), "वा०" ५ ८५ (३)
 ५०), ५०१।

नाम् (नामन्) "वा०" ५ ५१, १६४,
 १६६, १००, १०२; "मं" ५ १,
 १, १, ०, ०१, ०८, ८१, ११६,
 १२०, इत्यादि; "मादं" ५ १००।

नाय (जाय), "वा०" ५ ६६ (३" ५८),
 ६८; "वा०" ५ १।

नायाधर्मकया (ज्ञाताधर्मकया सा
 एव ज्ञाताधर्मकया, न्यायाधर्मकया-
 चेति लभ्ये), "वा०" ५ १।

नाराय (नाराय), "वा०" ५ ०६।

नावा (नौ नौका वा), "वा०" ५ ११८
 (३" ११९)।

नासा (नासा), "वा०" ५ ८४ (३" ४०);
 "वा०" ५ ८४ (३" ४०)।

नाही (नाही), ५ ८४ (३" ४८)।

नि वा निरु (निष् वा निरु, व्यञ्जने
 परेतद्वाञ्जनात् एव नी वा, खरे परे
 ॥ निरिति), निम् ५ ८, १०,
 ११, ६८, ०५, ८१, १०१,
 ११२, ११२ (३" ६१), ११६,
 ११८, ११०, ११०, १०१, १०४,
 १०४, १०८, १८०, १०८, ११०,
 ११४, ११२, ११४, ११४;
 निष् ५ ३, १०० (३" ११०),
 ११८ (३" १११); निम् ५ ११८
 (३" १११); निम् ५ १०४, ११८

(३" १२२); निम् ५ १०० (३"
 ११०); निम् ५ १०६; निम् ५
 ५ ११४, ११४, १०४, १००;
 निम् ५ ५१, ८५ (३" ४८);
 नी ५ १०१, ११८, ११९,
 ११४, ११५, ११८, ११० (३"
 ८१), १११, ११०, ११६, ११८,
 १११, १८५, ११०, ११०।

निष्ठण (तिष्ठण), "वा०" ५ ११८ (३"
 १२२); "वा०" ५ ११८ (३" १२२)।

✓ निष्ठु (निष्ठु वा निष्ठु),
 "द्वि" ५ ११०; "द्वि" ५ १०८।

निकखेव (निष्पे), "वा०" ५ ८०, ११५,
 ११४, ११४, ११९, ११०,
 ११६, १०१, "मं" ५ ११४।

निकखेवणया (निष्पेयता), "वा०"
 ५ ५६।

निगर (निकर), "वा०" ५ १००।

✓ निगच्छ (निर्गच्छ), "द्वि" ५ ८,
 १०, ६८, ११६, १०१, १८०,
 १०८, ११४, ११४।

निगाय (निगाय), "वा०" ५ ८१, ११०;
 "वा०" ५ ८, ०५, ११०, १०८,
 ११४।

निगान्य (निगान्य), "वा०" ५ ११०,
 १०४; "द्वि" ५ ५८ (३" १४),
 ११८, १०४; "द्वि" ५ ११८,
 १०४; "द्वि" ५ ११४।

निगग्य (निर्गग्य), "अं § १९, ११० ;

"आषो § १०१, १११, ११२ (३"

६१), ११२ ; "अं § ११२ (३" ६१)।

निगग्यौ (निर्गग्या वा निर्गग्यिका),

"आषो § ११०, १०५ ; "आषो

§ ११८, १०४।

निगग्य (निर्गग्य), "अं § ११८ (३" ११)।

निगस (निर्गस), "अं § ७६।

निगल (निर्गल), "ल § ११८ (३" १११)।

निगल्य (निर्गल्य), "अं § ३।

✓ निगल्य (निर्गल्य), "अं § १०० (३" ११०)।

निगल (ललाट), "ल § ८४ (३" ४०), "अं § ८८।

✓ निगल्य (निर्गल्य), "अं § ११८ (३" १११)।

निगल्य (निर्गल्य), "अं § १०४, ११८ (३" १११)।

निगल्य (निर्गल्य), "अं § ११८ (३" १११)।

✓ निगल्य (निर्गल्य), "अं § १०० (३" ११०)।

✓ निगल्य (निर्गल्य), "अं § ११८ (३" १११)।

निगल्य (निर्गल्य), "अं § १०६।

निगल्य (निर्गल्य), "अं § ८।

निगल्य (निर्गल्य), "अं § ११८ (३" १११)।

निगल्य (निर्गल्य), "अं § ११८, ११०,

११८, ११८, १०० (३" ११०)।

निर्ग, निर्ग इति ३"।

निर्गस (निर्गस्य), "अं § ११४।

निर्गस्य (निर्गस्य), "अं § ११४ ;

"आषो § १०४।

निर्गस्य (निर्गस्य), "अं § १००।

निर्गल्य (निर्गल्य निर्गल्य वा),

"अं § ५१।

निर्गल्य (निर्गल्य), "अं § ८१ (३" ४८)।

निर्गल्य (निर्गल्य), "अं § ११८ (३" १११)।

निर्गल्य (निर्गल्य), "अं § ११८ (३" १११)।

निर्गल्य (निर्गल्य, ✓ निर्गल्य), "अं § ५८ (३" १४)।

निर्गल्य (निर्गल्य), § ११, ११, ८०, ११८, ११८, १०४, ११०।

✓ निर्गल्य इति ३"।

निर्गल्य (निर्गल्य इति निर्गल्य), "अं § ८४ (३" ४८)। पाणि भाषाया निर्गल्य इति ॥

✓ निर्गल्य (निर्गल्य, निर्गल्य वातांशं जने), "अं § १०८, "अं § १०१।

निर्गल्य (निर्गल्य), "अं § ४, १०, ८१, ११०, ११८, १११, १११, ११८, १०४, ११८, ११८, १०१।

✓ नीणे (निदुषी), "नेद ५ १२९,
१२८, १४१, १८३; "नेमि ५
१०२, १२८, १२४, १२५,
१४०, १५६, १४८, १२०;
"नेता ५ १२८, १४० (इ" ८१),
१६१, १२० ।

नीय (नीय), "य० ५ ००, ०८ ।

नील (नील), "ल० ५ ८३ (इ"
५०), ८८, १२८, १२८, १४०
(इ" ०८), १४०, १०६, १२५ ।

नूण (नून), ५ १२८, १०२, १८९ ।

नेत (नेत), "ने ५ ८४ (इ" ४८) ।

नेय (नेय), "यं ५ १०० ।

नेयव (नेयव), "यं ५ १०४ ।

नेरद्वय (नेरद्वय), "नेरद्व ५ १५५,
१५० ।

नेरद्वयन (नेरद्वयन), "नेरद्व ५ १५५,
१५० ।

नी (नी), ५ १२, ५८ (इ" १२),
६२, ६६ (इ" १८), ८४, ८५,
८५ (इ" ५१), १०१, १००,
११२, ११२ (इ" ६१), १४१,
१५२, १००, १८९, १०० (इ"
११०), १२०, १२५, १२८
(इ" १२२, १२२), १२०, १२९,
१२८, १४६, १४०, १५८ (इ"
१५५, १५६), १६२, न इति ३" ।

पद्मिद्वय (प्रतिष्ठित), "यं ५
१०१ ।

पदविमिद्वय (प्रतिविमिद्वय), "यं ५
१०१ ।

✓ पउञ्ज (प्रयुज्ज), "यं ५ १५५,
१५८ (इ" १५५) ।

पउन्न (प्रयुक्त प्रयुक्त वा), "ता ५
१८९, १०४; "तासी ५ ४, ८९,
१२०, १५८, १६१, १६२, १२९,
१६८, १०२; "ताधि ५ १० ।

पउम (पम), "मेयं ५ १० ।

पउसिय (प्रयुज्जित), "य० (अप्यउ-
लिखी०, दुप्यउलिखी० इति पदयोः)
५ ५१ ।

पउग (प्रयोग), "मे ५ ४०, ५४,
५०; "मेयं ५ १२८, १२८ ।

पउलेय (पम, प्रयुक्त एव इत्यन्ते), "यं
५ १०० (इ" १२६) ।

✓ पउलेव (प्रयुज्जित), "यं ५ १५२,
"नामि ५ १४८; "नितर ५ १५१ ।

पउलेव (प्रयुज्जित), "मे ५ ५४ ।

पगाम (प्रकाश), "यं ५ ८५ (इ" ५०),
१०० ।

पगाम (प्रयुज्जित), "यं ५ १०१ ।

पगामिद्वय (प्रयुज्जित, प्रयुज्जित इत्यर्थे),
"नितर ५ ०९ ।

✓ पउकला (प्रयुज्जित), "कला ५ १२,
१४, १५, ४२, १२५; "कलामि

॥ १६-४९; "क्लाएमाणे ॥ ११ ।

पञ्चकक्षाण (प्रत्याख्यान) "ख० ॥ ११

(४" १०); "शाह ॥ २५ (४" ५९) ।

पञ्चणुभवमाणी (प्रत्यनुभवन्ती), ॥ १ ।

पञ्चस्थिम (प्रत्यक्षमय पाद्यान्व वा),

"मेणं ॥ ७४, १५९ ।

✓ पञ्चप्पिण (प्रतिष्ठापय) "खह ॥

१०६; "खनि ॥ १०० ।

✓ पञ्चसिद्ध (प्रतिष्ठापय वा चह), "खह

॥ १०८ ।

✓ पञ्चासिद्ध (प्रतिष्ठापय, प्राकृत एव

दृश्यते), "खह ॥ १०१, १०७, ११९,

१५६ ।

पञ्चा (पञ्चात्), ॥ १८० ।

पञ्चिम (पश्चिम), "म० ॥ ११०;

"म० ॥ ५०, ७९, ७८, १५९,

१५८ (४" १५४, १५५, १५६) ।

१६९; "मेणं ॥ १०-१ ।

पञ्चस्त (पञ्चास्त), "मं ॥ ७८ ।

✓ पञ्चुवास (परिष्ठापय वा), "खह

॥ ८, १०, ५८, ११६, १०९,

१८८, १८०, १०८; "मासि ॥

१०, १८०; "मासि ॥ ५८ (४"

१५), १०४; "सिद्धासि ॥ १८८,

१८९; "मेणं ॥ १००; "समावे ॥ १; "मसि ॥ १८० ।

पञ्च (पञ्च), "म० ॥ १५ (४" ५०);

"म० ॥ १, ७९, ७४, ८९, ११९

(४" ६१), १०७; "म ॥ ४४-५०

१४०, १८४, १८९, १८४;

"मसि ॥ १८, १० ।

पञ्चम (पञ्चम), "मं ॥ ७१; "मस ॥

१५५ ।

पञ्चाणुव्वइय (पञ्चाणुव्वइय), "मं ॥

१९, ५८ (४" १५), १०४, ११०,

१११ ।

पञ्चलि (पञ्चलि), "लि० ॥ ११९

(४" ६१), १०८ ।

पट्टण (पट्टण पत्तन वा), "म० ॥

११८ (४" ११०) ।

पट्टय (पट्टय), "म० ॥ ११४, १००;

"मासो ॥ १६९ ।

पट्टल (पट्टल), "म० ॥ ११८ (४"

११०) ।

पडिउच्चारिय्य (प्रतिउच्चारित्य),

"मा ॥ ११८ ।

पडिक्कन्त (प्रतिक्कन्त), "मे ॥ ८८,

११४, १६९ ।

✓ पडिक्कम (प्रतिक्कम), "मह ॥ ८६ ।

पडिगय (प्रतिगय), "म० ॥ ११९

(४" ६१), ११९, १००, १०९,

१०६, १८०; "मासो ॥ ११८;

"माया ॥ ११, ६१, ७५, ११९,

१४८, १५८ ।

पडिग्गह (प्रतिग्गह), "म० ॥ ५८

(४" १४) ।

✓ पडिगाहे (प्रति-माह्य), "वेद
 § ०८।

✓ पडिच्छ (प्रति-दण), "च्छद § १०५;
 "क्षामि § १०९।

पडिच्छिय (प्रतीह प्रतीप्सित वा),
 "क्षिप § ५८ (इ" १४); "क्षियं
 § १९।

पडिजागरमाणी (प्रतिजागती), §
 १९८।

✓ पडिणिक्त्वम् (प्रति-नि-क्त्वम्), "मद
 § १०, ५८ (इ" १४), ६८, ७८,
 ८६, १०१, १०७, ११९, ११६,
 १२९, १८०, २२९, "मामि § ८६।

✓ पडिणिगच्छ वा पडिनिगच्छ
 (प्रति-नि-गच्छ), "च्छद § ७८, ११९।

पडिणियक्त (प्रतिनिष्कृत), "तस्स §
 ११६।

✓ पडिदंसे (प्रति-दंसे, प्रतिदं-
 धातीर्धिजन्ते), § ८६।

✓ पडिपुच्छ (प्रति प्रच्छ), "च्छद §
 ६८; "क्षयिञ्जे § ५।

पडिपुच्छणिज्ज, पडिपुच्छ इति इ"।

पडिपुण (प्रतिपूष), "पू- § १०१।

पडिवद्ध (प्रतिवद्ध), "व- § २१।

पडिवन्ध (प्रतिवन्ध), "व- § १९, ७७,
 ११०।

✓ पडिभण (प्रति-भण), "भद §
 १५२।

पडिमा (प्रतिमा), "मा- § १००";
 "मं § ७०, ७१, १९२, १४२,
 १५०; "म § ११४; "माथो
 § ७०, ८८, १२४, १७८, १६६,
 १७४; "माथो § १००"।

पडियादकिय (प्रत्याख्यात), "क्षिप
 § १५९, १५८ (इ" १५४);
 "निवयस्स § ७२, १५८ (इ" १५६)।

पडिह्व (प्रतिह्व), "व- § ११९।

पडिह्वग (प्रतिह्वग), "ग- § ४०।

पडिलाभेमाण (प्रतिलाभयन्त्वा प्रति-
 लभयन्त्वा), "भे § ६४, १६९; "वी
 § ६४; "यस्स § ५८ (इ" १४)।

✓ पडिलेहे (प्रति-लेह्य, प्रतिक्षिप्-
 धातीर्धिजन्ते), "हेद § ६८, ७७;
 "हिता § ६६ (इ" १८)।

पडिलेहिय (प्रतिलेहित), "य-
 § ५५।

✓ पडिवज्ज (प्रति-पद्), "ज्जद §
 ५८ (इ" १९), ६१, ८०, ८९,
 १९०, १४९, १५५, १५४, १६२,
 १०४, १११, १२५, १२८,
 १६९, १६८, १७४; "जाहि §
 ५८ (इ" १५), ८४, ८६, १४१,
 १०४, १५८ (इ" १५६), १६९;
 "ज्जद § ८२; "ज्जिस्सामि § १९,
 ११०; "ज्जिज्जद § ८५; "ज्जयन्
 § ८६।

पडिवत्ती (प्रतिपत्ति), § ११२ (४" ६१) ।

पडिवन्न (प्रतिपन्न), • "वे § ११२ (४" ६१), १६६; १८०, १८९, १९८ (४" १२०) ।

✓ पडिमुण (प्रतिमु), "वेद § ६०, ८०, १४९, १८४, १०४, ११९, १६०, १६२; "वणि § १२०, १४९; "वेलि § १०५ ।

पडिहाण (प्रतिधान), • "वे § ५२ ।
विवरणे पडिधान (प्रतिधान) इति पाठः ।

पडुप्पन्न (प्रत्युपन्न), • "म० § १८० ।

पडोच्छन्न (प्रत्युच्छन्न), • "मे § ११८ (४" १२०) ।

पढम (प्रथम), "मे § ००, १२२, १४९, १५०; "मस § १, ८१; "मार § ०० ।

पढमथा (प्रथमता), • "मार § १२ ।

✓ पणिहा (पनिधा), "वाय § १८२ ।

पणिहाण (प्रतिधान), पडिहाण इति ४" ।

पणुत्त (प्रज्ञा), "मे § २, ५१, ८१, ८४ (४" ७०), १०६; "ता § ११, ८८, १२४, १४४ ।

पणुत्ती (प्रज्ञाति प्रज्ञाती वा), • "नो § १६६, १६७, १६८; • "नि §

६६ (४" १८), ६८, ८९, ११२ (४" ६२), १२०, १४५, १०८, १८५, १२२, १४५, १०९, १०४; "तीर § ७८ ।

पणुरस (पणुरस), § ५१ ।

पणुरसम (पणुरसम), "मस § ६६ (४" २०), १०८, १२२; "मे § १०५ ।

पणवणा (प्रज्ञापन प्रज्ञपन वा), "वादि § २२२ ।

✓ पणवे (प्रज्ञपय), "वेद § १६९ ।

पन्त (प्राप्त), • "मे § ८८, ११४, १६६; "मे १६०; "ता § ११२ (४" ६१), १६८, १६८; • "ता ११८, १५५ ।

✓ पत्तिय (प्रतीत, दृग्भाषायां वा प्रतीति इति नामधातुः), "यामि § १९ ।

पत्ती (पत्ती), • "नि § ०० ।

पत्तिय (प्राधिक), • "या (पुंलिङ्गसंबोधने), § ८५ (४" ५०), ८०, १२४, १२५, १४० (४" ७८, ८०), १४०, १४८, १२०; • "वे (स्त्रीलिङ्गसंबोधने) § १५५ ।

पन्त (पान्त), • "ता० § ०५ (४" ५०) ।

पन्थ (पथिन्), "येव § ११८ (४" १२८) ।

पभ (प्रभ, वज्रदोषिसमाप्तो), • "मे § १४४; • "मार § ०४, १२२, १४५ ।

पभासेमाण (प्रभासयन्त), "भं" § १११।

पभिद् (प्रभृति), "भं" § ५८ (इ" ११), ६८; "इथा" § ११।

पभु (प्रभु), "भू" § ११८ (इ" १११, ११२)।

✓ पमज्ज (प्र-भज् प्र-माज् वा), § १८, ७०।

पमज्जिय (प्रमाजित), "य०" § ५५।

पमाण (प्रमाण), "य०" § ४८, १०१, "भं" § ५।

पमाय (प्रमाद), "य०" § ४१।

पम्ह (पक्कन), "ह्" § ७१।

पयत्त (प्रपत्त), "नेषं" § ७१।

पयाण (प्रदान), "भं" § ४१।

पयाहिण (प्रदक्षिण), "भं" § १० १८०।

पर (पर), "र०" § ४४, ४८, ५१, ५०।

परक्कम (पराक्रम), "मे" § ७१, १११, ११८, १८८, १००; "नेषं" § ११७, ११८, ११९, १८८, १८९।

परम (परम), "म०" § १८१।

परलौग (परलोक), "ग०" § ५०।

✓ परिकह (परिक्कय्), "हेह" § १०१।

परिकित्त (परिक्कित्त), "ने" § १०, १११।

परिकिण (परिकीर्ण), "भर" § १०८।

परिगय (परिगत), "गर" § १८०; "ग्रयं" § १०६; "गयाहिं" § १०८, ११०।

परिगहिय (परिगृहीत), "य०" § ४८; "याधि" § ५१ (इ" ११)।

✓ परिच्चय (परित्यज्), "यसि" § १४८; "वरुणर" § ८५ (इ" ५१)।

परिजण (परिजन), "ये" § ८।

✓ परिजाण (परिज्ञा), "णर" § ११५; ✓ परिथाण इति प्र"।

✓ परिट्टवे (परिह्यापय्, परिह्या-धातोर्धिजन्ते), "विह" § १०० (इ" ११७); "विज्जा" § १०० (इ" १११)।

परिणद्ध (परिणद), "द०" § ८५ (इ" ४८)।

परिणाम (परिणाम), "नेषं" § ७४।

परितन्त (परितान्त), "न्ते" § १०१, १११।

परिभोग (परिभोग), "ग०" § ११, ५१; "ने" § ५१।

परिमाण (परिमाण), "भं" § १७-४१; "भं" § १६; "यत्त" § ४८।

परियाग (पर्यायक), "गं" § ६१, ८८, ११४; "गं" § १०१; परि-याय इति प्र"।

परियाय (पर्याय), "याथो" § १०५; "याथो" § १००; "यायं" §

१६६, परिष्ठाग इति प्र० ।

✓परियाण (परि-ज्ञा), "थाद ९
२४०, ✓परिज्ञाण इति ३"।

परिलोचन (परिलोचन, बङ्गोचिसमा-
चान्ते), २२१११ १ ७८ ।

परिवर्जित (परिवर्जित), "या
(संशोधने) § २५ (४) ५१।

✓ परिवस (परि-वस), "सर ९ २,
८, १२०, १८१, २२२, २६८,
३०३ ।

परिवृड (परिष्ठा), ०"डा १०८।

परिसा (परिषद्), १२, ११, ७५,
१५०, १८२, १९५, १९८; "सार
१११।

परिहित्य (परिहित), ०"द्वि १११
(३" ११), १५०।

✓ पशुव (प्र.कृ.) "वेद १ १११।

परौ (परस्), § १५८ (अ" १५८)।

पलान्ति (प्रकृति), "न्य. १. १. १।

पलिश्रोवम (पत्नीपम), "मातृ ५ ११,
५८, ११४, १४४, १५४, १६९,
१६६, १७४।

पलिय (पत्त), - "या ५ १००"।

एवम् (पवन), ०"४ = ₹ १-५ ।

पवर (पवर), "१०५ १११ (३) ११),
१-१, २-११, १-१, १-१,
१११।

पवित्र (प्रविष्ट), ०५५० ५ १०१।

पवित्र्यं (प्रविष्ट), "२० § ४, १०,

८९, १९०, १५८, १६१, १६२,

१८९, १०४, १९९, १६८, १०२।

पव्वदथ (प्रमज्जित). "या § ११, ११०।

✓ पव्वय (प्रवृत्ति), "द्वार ११, ११।

पञ्चम (पर्वत). ०२४ ५ ७४, १५३।

पसत्य (प्रसक्त). •"न्य • ५ १ • १ ।

पसम्ना (प्रसम्ना), "स १ ५ ४० ।

पसंसा (अमला) - "सा १ ४ ४ ।

पसिण (प्रश्न), ०२७० § १०४, ११८

(अ० १६६); ०३५ (मऊमोचि-

समाप्तान्ते) § १०४, "षाई" § ५८

(ସଂ ୧୫). ୧୧୧, ୧୦୧, "ବେଦି

१३०८

पसेवय (प्रसिद्ध), "बसो १ ८४
(११ ४५) ।

यह (पथ) ^{२१}हेतु § १५८।

पङ्क (पङ्क), "श १ ११ ।

धातु (प्रादुष्ट), पाठ ०९ ८२, ११२ (३)
१२). इत्यादि ।

✓ पाखण (प्रभा ४), "विजिट" § ११;
"विजा" § ४८, १२४, १४१।

✓ पाण्डव (धातुद्वय), "विद्या" १
१४६, १६५, १०९, १८६, १६९,
२२४, "विद्या" १ ८१।

पाचमूय (प्रादुर्भूत), "भूय १ ८९,
११५ (४" ४५), ११८, ११८.

१००, १०६, १०७; "भूया" ६९,
१११, १४८ ।

प्राग (प्राक), "प्र" १५; "प्रति" १५ ।

प्राडिद्यारिय (प्रातिहारिक), "प्र" १८६, १८७, १९०, १९१;
"रिण" १८०, १८८, १८९,
१९० ।

प्राण (प्राण), "प्र" १८ (३)
१४), ०६, १५९, १५८ (३)
१५४, १५६); "प्र" १८४ (३)
४८); "प्र" ०८, ८६; "प्र" १८ (३)
१९); "प्र" १०० ।

प्राण (प्राण), "प्र" ११, ४५ ।

प्राणाद्वाच (प्राणानिवाच), "प्र" ४५;
"प्र" ११ ।

प्राणिय (प्राणीय), "प्र" ४१ ।

प्राप्तेकल (प्राप्त्यर्थ, विवरणकारमेव तु
प्रतीक उत्तरमिति), "कल" १००;
"कलाचो" १११; "कलाचि" ११५ ।

प्राय (प्राय), "प्र" १०, ११९
(३) ६९); "प्र" १८ (३) १४);
"प्र" ११८ (३) ११९); "प्र" ८१;
"प्र" १८४ (३) ४८); "प्र" ८१, ८२, ८४ (३) ४८), १०९,
१०५ ।

प्रायच्छित्त (प्रायश्चित्त), "प्र" १८०;

"प्र" १०८; "प्र" १५८ (३)
१५६), १६९ ।

प्रायपुञ्ज (प्राय-पुञ्ज), "प्र" १८ (३) १४);
४८ (३) १४) ।

✓ प्राय (प्राय, प्र-प्रातोर्णिजने), "प्र" ११४;
"प्र" ११६ ।

प्रायण (प्रायण), "प्र" ०० ।

प्रायज्ञ (प्रायज्ञ), "प्र" १८ ।

✓ प्राय (प्राय, प्र-प्रातोर्णिजने),
"प्र" ०० ।

प्राय (प्राय), "प्र" ४१; "प्र" १८
१८८ ।

प्रायण (प्रायण), "प्र" ११, ११०;
"प्राचो" १०९, ११९, ११९
(३) ६९), ११९; "प्र" ११९
(३) ६९) ।

प्रायस (प्रायस), "प्र" १०, ११६,
१८०, १०८; प्रायसप्रायस इति पदे,
अन्यतः तु प्रायस वेचार् (प्रायस
वेचार्) इति शब्दं अनुगम्यम् ।

✓ प्राय (प्राय, प्र-प्रातोर्णिजने), "प्र" ११४;
११६, ८१, ८०, ८८, १०९,
१०४, १०५, ११०, ११९, ११९,
११४, ११५, ११०, १४० (३)
०८, ८०), ११५, १५९, १६९,
इत्यादि; "प्र" ८०, ८१;
"प्र" ११९, १६०, ११० ।

प्रायण (प्रायण), "प्र" ४४ ।

१४१; ०" १६६ (३" १८, १८),
१८, ८९, १०८; ०" ११८,
१२९, १२४, १२८, १४० (३"
८१), १४१, १४०, १५६, १२०,
१४५, १०१, १०४; ०" ११५
१६६, १६०, १६८; ०" ११५
११५।

पुष्प (पुष्प), ०" १०, १६; ०" १००।

पुर (पुर), ०" ८४ (३" ४८);
०" ११९, १२०, १०४,
११४; ०" ११८, १०४, १०८,
१००; ०" ११९, ११९;
०" ११९, १८९; ०" ११९
१८९।

पुरा (पुरा), ०" १६ (३" १८),
१८, ०८, १०१।

पुरातन (पुरातन), ०" ०४,
८१, १५९; ०" ०८, ११४,
१४४।

पुरातन (पुरातन), ०" ८४ (३"
४८)।

पुरातनी (पुरातनी), ०" १००।

पुरातन (पुरातन), ०" १०८,
१६८; ०" ११६, ११०,
१८८; ०" ११८, १४०
(३" ०८, ८०, ८१), १४१, १५२,
१५२, १६६, १०० (३" ११६,

११०), ११८ (३" ११२); ०"
११८, १४० (३" ८१),
१५२, १६६, १०० (३" ११६,
११०), १२०; ०" ११८
(३" ०८, ८०); ०" ११८
(३" ११६); ०" ११८,
१४२; ०" ११८; ०" ११८
१४२; ०" ११८, १०९।

पुरातन (पुरातन कर्मात् पुरातन-
कार), ०" १०९, ११६, ११०,
१८८; ०" ११८, १६८।

पुरातनी (पुरातनी), ०" १००।

पुरातन (पुरातन), ०" १०९।

पुरातन (पुरातन), ०" ११८ (३" १०),
०८, ८९, ११८, ११८, १४६,
१५६, १६४, १०९, १८५, १८९,
११२, ११४, ११८, १५२।

पुरातनी (पुरातनी), ०" ११८ (३" ११), १८०।

पुरातन (पुरातन), ०" ११८, ११८
(३" ११८)।

पुरातन (पुरातन, कर्मात् पुरातन नाम), ०" १०
१६८ (३" १८)।

पुरातन (पुरातन, कर्मात् पुरातन नाम),
०" ११२; ०" ११८ (समाधि) ०"
१००।

पुरातन (पुरातन), ०" ११८; ०" ११८
११८; ०" ११८ १००।

पुरातन (पुरातन), ०" ११८।

पासवण (पासवण), ०"ब० § ५५, ६८।

पामाईय ना पामादीय (पामादीय),

"दीर § ७; "ईय § १११।

पाहाण (पाहाण), ०"ब० § ८४

(इ" ४८)।

पि (पि), § ८७, ८८, १०४, १०८,

१३१, १३४, १३७, १३८, १४०,

१४८, १५०, १५१, १५८, १६०,

१६१, १८०, १९७, १९८, १९९,

१४८, १५४, १५५, १५६ (इ" १४५);

इ य पि य इ"।

पिच्छ (पिच्छ), "पिच्छि § ११८

(इ" १११)।

पिङ्ग (पिङ्ग), "इच्छो § १०१।

पिङ्ग (पिङ्ग), ०"गे § ११८, १७४।

पिवासिय (पिवासिय), ०"वा (मंनोपनी)

§ ८५ (इ" ५१), १४१।

पिमाय (पिमाय), "य० § ८४

(इ" ४१), ८१, ८७, ८८, १०१,

११८; ०"वा § १७०"।

पिङ्गय (पिङ्गय), "इर § १८४।

पीठ (पीठ), "व० § ३८ (इ" १४),

१८०, १८१, १८४, १११, ११२,

१११।

पीलण (पीलण), ०"ब० § ५१।

पुच्छ (पुच्छ), ०"ब० § १०१;

"पिच्छि § ११८ (इ" १११); पुच्छ

इति इ"।

✓ पुच्छ (पुच्छ), "इर § ५८ (इ"

१४), १११, १११, १०१।

पुच्छा (पुच्छा), ०"वा § १९०।

पुच्छिय (पुच्छिय), "य० § १८१।

पुंछ (पुंछ), ०"ब० § ८४ (इ" ४७);

पुंछ इति इ"।

पुच्छण (पुच्छण), ०"वेयं § ५८

(इ" १४)।

पुञ्ज (पुञ्ज), ०"ब० § १००।

पुड (पुड), ०"ब० § ८४ (इ" ४७,

४८)।

पुडग ना पुडय (पुडग), ०"ब० §

८४ (इ" ४८); ०"वा § ८४

(इ" ४७)।

पुडवी (पुडवी ना इयिनी), "पि

(पुडवी) § ११४, १११, १००;

"वीर § ७४, १११, १५५।

पुणरवि (पुणरवि), § ११४।

पुणाई (पुणाई), § ११८, १७४।

पुण (पुण), ०"ब० § ८५ (इ" ५०);

"ब० § १, ८१, ८५ (इ" ५१),

१११, १४१; "वेयं § १४१।

पुण (पुण), ०"ब० § १००; ०"वेयं

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पुणभइ (पुणभइ, चित्तम माभ), "इ §

१०, ८१, १११।

पुत्त (पुत्त), ०"गे § १७०; "वा

(मंनोपनी) § १११ (इ" १८), १११,

१४१; ०"सं १६६ (३" १८, १८),
१८, ८१, १०८; "सं ११८,
१२१, १२४, १२८, १४० (३"
८१), १४१, १४०, १४६, १२०,
१४५, १०१, १०४; ०"सं ११८
१६६, १६०, १६८; "सं ११८
१२१।

सुप्ता (प्रत्य), "सं १२०, १६६; "सं ११८
१००।

सुर (उर), "सं १८४ (३" ४८);
०"सं १६६, १८०, १०४,
११४; ०"सं १८०, १०४, १०८,
१००; ०"सं १११, १११;
०"सं १८४, १८६; ०"सं ११८
१८१।

सुरा (उरा), १६६ (३" १८),
१८, ०८, १०१।

सुरातिम (उरातिम), "सं १०४,
८१, १४६; ०"सं ८८, ११४,
१४४।

सुरवर (उरावर), "सं १८४ (३"
४८)।

सुरवरी (उरावरी), "सं १००।

सुरिम (उरािम), ०"सं १६८,
१६८; "सं १६६, १६०,
१८८; "सं १६८, १४०
(३" ०८, ८०, ८१), १४१, १४१,
१४१, १६१, १०० (३" ११६,

११०), ११८ (३" ११६); "सं
१६८, १४० (३" ८१),
१४१, १६१, १०० (३" ११६,
११०), १६०; "सं १६०
(३" ०८, ८०); "सं १००
(३" ११६); "सं १८४,
१४६; ०"सं १००; "सं ११८
१४६; ०"सं १८८, १०१।

सुरिसकार (उरासकार कर्मात् प्रत्य-
कार), "सं १०४, १६६, १६०,
१८८; ०"सं १६८, १६८।

सुरी (उरी), "सं १००।

सुराग (उराग), ०"सं १०६।

सुरा (पूरा), "सं १६६ (३" १०),
०८, ८१, ११८, १२८, १४६,
१४६, १६४, १०४, १८४, १८१,
१२४, १२४, १२८, १४१।

सुरा (पूरा), १८८ (३" १६), १८०।

सुरा (पूरा), ०"सं १८०, ११८
(३" ११८)।

सुरा (पूरा, कर्मात् प्रत्यकार नाम), "सं
१६६ (३" १८)।

सुरा (पूरा, कर्मात् प्रत्यकार नाम),
१६६; ०"सं (समाधि) ११८
१००।

पेज (पेज), "सं ११६; ०"सं ११६
११६; ०"सं १००।

पेज (पेज), ०"सं १८१।

येयाल (प्राचीभूत), "ला § ४४,
४५।

येस (प्रेष), "स० § १००"; "स०
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येसयण (प्रेषयण), "स० § ५४।

येहणया (पिभानता), "या § ५५।

योगल (उद्गल), "ल० § ५४।

पोह (उड, जवर इत्यर्थे), "ह § ८४
(४" ४८)।

पोयय (पोतक), "य० § १४१, १४२।

पोरिसी (पोरसी), "री० § ७७।

पोलास (पोलास), "स० § १००";
पोलासपुर इति ३"।

पोलासपुर (पोलासपुर, जगरस नाम),
"दे § १८०, १०४, ११४; "र §
१८०, १०४, १०८; "रासी §
१११, ११२; "रस § १८४,
१८५; "रे § १८१।

पोमणया (पोमणता), "या § ५१।

पोसह (पोसह वा लपवण), "स०
§ ११ (४" १०), १००";
"स० § ५५, ११ (४" १०), १८,
०८, ८०, ८१, ८२ (४" १०, ११),
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११२ (४" ११, १२), ११०,
१११, ११२, ११३, ११४, ११५
(४" ११४, ११५), १०४; "ह
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पोसहिय (पोमणिक), "हिय § १८,
१११ (४" ११), ११०।

फग्गुली (फग्गुली, लिखी नाम),
§ १०१, १००"।

फहस (पहस), "स० § ८४ (४" ४८)।

फल (फल), "ल० § १४; "ली §
१११ (४" ११), १००"।

फलग (फलक), "ग० § ५८ (४"
१४), १८०, १८१, १८४, १११,
११०।

फाल (काल), "ल० § ८४ (४" ४०)।

✓ फास (सुग), "री० § ७०; "सिना
§ ८८, १११; "वेता § ११४।

फासएसणिज्ज (प्रायस्कैवणीय वा
साम्प्रतिकैवणीय), "ज्ज § १८४; फा-
सय इति ३"।

फासय (प्रायस्क वसनार्थ इति विव-
रणकार, प्रायस्तु साम्प्रतिक साम्प्रनार्थ
इति), "यर्थ § ५८ (४" १४)।

फुग्गफुग्ग (दिही शब्द; विकीर्णरीतिक
इत्यर्थे), "यासी § ८४ (४" ४०)।

फुह (सुह), "ह § ८४ (४" ४८), फुह
इति ३"।

फुह (सुह), "ह० § १००; फुह
इति ३"।

फोडी (फोडी फोड वा), "डी०
§ ५१।

वन्ध (वन्ध), "वन्धे १ ४५ ।

वन्धचारि (वन्धचारिन्), "री १ ११९
(३" ६९), १२० ।

वन्धचेर (वन्धचये), "रं १ ७६ ।

वन्ध (वन्ध), "ल १ ११८ (३" १९०);
"ल १ ५८ (३" १९); "ले १
७२, १६६ ।

वन्धिया (वन्धिष् वन्धियात् वा) १ २,
७, ५४, ६२, ८८, १२९, १७७,
१८४, १८९, १९३, १९९, २२९,
२२७, २६५, २६८ ।

वन्ध (वन्ध), "ड १ ७८, ८०, १४०;
"वन्धे (वन्धन्) १ १२, १२८, १२०,
१८४, १८७, १९०; "वन्धे (वन्धन्)
१ १८४, १९८ (३" १९८, २२८,
२२०, २२१); "वन्धे (वन्धन्) १
६२; "वन्धि १ ८८, १२४, १७८,
१८४, १९८ (३" १९९), १९८
(३" १९९), १९९, १९९, २४५,
२६६, २७९; "वन्धे १ ५, ६६
(३" १८), १९९ (३" ६९); "वन्ध
१ ५, ६८ ।

वन्धय (वन्धक), "ऊ १ ८ ।

वन्धला (वन्धला, जियो नाम), "ला
१ १५५; "ल (मगामे) १ २७७;
वाणारसी (वाणारसी), "सी १ २२६,
१४५; "सी १ १२७, १७७ ।

वारस (दादस), १ १७७ ।

वह (वाह), "हा १ ८४ (३" ४८) ।

विदय (द्वितीय), "यार १ ७७, वीय
च दोष इति द्र" ।

वीमच्छ (वीमल), "व् १ ८४
(३" ४७, ४८, ४९) ।

वीय (द्वितीय), "यं १ ८९, १९५;
विदय च दोष इति द्र" ।

बुद्धि (बुद्धि), "बी (बुद्धिबुद्धिमायान्ते)
१ १९८ (३" ७७) ।

बोद्धेणिय (बोद्धेणिक), "यार १ २२५ ।

बोद्धव्य (बोद्धव्य), "व् १ २७७; "व्वा
१ २७७ ।

भइ (भति), "इ १ १८४ ।

भकल (भक), "क १ २४, १७७ ।

भकलण्या (भकलता), "या १ ५२ ।

भगवं (भगवन्), "वं (भगवान्) १ ८,

१०, १२, ४४, ६०, ६२, ६२,
७२, ७५, ७७, ७८, ७८, ८२,
८४, ८६, ८७, ८८, ११५, ११७,
११८, ११८, ११९, १७२, १७४,
१८८, १८८, १८९, १८९, १८९,
१८९, १८९, १८९, १८९ (३"
१९९). १०२, १०४, १०८,
१०८, ११२, ११८ (३" १२०,
१२८, १२८, १२०, १२१),
१२८ (३" १२२), १५८, १५८
(३" १५४), १६९, १६५, १६५;

"भं (भागवतम्) § ५८ (इ" १२, १४, १५), ११, ७७, ८१, ८५, ८६, १२६, १२९, १७६, १८०, १८१, १८७, १८८, १०१, १०४, ११०, १११, ११३, ११४; "वया § १, ७८, ८१, १८१, १९८ (इ" १२१); "वयो § ११, १२, ५८ (इ" १२, १४, १५), १३, १६ (इ" १८), १८, ७६, ७८, ७८, ८६, ८६, ८७, ८९, ११२ (इ" ११), ११०, ११०, १४५, १६४, १६६, १६७, १६८, १७५, १०४, ११०, १११, ११२, ११०, १११।

भगा (भग), "भा" § ८५ (इ" ४८)।

भक्षा (भक्षा), "ब्जा" § १००; "ब्जा" § १००; भारिया इति इ"।

भक्षिय (भक्षित), "रक्षि" § १४०।

✓ भक्ष (भक्ष), "क्षि" § ११८, १२४, १२५, १४० (इ" ८०), १४०, १५६, १५८, १९०; "क्षि" § ८५ (इ" ५१), १०१, १०८; "क्षित" § ८५ (इ" ५१)।

✓ भय (भय), "भय" § १०१, १०८, १११, ११४, १५०, १५२, १६०, ११८, ११०, १४८, १५४।

भय (भय), "भय" § १८६, १८८; "भय" § १८५, १०० (इ" ११६, ११७)।

भय (भय), "भय" § ११४।

भय (भय), "भय" § १८४; "भय" § ४५, ७२, ७८, ८६, १५१, १५८ (इ" १५४, १६६); "भय" § ८८, ११४, १६६।

भय (भय, कामदेवस्य भाषाया, नाम), "दा" § ८१; "द (वमासे)" § १००।

भय (भय, बुद्धीविशुद्धिनाम), "दा" § १२५, १२८, १३८, १४१; "दा" § १४० (इ" ७८); "दा" § १४१।

भय (भयने वा भयने इत्यस्य सङ्क्षेपः, भयं ते इत्यर्थे, आचार्यस्य आमान्त्य एव प्रयुज्यते), § १, ११, ५८ (इ" १२), ११, ७७, ८१, ८६, ८५, ८६, ८७, ८९, ११५, १८१, १८७, १८८, १०० (इ" ११६), ११०। पालिभाषायां भयने भने इत्युभयं दृश्यते।

भय (भय), "भा" § १५६।

भय (भय), "भय" § ११८, ११९, १२५, १४०, १९०; "भय" § १२५।

✓ भव (भव), "भ" § १००; "विता" § ११, ११०; भावेता (विजने), § ८८, १२४, १६६। ✓ चो इति इ"।

भव (भव), "भ" § ११५।

भवकवय (भव-कवय), "एवं" § १२५।

भसेल्ल (भस, इल्ल इति प्रत्ययः स्तार्ये),

•"ल्ल" § ८४ (इ" ४०)।

भाडी (भाटि), "ढी" ५१।

भाणियव्य (भाणित्य), "व्यं" § १२०;

"व्याप्ति" § १०४; √भणइति ३"।

भाय (भाग), •"एवं" § १०८, ११०;

•"ए" § १, ७।

भायण (भाजन), "ण" § ७०; "णाहं

§ ७०।

भारह (भारत), "हे" § १११ (इ" ६१)।

भारिया (भार्या), "या" § ६, ५८, ६३,

८१, ११०, १४५, १५१, १५५,

१६१, १६२, १८२, १०४, १०५,

१०८, ११०, १११, ११०, १२०,

१६८, १०२; "वं" § ५८ (इ" १४),

१५१, १०४; "यार" § १६, १००

(इ" ११६, ११०), १२३; "वाप्ति

§ १२२; "याहिं" § १२५; "यावं

§ १२४; भज्जा इति ३"।

भाव (भाव), •"वा" § १६६, १६७,

१६८, १८८, १०० (इ" ११०);

•"वार" § १४६; "वेहिं" § ११०;

"वाण" § ८५।

भावेमाण (भावयमाण), "ये" § ७६,

१८१, १६४; "वस" § ६६ (इ" १०),

१०८, ११२, १४५,

१०१।

भावेत्ता, √भव इति ३"।

√भास (भाण), "वर" § १६१।

भिउडि (भूकुडि), "डि" § ८८।

भिकवा (भित्ता), "क्वा" § ७०, ७८,

७८।

भिकवायरिया (भित्ताचर्या), "याए" §

७०, ७८, ७८।

भिज्जमाण (भियमान), "जे" § ११८

(इ" ११८)।

√मिन्द (भिद्), "वेज्जा (मिन्द्यात्)

§ १०० (इ" ११६)।

भौम (भीम), "म" § ८५ (इ" ५०)।

भौय (भीत), "या" § १५६।

भुग (भुज), •"या" § ८५ (इ"

४८)।

भुज्जी (भूयन्), § ११२ (इ" ६२)।

भुज्जमाण (भुज्जन् भुज्जान वा), "जे" §

१०० (इ" ११०), १४६; "वौ

§ १२८, १२८।

भुत्त (भुत), •"ल" § ६६ (इ" १८)

भुमगा (भू), "गाप्ति" § ८४ (इ" ४०),

भुमय इति ३"।

भुमय (भुवक, भज्जौदिममाणो),

•"मर" § ८५ (इ" ४८)। भू इति

शब्दस्य भुमया भुमया वा (भुवका)

इति रूपं प्राप्ते दृश्यते।

भूय (भुत), "य" § १००; •"र" §

५, १२०; •"वं" १००।

भूमि (भूमि), ०"जी ५ ५५, ०"धि
५ ६८।

भेद्य (भेद्य), ०"ए ५ ८६।

भेसज्ज (भेसज्ज), ०"जेव ५ ५८
(५" ९४)।

भो (भोष), ८५ (५" ५०), ८०, १०९,
१०४, १०८, ११६ (५" ६१),
११८, ११९, १२१, १२४, १२५,
१२७, १२८ (५" ७८, ८०),
१०६ इत्यादि।

भोग वा भोद्य (भोग), ०"ग ५ ३७,
०"ग ५ १०० (५" ११६, ११७),
१२८, १२९ : ०"गा ५ ४५,
०"ए ५ ६।

भोग (भोग, जातिविशेष), ०"गा ५
११० ; उक्त इत्यपि ३"।

भोगभोग (भोगभोग), ०"गा ५ १००
(५" ११६, ११७), १२८,
१२९।

भोद्यण (भोद्यण), ०"घ ५ २२, ०"घो
५ ५१।

म (म, मद्), मर (मथा) ५ ५८ (५"
१४), ८६, १४० (५" ८५), १६८,
१४६ : मम (मम) ५ ६६ (५" १८),
९८, ८२, ११६, १२८, १४०
(५" ८१), १४१, १०६, ११८
(५" १२१), ०"म ५ ३६, ममं (मम,

ममार्थं) ५ ६६ (५" १८), १८,
१२८ (५" ७७, ७८), १४० (५"
८१), १४१, १६१, १८८, १८९,
१९०, १२८, १५८ (५" १५४),
(द्वितीयार्थं) १४० (५" ७८, ८०),
१२८ (५" १२२), (चतुर्थार्थं) १४१,
(सप्तम्यर्थं) १५६ ; मे (मम) ५ ५८
(५" १२, १४), ७२, १२५, मम
(मम) ५ १२२ (५" ६२)।

मज्जल (मज्जल), ०"ख ५ १०१।

मग्ग (मार्ग), ०"ग ५ ७० ; ०"मंघि ५
१८४।

मज्जलिपुत्त (मज्जलिपुत्त), ०"ते ५ १८८,
११४, ११६, १२८ (५" १२७),
११२, १११ ; ०"तं ५ १८२, ११५,
११७, ११० : ०"तत्त ५ १६६,
१६७, १६८, १८५।

मज्जल (मज्जल), ०"लं ५ १८०।

मज्जुली (मज्जुली), ५ १६६, १६७,
१६८।

मञ्जरिया (मञ्जरिया), ५ ५६।

मज्जा (मज्जा), ०"जं ५ १४०।

मज्जाण (मज्जाण), ०"घ ५ १०।

मज्झ (मम), म इति ३"।

मज्झ (मज्झ), ०"ज्ज ५ ११२ (५"
६१) ; ०"ज्जं ५ १०, ६८, ११६,
१८०, १०४, १०८, ११०,
११४ ; ०"जेव ५ १०, ६८, ११६,

"सं § ८४ (प्र" ४८); मह च
महालय इति द्र" ।

महा० (महा०), § १०, ७९, १००,
११४, ११५, इत्यादि ।

महाकाय (महाकाय), "वे § १०० ।

महागोव (महागोव), "वे § ११८
(प्र" ११८) ।

महातव (महातव), "वे § ७६ ।

महाभक्तकष्टी (महाभक्तकष्टिन्), §
११८ (प्र" ११०) ।

महानिज्जामय (महानिज्जामक), "नर
§ ११८ (प्र" १११) ।

महापट्टण (महापट्टण), "व० §
११८ (प्र" ११०) ।

महाफल (महाफल), "सं § १० ।

महामाहण (महामाहण), "वे § १८०,
१८८, १८९, ११९, ११०,
११८ (प्र" ११०, ११८) ।

महालय (महल, लय इति प्रत्ययः स्तार्थे,
प्राकृत एव दृश्यते), "लर § ८४,
"लरपि § ११८ (प्र" ११०); मह
च महल च महालया इति द्र" ।

मह इति प्राकृतपदान् क इति प्रत्यय-
योजनेन महल इति गम्यते, तथात्
क इति प्रत्यययोजनेन महलक इति
पाणिभाषाशब्दः, तथादेव महालय
इति प्राकृतभाषाशब्दः । इमे चर्त्त
प्रत्ययाः स्तार्थे एव प्रयुज्यन्ते ।

महालया (महनी), "लर § ११ ।

महालय (महलक वा महालयक)

इत्यस्य लीलिर्द महालया (महा-
लिका) । महालय इति द्र" ॥

महावाड (महावाड), "वे § ११८
(प्र" ११८) ।

महाविदेह (महाविदेह), "वे § ८०,

११४, ११५, ११६, ११९,

१२०, ११९, १०१, १०४,

"वमि § १००" ।

महाविमाण (महाविमाण), "वस §
८८, ११४, ११५ ।

महावीर (महावीर), "रे § ८, १०,

११, १४, १०, ११, ७९, ७४,

७७, ८६, इत्यादि; "रं § ५८

(प्र" ११, १४, १५), ११, ७७,

१११; "रेव § ७८, "रेव §

१, ८१, ११८ (प्र" १११, ११४);

"रस § ११, १२, ५८ (प्र" ११,

१४, १५), ११, ११ (प्र" १८),

१८, ७९, ७८, ८६, ८०, ८१,

११०, ११४, १०४, १०८, १११,

११०, १११, ११०, १०४ ।

महासत्यवाह (महासत्यवाह), "वे §
११८ (प्र" ११८) ।

महासमुद्र (महासमुद्र), "दि § ११८
(प्र" १११) ।

महासयग वा महासायय (महास-

मक, आवकम् (माम), "पर § १,
१२१, १३६, १४६, १४७, १४८,
१४९, १५४, १५५, १५६, १५८
(४" १५४, १५५), १६१, १६२;
"या (अंशोऽने) § १४६; "यं §
१४८, १५४, १५८ (४" १५६),
१६१; "यत् § १४८, १५८,
१५९; "यस्तु § १५९; "गस्तु §
१५२, १५४, १५५, १५९,
१५८ (४" १५५), १६०, १६४।

महिय (महित), "य० § १८०,
१२८ (४" १२०)।

मज्ज (मज्ज), "जं § १४०।

मज्जय (मज्जक), "यत् § ११।

मा (मा), § १९, ६८, ७०, ११०।

माहमिय (माहमिक), "य० § १९।

माण (माण), "ये § ३०।

माणुस (माणुस), "य० § ११८।

माणुराय (माणुरक), "शर § ११९
(४" ११); "शर § ११; "सपारं §
११८।

माया (माया), § ११३, ११८, १४०
(४" ८०), १००; "यत् § ११८।

मायी (मायी), § ८९।

मारण्णाय (मारण्णिक), "य० §
१२०, १२१, १२२, १२८ (४" १२०)।

✓मारे (मारण्ण यत्तमोर्विज्जो),
"तिष्ठति § १२१।

मासई (मासतो), "छि० (समाधि)
§ १०।

मासा (मासा), "छा० § ८३ (४"
४८)।

मालियाय (मालिका-क, मज्जीहि-
समाधि, इति विवरणकारः), "यार
§ ८३ (४" ४८)। मेजय इति ३"।
मायो मालियाय मेजय इत्युभयं प्रा
त्ययमन्त्यस्य एकस्यादिव माल्याक इति
पञ्चतममन्त्यस्य सन्त्यमन्त्यसि।

मास (मास), "य० § ११।

मास (मास), "ये § ८८, ११४,
११५, ११७, ११८; "ये १००"।

मामिय (मामिक), "यार § ८८, ११४,
११८।

माज्जर (माज्जर), "र० § १००"।

माज्जरय (माज्जरक), "य० § १८,
"यत् § १८।

मिच्छन्त (मिच्छाक), "त० § ११८
(४" ११०)।

मिच्छा (मिच्छा), "यत् (समाधि) §
८३; "यत् § ११८, १०० (४"
११८)।

मिंजा (मिंजा), "य० (समाधि) § ११८।

मिंजा इति कर्त्तुं तु मिहिका मिहिक
इति पञ्चतममन्त्यस्य इत्यनेन।

मिष (मिष), "य० § ८, ११ (४"
१८, १८), १८, १८, १८।

मिसिमिषीयमाण (मिषमिषायमाण,

कोपातिशयप्रदर्शनायैः शब्द इति विव-

रणकारः), § ८५ (३" ५०) ।

✓मौस (मिष), "मिष्वद § १८० ।

मुदङ्ग (मुदङ्ग), "ङ० § ८४ (३" ४८) ।

मुष्क (मुष्क), "ङ० § ८५ (३" ५०) ।

मुगुंसा (मुगुंसा, भुजपरिचपेविशेष इति
विवरणकारः), "स० (समासे) § ८४
(३" ४०) ।

मुग्ग (मुग्ग), "ग्ग० § १६ ।

मुष्किय (मुष्किय), "या § १४०,
१४१ ।

मुण्ड (मुण्ड), "खे § ११, ११; "व्या
§ ११, ११० ।

मुद्गगा वा मुद्ग्या (मुद्गगा), "जं §
१६४; "धं § १०० ।

मुद्गा (मुद्गा), "ङं § १६६, १०९;
"दाट § ११ ।

मुद्गाण (मुद्गाण), "वेयं § ८१, ८२ ।

मुमल (मुमल मुमल वा), "केयिं §
१०१, १०५ ।

मुसा (मुसा), "सा० § १४, ४६;
मोसा इति ङ" ।

मुस (मुस), "ङ० § ४१, ०० ।

मुसपत्ती (मुसपत्ती), "मिं § ०० ।

मुसा (मुसा), "सा० § १०० ।

मैडो (मैडो मेयि वा), § ३ ।

मेरग (मेरग), "ङं § १४० ।

मेल्स्य (माल्यक), "रुचिं § १०१ ।

मालिषाय इति ङ" ॥

मेध (मेध), "ङं § १०१ ।

मेडण (मेडण), "व० § ११, ११५ ।

मोक्ख (मोक्ख), "क्ख० § ८५ (३"
५१), १४६; "क्खेय § १४६ ।

मोसा (मुसा), "सा० (मोषायस्ते इति
पदे) § ४६; मुसा इति ङ" ।

मोह (मोह), "ङ० § १४६, १४८
(३" १५५) ।

मोहरिय (मोहरिय), "रि § ५१ ।

य (य), § १, ५, ११, ११, ५१,

५८ (३" १४), १०, १६ (३" १८),

०४, ०४, ८८, १११ (३" ११),

११०, ११८, ११८, ११९, ११५,

११८, १४० (३" ८१), १५१,

१६१, १८१, १८४, १८१,

१८०, १०१, १०८, ११८ (३"

१११), ११८ (३" १११), ११९,

११०, ११०, ११४, ११८,

१४०, १४४, १५८ (३" १५६),

१००; य येय यावि इति ङ" ।

सरागर एव ॥ भवति, समुत्पत्तय

पदे तु य ॥

यन्तिय (याविक), "रुचिं § १०, ११ ।

यस (यस), "स० § १०० ।

यावि (वापि अयं वा च अपि, स्वरात्पर
एव), § ५, ११०, १४१; य इति द्र"।

रज्ज (राज्य), "य" § ४०।

रज्जुग (रज्जुक), "य" § १०६।

रखी, राख इति द्र"।

रक्त (राज, रावि शब्दस्य कर्षं, समाधाने),

"य" § ६६ (य" १०), ०२,

८२, ११८, १२८, १४६, १५६,

११९, १२४, १२८, १५१;

"यस्य" § १५५, १५०।

रक्त (रक्त), "य" § १००; "या" §

११०।

रयण (रज), "य" § ०४, १४२,

१५५।

रयय (रजय), "या" (समाप्ते) § १०६।

रययामय (रजयमय), "य" §

१०६।

रम (रम), "य" § ५१।

रह (रह), "या" (द्वितीयायां) § ४६।

रहिय (रहित), "या" § ११८।

रा (राज्य), रा" § ५, ११, ६६

(य" १८), ११०; राया इति द्र"।

राईमर (राजेश्वर), "य" § ११०।

राय (राज्य), "य" § ५८ (य" ११), १८४;

"या" § १०८, ११,

८१, ११६, १४३, १५५, १६४,

१८०, १९१, १९०, १०९;

"य" § ११२ (य" ६१); "रयो

(राज्यः) § ११२ (य" ६१)।

रायगिह (राजगृह, मगरस्य नाम), "ये

§ १२१; "यं (प्रथमायां) § १००;

"यं (द्वितीयायां) § १६०, १६४;

"यायो § १६५; "ये § १२१,

१४१, १५८ (य" १५४)।

रिद्ध (रज), "य" § ०।

रिसह (रयम), "य" § ०६।

रुद्ध (रुह), "रु" § ८५ (य" ५०),

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✓ रुद्ध (रुह), "रु" § ११२ (य" ६१)।

रुव (रुव), "य" § ५४; "ये

§ ६६ (य" १०), ८०, ८४

(य" ४६), ८०, ८८, १०१,

१०४, १०५, १००, ११०;

१११, १२८, १४० (य" ८१),

१५१, १६१, १८८, १८९,

१९८; "या" § १११ (य" ६१),

१६०, १६८, १६८; "यं" §

५८ (य" ११), ८४ (य" ४६),

१०१, १००, १११, ११८,

१२५; "ये" § ०१, ८६,

१०२, १०८; "यस्य" § ८४

(य" ४६)।

रेवई (रेवमी, कियो नाम), "य" §

(समाप्ते) § १००; "ई" § १०९,

१२५; "हे" १२८, १३०, १३१, १३३, १३४, १३८, १४८, १४९, १५१, १५२, १५३, १५४, १५५, १५६, १५७, १५८ (३" १५३, १५४), १५९; "हे" (संज्ञा) १५३; "हे" १५३, १५८ (३" १५३); "हे" १५४, १५८, १५९, १६५।

✓ रोह (रोह, वक्ष्यातोषिणो), "मि" ११।

रोह (रोह), "म" १३८, १५१, १५३।

रोह (रोह), "मि" ११८ (३" १५३); कोह इति ३"।

रोह (रोह), "म" १००; "म" १०८।

सकवय (सकव), "म" १०९; "म" १११ (३" ११); "म" ११३ (३" १०)।

सकव (सकव), "म" ११।

सकव (सकव), "म" (सकव) ११।

सकव (सकव-सकव इति समास १३, साकव सधसन्निवमनायकस्यसद-मुकवे), ११३ (३" १८); सकव इति ३"।

सक (सक), "म" १०, १११, १०९, १८१, १८०; "म" १११ (३" ११); "म" ११०;

"म" १११ (३" ११), ११८, ११९; "म" ११८ (३" १११)।

सक (सक), "म" १०, १११, १०९।

✓ सक (सक), "म" ११३ (३" १०)।

सक (सक), "म" १०९, "म" ११३ (३" १०)।

सक (सक), "म" १०९।

सक (सक), "म" १०९।

सक (सक), "म" १०९, १११।

सक (सक), "म" ११८ (३" १११)।

सक (सक), "म" १०९।

सक (सक), "म" ११८ (३" ११८)।

सक (सक), "म" १११।

सक (सक), "म" (सक) १११ (३" ११); "म" ११३ (३" १०)।

सक (सक), "म" १११।

सक (सक), "म" ११०; "म" ११०, १११, "म" ११०।

सक (सक), ११३ (३" १८)।
सक (सक) इति वि-
रचकारः ३

शोम (शोमन्), "शेचिं § ८४ (३" ४८), ८५ (३" ५०); रोम इति ३"।

शोयण (शोयन्), "यं § १००।

शोलुय (शोलुय), "या § १४०, १४१; पाठान्तरे शोलया (शोलिका, शोला इति विवरणकारः)।

शोलुय (शोलुय, नरकस्य नाम), "र § १००"; शोलुयकुच इति ३"।

शोलुयक्षुत्र (शोलुयाक्षुत्र, नरकस्य नाम), "क्षं § ०४, ८२, १५२; "र § १५५, १५०; शोलुय इति ३"।

शोलुया (शोलुया), "य० (समाधि) § ०४, ८२, १५२, १५५, १५०।

✓ शोले (शोलेय, जुलू धातोर्विजने), "लेर § १०४; "लेमि § १०१।

शोह (शोह), "ह० § १०८।

शोहिय (शोहिय), "य० § १००।

शे (शे), § ८४ (३" ४०, ४८); शे इति ३"। श्वनात्यरे श्व, श्वरात्यरे श्व, श्वमुशरात्यरे श्व इति प्रयुज्यते ३

श्वदक्षन्त (श्वतिक्षान्त), "ना § ११२, १४५; "नारं § १११ (३" १०), १०८, १०९। पाठान्तरे तु विरक्षन्त इति दृश्यते ३

श्वय (श्वय), "यं § ११, ४८ (३" ११, १४), १०४, ११०, १११।

वईवयमाण (वयतिप्रयज्ज), "ये § ०८१ वक्खेव (व्याघ्रेय), "वेचं § १११ (३" १८)।

वग्गुरा (वागुरा), "रा० § १०, १११, १८०।

वच्छ (वच्छ), "च्छे § ८४ (३" ४८); "च्छं (वच्छवीदिसमाधि) § १११।

वज्ज (वज्ज), "ज्ज० § ०१।

वज्जय (वज्जय), "र § १००"।

वज्जिय (वज्जित), "या (वंशोधने) § १४० (३" ०८)।

वट्ट (वट्ट), "ट्टं § ८४ (३" ४८)।

वट्टमाण (वत्तमान), "यस्स § ११ (३" १०), १०८, १११; "वाचं § १०५।

वट्टय (वत्तय), "यं § ११८ (३" १११)।

वड्डिय (वड्डित), "र § १११ (३" ११)।

वड्डिस (वड्डितं वत्तं वड्डि), "वे § १००"।

वड्डिसग वा वड्डिसय (वड्डितं वत्तं वत्तं वड्डि वा), "यस्स § ८८, १४४; "यस्स § ११४।

वड्डावय (वड्डापक वड्डं वा), "वर § ४, ११०।

वड्डि (वड्डि), "डि० § ४, १०, ८१, ११०, १४८, १११, १११, १८१, १०४, १११, ११८, १०४।

वय (वय), "य० § ४१; "य० §

१२, १००; ०"बे ५ १५५,
१६२, १८० ।

वण (पण, पेसवण्यचोगे इति षदे),
०"ब० ५ ५४ ।

वणिया (बनिका), ०"या ५ १६४,
१८५, १८९; ०"यार ५ १०२ ।

वण (बर्बे वा बर्बेक), "ब० ५ ८४ (४"
४६) ।

वण (बर्बे), ०"कार ५ ११२ (४"६१);
०"बेवि ५ ८५ (४" ५०) ।

वणग वा वणय (बर्बेक), "ब० ५ ११८;
"बो ५ १, १ ।

वक्तव्य (वक्तव्यक), "या ५ ८९, १६९,
११० ।

✓ वक्त (वक्ते, वक्ता-धानीर्षिजन्ते),
"मेज्जाधि ५ १०० (४"११६) ।

वत्य (वज), "ब० ५ १८, ५८ (४"
९४), १००; ०"गार ५ ००;

"गार ५ ११२ (४"६१), ११६ ।

वत्यु (वज्जु), ०"सु० ५ १८, ८८ ।

वत्यु (वाजु, शाकविशेषः), "सु० ५ २८ ।

✓ वद वा वय (वद), "यद ५ १८०;
"दमि ५ १६८, १०० (४"११८);

"पादि ५ १५८ (४"१५६); "यद
५ ११, ११०; "गारी ५ १, १२,
४४, ४८ (४"१२, १४), ५८,
६१, ६६ (४"१८), ६८, ७०,
८१, ८९, ८४, ८५, ८६, इत्यादि ।

✓ वन्द (वन्द), "यद ५ १०, ५८
(४"११, १४), ६९, ७०, ८१,

८२, ८६, १११, १०६, १८०,
१८२, १०१, १०४, १०८, ११०,

१११, १६१, १६४; "वामि ५
८१, १८०; "वामि ५ ५८ (४"

१५), १०४; "वेज्जाधि ५ १८०;
"विस्रामि ५ १८८; "विता ५

११६, १८२; "वित्त ५ ५८
(४"११); "वविज्जे ५ १८० ।

वन्दयिज्ज (वन्दनीय), ✓ वन्द इति ष" ।

✓ वन्ध (वन्ध), "वेज्जा ५ १००
(४"११०) ।

✓ वम (वम), "मिता ५ ११४;
वामेता (विज्जन्ते) ५ ११४ ।

✓ वय (वद), ✓ वद इति ष" ।

वय (पद), ०"ब० ५ ८८, १११,
१५०, ११२, १११, ११०, १६५ ।

वय (वत), ०"ब० ६६ (४"१०),
१०१, १००; "गार ५ ८५ (४"

५१); "ववि ५ ८८ ।

वय (वज्ज), "व ५ १८१, १०४, ११४;
"व ५ १८८, ११८; "वय ५ ४,

१८, ८९, ११०, १४५, १५१,
१६२, १८१, १०४, १११, ११४,
१६८, १०२; "या ५ ४, ८१,
१२०, १४४, १५४, १६१, १६१,
१६४, १६४, १६८, १०१; "वि

५ १८; "रहितो ५ १४९, १४९।

वय (वचस), "य० ५ ३२; "यसा
(अनीयासां) ५ १२, १४, १५।

वयण (वदन), "य० ५ ८५ (य" ४८)।

वयण (वचन), "ये ५ ८५।

वर (वर), "र० ५ ८४ (य" ४८),
१०६।

ववदेम (वपदेम), "ये ५ ३६।

✓ ववरौवे (वि-वप-रोपय, वपवद्-
धातोर्बिजन्ते), "वेसि ५ १०० (य"
११८); "वेष्ठा ५ १०० (य"
११०); "वेष्ठासि ५ १०० (य"
११०); "विज्जसि ५ ८५ (य"
५९), ८०, १०९, १०८, ११८,
१२८, १३५, १२०, १३० (य"
७८, ८०), १४०, १४८, १२०;
"विता ५ १२८।

ववहार (ववहार), "रे ५ ४०; "रेसु
५ ५।

वस (वस), "स० ५ ८५ (य" ५९),
१०९, १०८, १२८, १३५, १५८,
१५५, १५०।

वसण (वसण), "वा ५ ८४ (य" ४८)।

वसन्त (वसन्त), "आस ५ ८२; "आ ५
११८, १०४।

वह (वध वध वा), "हे ५ ४३।

वहिय (वहिय), "य० ५ १८०।

✓ वहि (वधय वधय वा, वध वा वध

इति धातोर्बिजन्ते), "हेति ५ १४९।

वा (वा), ५ २०, २४, २६, २८, ५८,
६८, ८५ (य" ५९), १०९, ११९,
११२ (य" ६९), १२९, १२०,
१२८, १२८, १००, १२८ (य"
१२९), १२९, १२८, १४६।

✓ वागर (वि-वा-र), "रित ५ १५८
(य" १५६), १६९।

वागरण (वाकरण), "यं ५ १२८
(य" १२९); "ये ५ १०४;
"वेदि ५ १०४, ११८ (य" १२९),
१२८ (य" १२९); "वेदिं ५ १५८
(य" १५६)।

वागरिय (वाकरिय), "या ५ १५८ (य"
१५६), १६९।

वाणिज्ज (वाणिज्य), "ज्जे ५ ५९।

वाणियगाम (वाणिजगाम, गगरस्य
नाम), "मे ५ २, ५८ (य" ९४),
७८, १००; "सं ५ १०, ६८;
"मासो ५ ७८; "मस ५ ७; "मे
५ ६९, ७७, ७८, ७८, ७८।

वादि (वादि), "दी ५ १२८ (य"
१२९)।

वामेत्ता, ✓ वम इति प्र"।

वाय (वाद), "यं ५ १४; "वाय०
५ ४६।

वाय (वाय), "य० ५ १२५, १००
(य" १२६)।

वायस (वायस), "सं § ११८ (३)"
१२१)।

वारय (वारक, मनुष्यार्थे), "र § १८४।

वाराह (वाराह), "सं § १०१।

वासिद्वाण (वासिधाम, पुष्पार्थे),
"सं § १०६।

वास (वास), "सं § ३९।

वास (वर्ष), "सं (१८३०) § ३३,
१५२, "साह § ६९, ८८, १९३,
१६६, १०१, १०५; "सं
(वर्षार्थे) § १५५, १५०, "से
(वर्षार्थे) § ८०, ११२ (३) ६९),
१९५, १४४, १५३, १६९, १२०,
१६६, १०१, १०४।

वासधर (वर्षधर, वर्षार्थे), "रं §
३४, वासधर इति ३"।

वासधर (वर्षधर), "रं § १५१।

वासि (वासिन्), "सी § ३६।

वाद्यण (वाद्यन्), "यं § ११३ "वेदिं
§ ११।

वादि (वाधि), "दिं § १००;
"विधा § १५५, १५०।

वि (वपि), § ५, ५८ (३) १४, ६६
(३) १८), ८२, ८८, ८४ (३)
४०, ४८, ४८), १०४, १०८,
११८, ११०, ११८, १४० (३)
८१), १४९, १५१, १५२, १६१,
११०, ११८, १४८, १५०, १५६,

१०४, १०५; अवि इ पि इति
३"। इ अवि इत्येते रूपे समास एव
दृश्येते, वि इति कथं खरात्परे, पि
इति अनुस्कारात्परे दृश्यते।

विद्वक्कन्ता (व्यतिक्रान्त), वदकन्ता इति ३"।

विद्वगिच्छा (विधिक्रिया), "व्या §
४४; "व्या § ८६।

विद्वज्जिया (विद्विज्जिया, क-प्रत्ययपुङ्गव
विद्विज् इति शब्दस्य लीङिङे),
"या § १९३। प्राकृते विद्विज् इति
विज्ज भवति ॥

विद्वत् (विकीर्ण), "सं § १४६।

विजल (विपुल), "लं § ३६; "सं
§ ६६ (३) १८, १८), "लेख §
६६ (३) १८), ३९; "साह §
१०० (३) ११६, ११०)।

✓ विजल (वि-ल, प्राकृत एव दृश्यते),
"वद § ८४ (३) ४६), १०१
१००, ११९, ११८। विकृषन्
इत्यस्माद् विजल इति आभ्यासः।
प्राकृत एवोत्पद्यते ॥

विकट्टमाण (विकट्टमाण), "सी § १४६,
१५३, १५८ (३) १५३)।

✓ विकित्तर (विकृ वा विपु-कृ), "रेव्या
§ १०० (३) ११६)।

विगय (विगत), "यं § ८४ (३) ४०),
८५ (३) ४८)।

विधाय (विधात), "यं § ११८।

विणय (विनय), "एषं § ६०, ८०,
१२०, १४२, १०५, १०५,
१४२, १६०, १६२ ।

विणस्समाण (विनयस्स), "वे § ११८
(३" ११८, १२८, १२०, १२१) ।

विणिग्गय (विनिगंत), "याहं § ८४
(३" ४०) ।

विणिच्छिय (विनिच्छिन्), "य० §
१८१ ।

विस्सवणा (विज्ञापना वा विज्ञपना),
"वाहि § १११ ।

विस्साण (विज्ञान), "व० § ११८
(३" १११) ।

वित्ति (वृत्ति), "त्ति० § ५८ (३" १४),
"त्तिं § १८४ ।

विदरिण (विदर्शन), "वे § १४१ ।

विदेह (विदेह), "वे § ८०, १२५,
१४४, १५५, १६१ ।

✓ विपरिणामे (वि-परि-णामम्, विप-
रिणम्-धामोपिञ्जले), "मित्त० §
१०१, १११, ११२ (३" ६२)
१११ ।

✓ विप्पइर (वि-प्र-इ), "त्तिमि §
१५८, "त्तिमर § १६१ ।

✓ विप्पजह (वि-प्र-जा), "जह § १०१,
१००, १११ ।

विप्पणट्ठ (विप्रणट्ठ), "ट्ठे § ११८
(३" ११०) ।

विमल (विमल), "ल० § १०१ ।

विमाण (विमान), "वे § ६१, ८८,
११४, १४४, १५५, १६१, १०८,
१२०, १६६, १०१, १०४ ;
"वस्स § ८८, ११४, १४४ ।

वियड (विकट), "ड० § १०० ।

विरइय (विरचित), "य० § १०६ ।

विरह (विरह, एकान्त इत्यर्थे), "वाप्पि
§ १६८ ।

विराइय (विराजित), "य० § १११ ।

विहइ (विहय), "व० § ४० ;
विलुप्पमाण (विलुप्पमान), "वे §
११८ (३" ११८) ।

विलेवण (विलेपन), "व० § १८,
२००" ।

विवर (वियर), "र० § ८५ (३"
४८) ।

विवाद (विवाद), "वं § ११८ (३"
१२१, १२४) ।

विवाह (विवाह), "व० § ४८ ।

विष (विष), "व० § ५१, १०८,
१२८, १२८ ; "वं § १०० ।

विसाण (विवाह), "ववि § ११८
(३" १२२) ।

विस्सुअमाण (विस्सुअण), "वीहिं
(वीहिं) § ०४ ।

विह (विह), "व० § ८५ (३"
५०), ११८ (३" १२०) ; "वं

११, १२, १४, १५, ४८ (इ)
१२, १०४, ११०, १११; •"द्विं
१२, १४, १५; "द्वि १२;
•"द्विं १४०।

✓ विहर (वि-ह), "र १२, १०,
१२-१५, १२, ००, ०२, ०१,
०८, ०८, १२, १२, १८, इत्यादि;
"रवि ११८, १२२, १४६;
"रामि १४० (इ) ०८, ००);
"रव १२२, १२०; "रमि १
१८४; "रिजा १०० (इ) १२६);
"रितर १४८ (इ) १४), १६ (इ)
१८, १८), ०४, १२८; "रमार्य
१८०, १८८, १०१, १०४, १०५,
१२०, १४० (इ) ०८)।

विहार (विहार), •"र १०१; •"र
१८८, १२२, १००, ११२, १२२,
१२०, १२५।

विधि (विधि), •"वि १०, ४२;
•"विं १२-४२, ४२, १२५।

वीरिय (वीर्य), "र १०२, १२६।

वीस (विंगति), "सं १८, १२४,
१२६, १०१, १०५, १००";
वीसद इति द"।

वीसद (विंगति), "र १०१; वीस
इति द"।

✓ मुस (उच्य, कषु घातोर्भाष्यप्रयोगे),
"र ११८ (इ) १२०, १२८,

१२८, १२०, १२१, १२१),
१२८ (इ) १२२)।

बुद्धमाण (बुद्धन), "वे ११८
(इ) १२१)।

बुद्धि (बुद्धि), •"द्वि १५०।

बुत्त (बुत्त), "वे १८६, १८६, १८८,
१०२, १०८, ११८, १२०, १२२,
१४८, १००, १२२, १२८, १४५,
१४८ (इ) १४५); "ता १४८,
१४६; "तसु १२८ (इ) ०६),
१४० (इ) ८१), १४२, १२१,
१८८, १८२, १२०।

वेग (वेग), •"गं १०२।

वेगच्छ (वेगच्छ), •"वे १८५ (इ)
४८)।

✓ वेळे (वेळ, वेह इति घातोर्भाष्यप्रयोगे),
"वे ११०; "वेमि १०८।

वेणि (वेणि), •"वि १००।

वेयण (वेयण), •"वा (बहुव्रीहिसमाधि)
१८४।

वेयणा (वेयणा), "वं १००।

वेरमाण (वेरमाण, विरमाण इत्यर्थे),
•"व १२६ (इ) २०); •"मण
१४५-४०, ४२; "मणार् १८५
(इ) ४२)।

वेस (वेस, वेसे साधु इत्यर्थे), "वा
१०, १२६, १८०, १०८;
वावेस इति द"।

वेद्यास (विद्यायस्), "सं" § १०९, १०५
 वोच्चेय (वयच्चेय), "र" § ४५ ।
 व्य (द्व), § ८४ (प्र" ४८); व द्व
 इति प्र" ।

स (स, सच्च इत्यर्थे), § १० (सकारेण्ड०
 इति परे), ११६ (सखिद्विषिं इति
 परे), इत्यादि ।

स (सत्, सङ्गने परे तद्गङ्गनाम् एव
 भवति), सक्० § १६ (प्र" १८),
 १८० (✓सकारे इति प्र"), सप्०
 § ११८ (प्र" १२०, सप्प इति
 प्र"), सप्० § ८५ (सम्भूय इति
 प्र"), सग इति प्र" ।

स (स), स० § ८ (०सयस० इति परे),
 १६ (सदार० इति परे), इत्यादि;
 साधो § ११८, ११४, ११५, ११८,
 १४०, १४०, १५६, १५८, १६१,
 १८०, १९०, १९० ।

सद् (कृति), "द०" § ५०, ५१ ।

सद्मय (प्रतिक), "र" § १८ ।

सए, सय इति प्र" ।

सकांस (सकांश), "साधो" § ११९, ११४ ।

सका (गत), "के" § ११२ (प्र" ६१);
 "कस" § ११२ (प्र" ६१); "कवि
 § ११२ (प्र" ६१) ।

सक्षा (शकम्, शक्यशब्द एवास्ति जि
 उपपेयु वचनेषु च मदेकमेव रूपं

भवति), § ११२ (प्र" ६१), ११८,
 १०४ । पाणिभाषायामपि तदेव
 शब्दरूपं दृश्यते ॥

सकारणिज्ज (सत्कारणीय), "जे" §
 १८०; ✓सकारे इति प्र" ।

✓सकारे (सत्कारय, नामधातुः), "देर
 § १६ (प्र" १८) ।

सखिद्विषियाई, विद्विषि इति प्र" ।

सखिद्विषीं, विद्विषी इति प्र" ।

सगड (शकड), "ड०" § १० ।

सग (सर्ग), "ग०" § ८५ (प्र" ५१),
 १४६; "मेघ" § १४६ ।

सङ्गप्य (सङ्गत्य), "ये" § १६ (प्र" १०) ।

सङ्गा (गङ्गा), § ४४ ।

सङ्गिय (शङ्गित), "र" § ८६, १०० ।

सङ्ख (सङ्ख, यावकस्य नाम), "ङो" § ११६ ।

सङ्खन्वण (शङ्खन, ज्ञानस्य नाम), "जे
 § १५५ ।

सङ्खित्त (शङ्खित), "त०" § ०६ ।

सङ्गोवेमाण (सङ्गोपयन्), "जे" §
 ११८ (प्र" ११८) ।

सङ्ग (सङ्ग), "ङ०" § ११४ ।

सङ्गयण (सङ्गतन, संजनन इत्यर्थे),
 "जे" § ०६ ।

✓संघाय (शक् इति धातुर्थे, प्राप्ता
 एव दृश्यते), "र" (शङ्गति) § १०१,
 १००, ११६, १००, १११; "रति
 § ११६, १६ (प्र" १८), ८१, ११०,

१६८। नृपतिः सांशयिका, सम्भवतः
संत्याग संच्याव वा इत्यस्माद् नृत्यञ्चो
नामधातुरस्ति, प्राकृते हि त्यजते-
शक्नोतेरित्युभयस्य एकमेव स्याद् इति
कथं भवति ॥

✓संचिद्व (संख्या), "इर (संतिष्ठते) §
११५।

सचित्त (सचित), "न० § ५१, ५६;
पाठान्तरे सचित इति, नदेव इ"।

सचित्त (सचित), "न० § १००";
सचित इति इ"।

संजम (संयम), "मेघं § ७६, १६४।

'संज्ञाय (साध्याय), "यं § ७७।

सञ्जाय (सञ्जात), "य० § १५६।

सञ्जुत (संयुक्त), "न० § ५१।

संठाण (संख्या), "य० § ७६, ८४
(इ" ४०, ४८, ४८)।

सठि (सठि), § १००^१, सठि इति
इ"।

संठिय (संस्थित), "य० § ७६, ८४
(इ" ४८), "य० § ८४ (इ" ४०,
४८, ४८); "यं § ८४ (इ" ४०);
"यं § १०१, "याचो § ८४ (इ"
४८, ४८)।

सठि (सठि), "इ § १००^१, "इ §
८८, ११४, ११६, "इ § १००^१;
सठि इति इ"।

सणाण (सण), "ये § १००"।

सणियं (सणिकं, सनैरित्यर्थे), § १०१,
१०७, ११९, १५६।

सखवणा (संज्ञापना संज्ञपना वा),
"वाचि § ११९।

सत्त (सत्त), "न० § १९, ५८ (इ"
१९, १५), ७६, १०१, १०४,
११०, १११, १५५, १५७, "न
§ १५६।

सत्तम (सत्तम), "मं § ७१, ११०;
"मस § १, ८१, १००।

सत्तुस्सेय (सत्तोस्सेय), "ये § ७६।

सत्य (सत्त), "य० § ११८, ११८।

सत्यवाह (सार्थवाह), "य० § १९,
"वाचं § ५।

सत्यवाही (सार्थवाही), "यो § ११५,
११८ (इ" ७७), ११८, १४१;
हि § १४० (इ" ७८), "यो
§ १४१।

✓संथर (संथ), "र § १८।

संथव (संथव), "ये § ४४, पाठान्तरे
संथवो।

संथार (संथार), "य० § १८, ११९
(इ" १९), ११९; "र § ५५।

संथारय (संथारक), "यं § १८,
१८९, १८४, "यं § ५८
(इ" १४), १८०, १९०।

सद् (सद्), "य० § १, ५५, "यं §
७८, ११८, "ये § ११८, ११८,

१४० (३" ८१), १४१, १४२ ।
 ✓ सद्दह (यडा), "सामि § १९, ११० ।
 सद्दालपुत्त (सद्दालपुत्त, आवकस्य नाम),
 "जे § १, १८१, १८२, १८०,
 १८५, १८०, १८८, १०१, १०२,
 १०४, १०६, ११४, ११५, ११०,
 ११८ (३" १२१), ११०, ११६,
 ११८; "ता (सम्नोषने) § १८१,
 १८६, १८८, १०० (३" ११६,
 ११०), ११८ (३" ११०, ११८,
 ११०), ११८ (३" १११); "तं
 § १८०, १८१, १८६, १८८,
 १०० (३" ११६), ११४, ११६,
 ११८ (३" ११०), १११, ११५,
 ११०, ११८; "तेषां § ११६,
 "तस्य § १८१, १८२, १८४,
 १८६, १८८, १८१, १८२, १८४,
 १०१, १०५, १११, ११२, ११४,
 ११० ।
 ✓ सद्दहि (सद्दह), "वेद § ३८,
 ६६ (३" १८), १०६, १४१ ।
 सद्दहा (यडा), "दा० § ७१ ।
 सद्दहि (यडा), § १, १०० (३" ११६,
 ११०), ११४, ११८ (३" १११,
 ११४), ११८, ११८, ११६ ।
 सन्त (शास्त्र), "जे § १०१, १११,
 १११ ।
 सन्त (यत्), "जेवि § ११०, ११८

(३" १५६), १११; "मायं § ८५,
 सन्त इति ३" । स (यत्) इत्यपि ३" ।
 सन्तय (सन्त), "२ § ०१, ०२,
 ८१, १५१ ।
 सन्तोसि (सन्तोषि सम्पुष्टि वा), "सीए
 § १६, ४८ । पाठान्तरे सन्तोषिष
 (सन्तोषिक) इति ॥
 सन्निभ (सन्निभ), "भा § ८४
 (३" ४०) ।
 सन्निवेस (सन्निवेश), "वे § ०, ६८,
 ८०; "सस्य § ७८, "वे § ८, ६६
 (३" १८) ।
 सप्य (सप्य), "य० § ८५ (३" ४८),
 १००, १०८, १०८, ११०, १११ ।
 सप्यह (सप्यह), "य० § ११८ (३"
 ११०) ।
 सभा (सभा), "भा § ११४, "भाए
 § ११४ ।
 सभाय (सद्दह), "विं § ११०, ११८
 (३" १५६); "यायं § ८५ ।
 सम् (यम्, उपघर्षस्य च योजनं संज्ञात-
 रीत्येव, कदाचित् प्राकृतनियमासुषारे-
 थापि भवति), संज्ञातवा, यथा सम्-
 § ४४-४० (समापदियस्य इति पदे),
 सप्- § ७६ (सद्धित इति पदे),
 सम्- § ११६ (सम्प्राय इति पदे),
 सप्- § १११ (सप्ययादि इति पदे),
 सम्- § ७ (सन्निवेसे इति पदे),

सम् ० § १ (सम्पत्तेर्बं इति पदे),
 सं० § ५०, ११८, १०५ (०संखी-
 यणा० संवच्छरे संसार० इति पदेपु);
 प्राकृतनियमानुसारेण, यथा सं० § ११
 (संघापरि इति पदे), ५५ (०संघारे
 इति पदे) ८४ (०संविषं इति पदे),
 इत्यादि ।

सम् (सम), "म० § ०६, १०६,
 ११०, ११० ।

समग (जानग-समग इति समास एव,
 शौगपद्येनेत्यर्थः), "मं § १४८, १५१ ।

समद्व (समर्थ), "ङे § ११, ८५, ११८,
 १०१, १८१, ११८ (ङ" १११) ।
 पाठान्तरे समत्य इति ॥

समण (समण), "वे § ८, १०, ११,
 ४४, ६०, ६१, ७१, ७५, ७७,
 ८६, इत्यादि; "वं § ५८ (ङ"
 ११, १४), ११, ७७, ८६, १११,
 इत्यादि; "वेर्बं § १, ७८, ८१,
 १०६; "णस्त्र § ११, ११, ५८
 (ङ" ११, १४, १५), ६१, ६६
 (ङ" १८), ६८, ७६, ७८, ७८,
 ८६, ८७, ८९, इत्यादि; "णा §
 ११०, १०५; "वे § ५८ (ङ"
 १४), ११८, १०४; "वेर्बिं §
 ११८, १०४; "वार्यं § ११४ ।

समणभूय (समणभूय), "र § १०० ।

समणोवासग वा समणोवासय (सम-

णोवासक), "म० § ६१, ८८,
 ११४, १६६; "य० § १०५; "र
 § ६१, ६४, ६८-७१, ७८, ८०,
 ८१, ८१, ८१, ८८, इत्यादि; "या
 (संघोधने) § ८५ (ङ" ५०), ८०,
 १०१, १०८, १११ (ङ" ६१),
 ११८, १११, ११४, ११५, ११७,
 १४० (ङ" ७८, ८०), इत्यादि;
 "वं § ८०, ८४, ८६, ८७, ८५
 (ङ" ५०), ११८, १११, १११,
 ११४, इत्यादि; "मं § ४४; "र्यं
 § ४४, ४५, ४८, ५१-५६, ५८,
 ८६, इत्यादि; "गस्त्र § ६१, ६६
 (ङ" १०), ६७, ७१, ७४, ८६,
 ८९, इत्यादि; "यस्त्र § १११ (ङ"
 ६१), ११७, ११८, ११८ (ङ"
 ७६), १४६, १५६, इत्यादि; "गा
 § ११८ ।

समाणोवासिद्या (समणोवासिका), §
 ६५ ।

समन्त (समाप्त), "मं § ८०, ११५,
 १४४, १४४, १६१, १७८, ११०,
 १६६, १७१, १७७ (सर्वत्र समा-
 त्रिवाक्ये); "मा § ११०, १८१;
 "माथी § १७७ (समाप्तिवाक्ये) ।

समन्त (समन्त), "का § १५८ ।

समय (समय), "र (समर्थ) § १८१;
 "वं § ११४; "र्यं § १८१;

"यंसि" १८१; "यसं (कालाये)
 १, १, १, ८, ०५, ०६, ८१,
 ११५, ११६, इत्यादि; "यंसि
 १६६ (३" १०), ८२, ११८,
 ११८, १४६, १४६, १६४, १०२,
 १८५, १८९, १९८;

समाण (मनु, प्राक्तन यव दायते), "ये
 १०, ०८, ८६, ८६, ८८, १०२,
 १०८, ११६, ११८, १२०, १२६,
 १५८, १००, १८०, ११४, १२८,
 १५५, १५८ (३" १५५); "या १
 ५८; "यी १५५, १५६; "यस
 १२८, १४०, १५१, १६१,
 १८८, १८४, १२०। कौलिङे
 समाया व समायी व इत्युभयमेव कर्तुं
 पाठाकारेण दृश्यते। सप्त इति ३"।

✓ समायर (मन्त्रा-यद), "रर १
 १२८ (३" ००), १४० (३" ८१),
 १५१।

समायरियव्य (मन्त्रा-यद), "या १
 ४४-१०।

समावय (मन्त्रा-यद), "दे ८६, १००।

समाधि (मन्त्रा-यद), "वि ८८,
 ११४, ११६; "वि ८८, ११४।

समुद (मन्त्रा-यद), "दे १०४, ८२,
 १२४।

समुदाय (मन्त्रा-यद), "दम् १००,
 ०८।

✓ समुद्दिष (मन्त्रा-यद), "सुद
 (समुद्दिष्टते) समाग्निकाये ३"।

✓ समुप्यज्ज (मन्त्रा-यद), "ज्ज
 ८२, ८४; "विव्या १६६ (३"
 १०)।

समुप्यज्ज (मन्त्रा-यद), "जे १०४, ८२,
 १८८, १२०, १५१।

समोसक (मन्त्रा-यद, प्राक्तन यव दायते),
 "दे (पाठाकारे "दो) ११०, १४५,
 १५५, १६६, १०१, १०४, १२५,
 १६८, १०४; समोसरिय इति ३"।

समोसरिय (मन्त्रा-यद), "वं ८९,
 १५८।

समोसरिय (मन्त्रा-यद), "तिर १, ८,
 ०५, १८८; समोसक इति ३"।

सम्यउत्त (मन्त्रा-यद), "ते १८०,
 १८८, १२२, १२८ (३" ११८)।

सम्यत्त (मन्त्रा-यद), "ते १, ८१,
 १०६।

सम्यया (मन्त्रा-यद), "दा १८०,
 १८८, १२२, १२८ (३" ११८)।

सम्यवितुड (मन्त्रा-यद), "दे १२४।

✓ सम्यावे (मन्त्रा-यद, समाया इति
 यातोविंशते), "वेर ११८
 (३" ११८)।

सम्यव (मन्त्रा-यद), "दे १२२ (३" ११२)।

✓ सम्यव (मन्त्रा-यद), "वेर १०,
 १६ (३" १८), ०२, ८०, ११६,

१८०, १८१, ११४, ११८ ।

सम्बन्धि (सम्बन्धिन्), ०"म्बि० ५ ८ ।

सम्बुद्ध (सम्बुद्ध), "दे ५ १०१ ।

सम्मा (सम्मा), ५ ५५, ००, ०८, ८८,
१००, १०१, ११८, ११४,
१११ ।

सम्माप्त (सम्माप्ता), "गस्स ५ ४४ ।

सम्माणणिञ्ज (सम्माणनीच), "जे ५
१८० ।

✓ सम्माणे (सम्-माणन्, सम्माण-घाती-
चिञ्जलो), "जे ५ १११ (४" १८) ।

सय (मत), "व० ५ १५, "र ५
१००", ०"वा ५ १८४, १८१,
०"वाहं ५ ०४, ८१; ०"रहिं ५
१८, १०; "रह ५ १८४ ।

सय (सक), "र ५ ५८ (४" १४),
१०४, १५१; "वाची ५ १०, १८,
१११; "गस्स ५ ५, ११ (४" १८);
स (स) इति ३" ।

सयं (सयम्, सयमेव इति परे), ५ ११८,
११८ ।

सयण (सज्जन), ०"व० ५ ८ ।

सयय (सतक), ०"र ५ १५५, इत्यादि ।
पुनस्यय च सद्यस्यय च इति नाम-
द्वये दृश्यते ॥ सय (सत) इति ३" ।

सर (सरम्), "र० ५ ५१ ।

सरड (सरट), "ड० ५ ८५ (४" ४८) ।

सरसरस्स (सरसरस्स, लौकिकानुकरण-

भाषा इति विवरणकारः), ५ १०८,
११० ।

सरिस (सरिस्), ०"वा ५ ८४ (४" ४०) ।

सरीर (सरीर), ०"रे (वज्जवीहिंसमाघे),
५ १०, ०१, १८०, १५१, १५८
(४" १५४); ०"रा (वज्जवीहिंसमाघे
लीलिहो) ५ १०८; ०"रस्स ५
१५८ (४" १५१); "रसि ५ १४८,
१५१ ।

सरीरग (सरीरग), "मंसि ५ १५१ ।

✓ सलव (सम्-लप), "वितर ५ ५८
(४" ११) ।

संलेहणा (संलेहना), ०"वा = ५ ५०,
०१; "वार ५ ८८, ११४, १११;
०"वार ५ १५१, १५८ (४"
१५४) ।

संवच्छर (संवत्सर), "रस्स ५ ११ (४"
१०), १०८, १११; "रे ५ १०५;
"रा (अयमावज्जपत्ते) ५ १११, १५५;
"राहं ५ ११ (४" १०), १०८,
१०१ ।

सवत्तिथा (सवत्तिका), "वाची ५ ११८ ।

सवत्ती (सवत्ती), "सीधी ५ ११८;
"जीर्ण ५ ११८, ११८ ।

✓ संववहर (सम्-वि-वव-ह), "वितर
५ १५५ ।

संवाहणिय (संवाहणिक), "विरहि ५
१०, ११ ।

संविभाग (संविभाग), • "गस्य" § ५६ ।
 संविक्षिय (संविक्षित), • "य०" § १०१ ।
 संवेग (संवेग), • "गे" § ७२ ।
 सव्य (सर्व), "व्य०" § ५, १२०, १६६,
 १६७, १६८, १७०, १८८, १००
 (४" ११०, ११८); "व्यं" § १४०
 (४" ८०), १८९, १९०, १९५;
 सव्या (सव्येव इति पदे) § १६२;
 "व्यं" § १६-२९, ८६ ।
 सव्यश्रो (सर्वतः), § १५८ ।
 सव्यश्रु (सर्वश्रु), "श्रु" § १८० ।
 सव्येव, सव्य इति ३" ।
 संसार (संसार), "र०" § ११८ (४"
 ११८, ११८, ११९); "रंवि" §
 ११८ (४" ११०) ।
 ✓ सह (सह), "हर" § १००; "हनि
 § ११८; "हितर" § ११८ ।
 सह (सह), "वा०" § ४६ ।
 ✓ सहर (सह), साहसु (सहस्य) § ८८ ।
 सहस्र (सहस्र), • "स्य०" § १५, ७७,
 १५९, १५९, १५७; "स्य" १६९,
 १८०, १८०, १०८, ११९; "स्य
 § १००; "स्यार्थं" § १०० ।
 सहस्रसम्बन्ध (सहस्रसम्बन्ध), "हे" §
 १६९, १८०, १८०, १०८;
 "स्यार्थो" § ११९ ।
 महादया (महादया), § ११०,
 ११० ।

सा, न इति ३" ।
 सादम (सादिमन्), "मं" § ५८ (४"
 १२); • "मेधं" § ५८ (४" १४) ।
 साश्रो, स (स) इति ३" ।
 साग (साग), "ग०" § १८; "गे" १००;
 • "एष" § १८ ।
 साडी (शकट इति विवरणकारः, प्रायशु
 शाडी), "डी" § ५१ ।
 सामन्त (सामन्त), • "न्ते" § ८६;
 • "न्तेषं" § ७८ ।
 सामा (श्यामा, श्विपो नाम), "मा" §
 ११०; • "मा" § १०० ।
 सामादय (सामाधिक), • "य०" §
 १००; "यस्य" § ५९ ।
 सामाणिय (सामाणिक), "य०" § ११९
 (४" १९) ।
 सामि (सामिन्), "मी" § ११०, १४५,
 १४५, १६९, १७१, १७०, १६५,
 १६८, १७४ ।
 सारदय (सारदिक), "रदं" § १० ।
 सारस्वमाण (सारस्वत), "वे" § ११८
 (४" ११८) ।
 सासा (सासा), • "सा" § १८, ८०,
 ८१, ८५ (४" ८०), १०१, १०८,
 १४६, १४७, १४८ (४" १४६);
 • "सं" § १६ (४" १८), १८,
 ११९ (४" १९); • "साको" §
 १०१, १०० ११९; • "सा" §

१८, ०८, ११९ (३" ६९),
१२०, १०८, ११९, १४५, १५८
(३" १५४), १०४; "सावित्री
१८५।

सावि (सावि), "वि० १५;
"वि० ८४ (३" ४०)।

सावित्रीपिय (सावित्री-पितृ, यावकका
नाम), "या १, १०९। पाठान्ते
तु सावित्रीपिया वा स्तेतिपापिया
इति ॥

सावग वा सावय (सावक), "ग० १
११९; "ग० १५८ (३" १९),
८९, ११९, ११५।

सावत्यौ (सावली, नगरका नाम), "ली
११०, १०९; "लीर (पद्यार्थ)
१००; "लीर (पद्यार्थ) १
११८, १०९।

सास (सास), "वि १४८।

सासद्, ✓/सस इति ॥

सासत्यं (सासलं सासलेन वा, सासा-
दित्यर्थ), ११८ (३" १९८,
११०, ११९, ११९)।

सासमिय (सासक), "यं ११९;
"रव १३, १८, ८९, ११०,
१४५, १४५, ११९, १८९, १०४,
११९, ११४, ११८, १०९।

साससी (सासली), "सीर ११९;

सि (सि, ✓/सस), ११९ (३" ६९),

१०९।

सिक्का (सिक्का सिक्का वा), १८४
(३" ४८)।

सिक्का (सिक्का), "कका १९,
५८, १०४, ११०, १११।

सिक्का (सिक्का), "वि ११८ (३"
११९)।

सिक्का (सिक्का), "वि १०९।

सिक्कारिय (सिक्कारिक), "या १४९।

सिक्काडग (सिक्काडक), "ग० १५८,
११९।

सिक्का (सिक्का), "का ५५।
५८ (३" १४), १८०, ११९।

✓/सिक्का (सिक्का), "जिभारि १८,
११५, १४४, १५४, ११९, ११०,
११९, १०९, १०४, १००।

सिक्का (सिक्का), "वि १००। सिक्का
इति पाठान्ते।

सिक्का (सिक्का), सिक्का इति ३" ११९।

सिक्का (सिक्का), "य ११८ (३"
११९)।

सिक्का (सिक्का, इति इत्यर्थ), "वि०
१८४ (३" ४८)।

सिक्का (सी), "वि० (सिक्का ससावे) १
८५ (३" ५०)।

सिक्का (सिक्का), "का ११४,
११९, १००।

सिवनन्दा (सिवनन्दा, सिक्का नाम)।

"न्वा ५१, ५८, ६१, ६५; "न्व०
(असं समाधि) ५ १००; "न्व ५
५८ (४" १४); "न्वाए ५ १६,
१०। पाठान्तरे सिवायन्ता इति ॥

सीधु (सीधु), "धु ५ १४०।

सील (सील), "ल० ५ ६६ (४" १०),
८८, १०८, ११२, १४५, १६६,
१०१; "लाई ५ ८३ (४" ५१),
१४०।

सीस (सीस), "स० ५ ८४ (४" ४०);
"सं ५ ८४ (४" ४०)।

सीह (सीह), "ह० ५ ११२ (४" ६१)।

सु (स इत्ययमस्य), "स० ५ ८५ (४"
४८), १०६; स० ५ ६, १०१,
११२ (४" ६१), १०६, ११२,
१००, इत्यादि।

सुझ (सुझ), "जे ५ ०१।

सुजाय (सुजाय), "य० ५ १०६;
"यं ५ १०१।

✓ सुय (सु), "यिता ५ १२०; सीया
(सुना) ५ ११, ६१, ८०, ११८,
१५१, १०४, ११०।

सुत्त (सुत्त), "त० ५ १०६; "तं
५ ००, १४६, १५०।

सुद्ध (सुद्ध), "द० ५ १०, १०, ११६,
१८०, १०८।

सुन्दरी (सुन्दरी), ५ १६६, १६०,
१६८।

सुप्य (सुप्य), "प० ५ ८४ (४" ४०)।

सुभ (सुभ), "भेयं ५ ०४, १५१।

सुय (सुय), "य० समाप्तिवाक्ये ३"।

सुरहि (सुरहि), "हिष्ठा ५ १६।

सुरा (सुरा), "रं ५ १४०, १४४।

सुरादेव (सुरादेव, नावकछ नाम), "वे
५ १, १४३, १४८, १५६; "वो
५ १६१; "वा (संबोधने) ५ १४०,
१४८; "वं ५ १४०; "वस्स ५
१४६, १५१।

सुरूव (सुरूव), "वा ५ ६; "वाणो ५
१२२।

सुलङ्ग (सुलङ्ग), "जे ५ ११२ (४"
६१)।

सुवण (सुवण), "व० ५ १०, ४८।

सुव्यया (सुव्यया), ५ १००।

सुह (सुह), "ह० ५ ११०, ११०;
"हं ५ ११, ७०, ११०।

सुहत्वि (सुहत्वि), "वो ५ ०१।

सुहम् (सुहम्, सुवण नाम), ५ १।

सुय (सुय), "य० ५ १००; अय
इति ३"।

सुयर (सुयर), "रं ५ ११८ (४"
१२२)।

सुव (सुव), "व० ५ १६; "वेयं ५
१६; अय इति ३"।

से (से); न इति ३"।

से (नया), न इति ३"।

से (वाक्योपन्यासे, प्राकृतलक्षणाशेष), §
११, ११८, ११५, १८१, ११०,
११८ (अ" ११०, ११८, ११८,
११०, १११, १११), ११८ (अ"
१११, १११); न इति प्र" ।

सेट्टि (सेट्टि), "डि० § ११ ।

सेणय (सेनक), "यं § ११८ (अ"
१११) ।

सेणिय (सेणिक, राजा नाम), "ए § १११ ।

सेय (सेय), "यं § ११ (अ" १८),
०१, ११८, ११० (अ" ८१), १११,
१११, १८१, ११०, ११८ ।

सेस (सेस), "सं § ११०, १११, ११४,
११५, १११, ११०, ११५; "से
§ १८१ ।

सेह (सेह), "ह० § ४०; सेहं (से-
धाह) इति परे ।

सेा (से), न इति प्र" ।

सेगन्धिय (सौगन्धिक), "ए §
४१ ।

सेसा, ✓/सस इति प्र" ।

सेणिय (सेणिक), "ए § ११८,
१११, ११५, ११८, ११०, ११० ।

सेण्डा (सेण्डा), "अं (सङ्गोहि-
समासे) § १०१; "साए § १०१,
१०५ ।

सेलस (सेलस), § १४८, १५१,
१५१ ।

सेल्ल (सेल्ल), "से § ११८, "सेडि
§ १४०, १४४ ।

सेल्लय (सेल्लक), "या § १४०, १५१;
"ए § १४०; "ए § १११,
११५, ११५, ११० ।

सेल्लय्या (सेल्लय्या), "या § ५१ ।

सेल्लस (सेल्लस, कल्पस्य नाम), "स०
§ ८८, ११५, १४४, १४०"; स०
§ ४४; "से § ११, ८८, ११४,
१४४, १५५, १११, १४८, १११,
१४४, १४०" ।

✓सेल्ले (सेल्ले, सङ्ग-धामोर्षिजने),
"सेर § ४० ।

सेल्लेमाय (सेल्लेमाय), "से § ४८ ।

सेँ (सं इत्यर्थे, सौते), § ८४ (अ"
५०), ८०, १०१, १०४, १०८,
११८, ११८, १११, ११५,
११५, ११०, १४० (अ" ०८,
८०), १४०, १४८, १५१, १५८,
११०, ११८, १५५; (सायर्थे)
§ १११, (अ" ११); (सागन्धये)
§ १११, १८१; (सयसेपने) §
१४१, १४८, १५४ । सर्वत्र सं भो
इत्येव संयोगी दृश्यते ।

हङ (हङ), "ह० § ११, ५८, ११,
८१, १११, १०१, १०४, ११०,
१११ ।

✓ हृण (हृण), "वेळा ५ १०० (३)"
११०); "वेळासि ५ १०० (३)"
११०) ।

हणुय (हणुय), "था ५ ८४ (३" ४८) ।

हत्य (हत्य), "त्यंति ५ ११८ (३)"
११९); "त्या ५ ८४ (३" ४८);
"त्ये ५ ८४ (३" ४८) ।

हत्यि (हत्यि), "ति ५ १०१, १०२,
१०४, १०५, १०० ।

• हन्ता (हन्ता इत्ययमभ्युपगमे सते वा),
५ ८२, ११८, १०२, १८१ ।
प्रायो हन्तावन् (हं तावन्) इत्यस्या-
त्समुत्पन्नम् ॥

हल (हल), "ल ५ १८, ८४ (३)"
४८); "ले ५ १८ ।

हल्वं (होप्रमित्यर्थकमवधम्), ५ ८२,
११२ (३" ८२), १८८; खिणं हनि
३" कुत्सतिः सामयिकी, प्रायो भव्यं
चयं वा, कला पुष्टी वेत्युपमित्या
निबन्धम् ॥

हार (हार), "र ५ १११ ।

हास (हास), "से ५ ८२ (३" ४०) ।

हिमवन्ता (हिमवन्ता, धर्मतसा नामो),
• "नं ५ ७८, १११; "ने ५
१००" ।

हियय (हियय), "र ५ ८२, १०४,
१११ ।

हिरण्य (हिरण्य), "व ५ ४, १०,
४८, ८१, १२०, १३५, १५८,
१६१, १६२, १८१, १०४, १११,
१२४, १२५, १२८, १२९, १३८,
१०१ ।

हिरौ (हिरौ), "रि (हिरौ समामे) ५ ८५
(३" ४०) ।

हिंसा (हिंसा), "स (हिरौ समामे) ५
४२ ।

हीण (हीण), "व ५ ८५ (३" ४०);
"वे ५ १११ ।

होउ (होउ), "जहि ५ १०४, ११८
(३" १२२) ।

✓ हो (हो), होनि ५ १००; होत्या
५ १, १, ४, ५, ६, ७, ८१, ११०,
१८२, १८४, १०२, ११४,
१०१ । ✓ भव इति ह" ॥



ADDITIONAL CRITICAL NOTE

Containing various lectiones from MSS. F, G and H, in those portions of the book for which they could not be consulted while the edition was being prepared.

Page १, footnote १, F वाचस्पेय्या, G जैनिकायिना, H क्षेतिपायिना to which there is a marginal gloss वा० (i. e., वाचक्षेतिपायिना).

Page ३, f. ७, F H बङ्कि, G बुङ्कि। २४ H om. २।

Page 8, f. 2, F चखु, G चखु। ८ F II om.। १४ H रते वरं वरं।
१४ F पचचभदमासी (as in text).

Page ५, f. ६, F पासाहय, H पासादिर ।

Page १, f. ५, G H om. जाय, but F gives the phrase in full, G adds बह्याहं

Page ०, f. ०, H यथो ।

Page =, f. १०, H करेदि ।

Page ८, f. ८, F •संतोषिह, H •संतोषिह, H •संतोषिह. It may be better to read संतोषियपरिभाष as a compound. F adds मन्त्रा यथा वायसा throughout, at the end of every one of the paragraphs 16-12.

Page 11, l. २०, F ॥ बीरा० (as in text) :

Page १९, f. ६, F ॐ नंभवद्वयं, II नंभवद्वयं।

Page ११, f. १, F G •मादुरहिं, II •मादिरहिं।

Page १५, f. ६, F चय०, G दुष०, H चय० । ४ F G H सुत्तिप० ।

Page १६, f. १५, G H only वाव, om. the formula. In MS. F the whole portion, from after लयावर्त in § 42 down to भवत्तं नीचमे in § 62, is wanting.

Page 10, f. ८, D H बने, बने (as in text)। ११ G H om. insertion of D E.

Page १८, f १०, G = संतोषिर, but H = संतोषौर (as in text); but see remark above! ११ G = भीरनि. (as in comm.), H. = भीर नि. (as in C).

Page १८, f. १. G agrees with A B, but H with C, in the order of the offences : १० G दिशिदिशिदिशिदिशम् । ११ G चेत्तुद्धिपमापारहमे, H चेत्तुद्धि No MS. adds पमापारहमे to चरत्तत्पराया, nor does the addition seem appropriate in the case of चेत्तुद्धि, though it was probably suggested by the anomalous short-vowel termination of तुद्धि ।

Page १०, f. ८, G H लकलवा० ; II places रस०, लकल०, केस०, विस०, H रस०, केस०, लकल०, विस०. In fact, the order varies in every MS.

Page ११, f. ९, G H om. insertion of D E। ५ G H om. insertion of E। ७ G •दिगरेवे (as in text)। ८ G •यादित्ते (as in text)। ११ G H •पविहाये ।

Page १२, f. १४, G H परववदेवे (as in text).

Page १३, f. ८, G •भिईउ, but H •भिई (as in text)। ८ H om. अन्नच-
त्तिर वा, but G अन्नउत्तिया। १० G II interpolate अरिचंतवेदयार्द। १३ G
gives the phrase in full, II only the numeral.

Page १५, f. ९, G H read समयो; the unusual fem. समया, though
given in the text, on the authority of all the MSS. A B C D E, is,
therefore, probably an error

Page १७, f. ११, F G give the phrase in full, as in text; but H
reads like A B D E.

Page १८, f. १२, G पूरयो, F H पूरये। १७ F II give the phrase in
full, H om. जाव.

Page १९, f. १०, F G H read पदमं उवासमपविष्यं उवसम्यजित्तारं विहरत,
equally with A B C D E; and this reading had perhaps better be
restored in the text। ११ and १३ F gives the phrases in full (as in
comm.), G H as in A B C D E.

Page २१, f. ९, F II om. the clause तं जाव down to •वेने। ५ and
६ H om. ययो० स० भ० न०, replacing it by जाव। ७ F H सुदत्ति,
G सुदत्तो (as in text)। १८ F G H सुमुयवे (as in text).

Page २४, H om. from अनेकास्ते इन्द्रधूरि in § 76 down to नयरे in
§ 70 on page 33, recommencing with कदा पयनोर ।

Page २५, f. ९, F G om. the insertion of D E। १५ F भाययार्द, II
भायया; this reading had better be restored in the text instead of
भाययवयार्द ।

Page २६, f. ९, G •समुदावस्य (as in text), but F •समुदा० । १८ F G
•समुदा० ।

Page २७, f. १, G omits कदा पयनोर नया, reading नयरे भिक्षा० जाव
अवमाये; H as in text, only transferring जाव after भिक्षा० । २ F H
पडिणावेर (as in text), but G पडिनिवहर । ४ F बोदवय०, G H बोतीवय० ।

Page ४५, f. ९, F G in full सवोकमं (as in text) । १२ H substitutes
जाव, in § 80, for the passage from तेवेव उवासम्यद down to आसो० १ ना ।

Page ४९, f. १५, F पडिक्कमद, G in full पायव्विणं पडिक्कमादि ।

Page ४४, f. १, F G H **अवसाधे**। ३ F G give the phrase in full, H om. numeral.

Page ४६, f. ४, G **सामो समोसरचं**, H **सममे भगवं महावीरे समोसरचं**। ९ **आवन्दो** (as in text), H **आवन्दे**।

Page ४७, f. १, **कविष्ठा वेरचं**, H **कविष्ठवेरचं** (as in text)। ७ **भमुका-चो**, H **भमकाचो**।

Page ४८, f. १, G **कुडास**, H **कुडास**; the reading **कुडास** is probably preferable। ३ F **चं**, G **चं**, H **चं** (as in text)। १३ and १६ G H **अ** (as in text).

Page ५१, f. १, **चिरिचिरिचिरिपरिचिज्जिवा व जाव**।

Page ५१, f. १, G H om **जं** (as in D E).

Page ५१, f. १, G H **अपुजिमे** (as in text)। ३ G H **अपुजिमे** (as in text).

Page ५४, f. १, G **आसुते**, H **आसुते**। ९ G H **अविवाचेर** (as in text)। ११ G **जावे**, H **जाव**।

Page ५७, f. ५, G **देवे** (as in text), H **दिम्बे**। ७ F G **आसुते**, H **आसुते**।

Page ५८, f. १, G H **दिट्ठिभिर्**। H substitutes **जाव** for the passage from **महाकाये** in § 107 down to **अपरिचये** in § 109। ९ G **अममभिर्**।

Page ६०, f. १, H **पिड्वं** (as in text), G **पड्वेचं**। ९ G H **पड्विपुसेमि**। १८ H **पड्विपु** (as in text).

Page ७१, f. १, H **आमदेवो** (as in text), H **देवे**। १३ H **आभिजामि** and so throughout.

Page ७१, f. १०, H **आसुते**। १७ H **अधीर** (as in text).

Page ७४, f. १, H **अरवेर** (as in text) and so throughout। ९ H adds **तर्चं पि**।

Page ७९, f. ९, H **देवेचं**। १० H **दुरिषे** (as in text).

Page ८०, f. १ and ११, H **देवे**। १० H **देवेचं**।

Page ८०, f. १०, H **गुणं**।

Page ८९, f. १, H **गुणं**। ३ H **भवा**।

Page ९१, f. ५, H om.

Page ९१, f. ९, H **कुष्वर**।

Page ९१, f. १, H om the addition of A B F G

Page ९२, f. ११, H **देवापु**।

Page ९८, f. ३, H **देवा** (as in text).

Page ९९, f. १ and १०, H **देवापु**। ९ H **देवा** (as in text).

Page १००, f. ९ and ९, H exactly as in text | ४ H पिठर१। ८ H om. वे

Page १०८, f. ९, H रद्वी नि षं । ८ H reads as G ।

Page १०९, f. ९, H om. as in D E G ।

Page १११, f. ४, H ०मीलरदि।

Page ११४, f. ४, H पद्विज्जामि । ९ H om. मा पडि० क० ।

Page ११५, in § 214, bottom line, H om. आजीवियसभा तेयेथ उवाभण्ड
१ गा ।

Page ११९, f. ११, H as in text । १५ H as B D E । १९ H as A B ।

Page ११०, f. १२, H reads like A B D E G ।

Page १११, f. ११, H adds जाव विसुण्णमाणे ।

Page ११४, f. २०, H reads ओमि० उवर्षप० वि as A B D E F G ।

Page ११५, f. ४, H ओमिहिमा ।

Page १४४, f. ९, H इवं ।

Page १४५, f. १४, H ब्रह्मवतीसी ।

Page १४९, f. ९, H inserts य (as in text and comm.)

Page १४९, f. ९, H as in B E F G । १० and १४ H as in B D E F G ।

१५ H om., as in B F G ।

Page १९१, f. ९, H आणन्दे नदेव । ११ H वरुकांता ।

Page १९४, f. ९, H om. all the *gāthā* verses ।

शुद्धिपत्रम् ।

अशुद्धम् ।	शुद्धम् ।	पृष्ठे ।	पङ्क्तौ ।
सुसावायं ...	सुसावायं	१९
दिसिष्ययसा ...	दिसिष्ययसा ...	१८	४
संशये ...	संशयो ...	१०	९
अभिगिरह ...	अभिगिरह ...	२४	५
म ...	मी ...	२८	१५
८१	८०	४४	८
५२१	५२१	५४	२
सहहु ...	साहहु ..	५४	३
निमान्यधिं ...	निमान्येधिं ...	६०	१
६ ...	१९	६८	८
आपन्दी ...	आपन्दी ...	७४	९
परिवज्जह ...	परिवज्जह ...	८१	१
म वरं ...	मवरं ...	८९	८
•सिद्धे ...	•सिद्धे ...	८४	९
•पहुपद्म ...	•पहुपद्म ...	१०८	८
आजीवि ...	आजीवि ...	११०	१०
वाहिवा ...	वाहिवा ...	११४	०
समचर ...	समचर ...	११०	१९
माधमधि ...	माधमधि ...	१११	४
उग्रसर्मा ...	उग्रसर्मा ...	११६	११
विरवाधि ...	विरवाधि ...	१४५	५
जगवप ...	जगवप ...	१४८	९

ERRATA IN FOOTNOTES.

Page 23, line 17, read १ for १
 " 57. .. 13. " 95. 96. " 97, 93.
 " 90. .. 13. " जोडा .. देवा ।

PREFATORY REMARKS.

(TO FASCICULUS II.)

I regret to say that before I was able to prepare the Text of the second fasciculus, the owner of the two MSS. C and D recalled them from my possession. Fortunately I had already collated the whole of MS. D, and noted all its variations in my copy of the Calcutta print. Of MS. C, which also contained MS. c of the commentary, I had only noted a very few variants.

On the other hand, I have been enabled through the kindness of Professor Dr. R. Garbe to make use of two new MSS. which he had acquired in Gujarāt. These I have designated respectively by F and f.

The text of the second lecture contained in the present fasciculus is, therefore, based on the five MSS. A B D E F, and the commentary on the MSS. a c f. In very rare cases, also, variants of MS. C are given.

F—MS. belonging to Professor Dr. R. Garbe, is a carefully written paper manuscript, in the usual Jaina style. It consists of 54 leaves with 7 lines of about 48 akṣara each. It is dated Samvat 1749 and Shāka 1613 (= 1691 A. D.), Āsu (= Ashvina), Sadi 6, Thursday. It is provided with an interlinear ṣabbā. A marked feature of this MS. is, that it very frequently gives the standing formulas in full, when they are usually abbreviated in other MSS.; see, e. g., the footnotes on pp. 50, 51, 52, 54, 57, 59, 60, 62, etc. Now and then it has peculiar readings of its own, different from both the other sets of MSS. ABC and DE; though they are of no great importance. Instances are *sīmī samosarie* for *samosaranam* (§ 92), *kāmadecū samanoṛṣayā* for *kāmadeco vi* (§ 109), and others. But substantially it belongs to the set

of the MSS A, B, C, all the distinguishing readings of which it shares. Thus in the first lecture, it exhibits all those enumerated on p. vii of the Introduction to fasciculus I. As instances from the second lecture I may note the variants on p. 52, footnote 1; p. 53, footnote 4; p. 56, footnote 3, etc.

f—MS. also belonging to Professor Dr. R. Garbe. Like MS. a, it is a portion of a collective manuscript of 33 paper leaves, with 15 lines of about 46 akṣara each to the page. The commentaries which it contains belong to the following three Angas: Upāsakadashā (leaves 1 to 23), Antakṛiddashā (to 31) and Anuttaranupṛātika (to 33). The MS. is not dated, and it is difficult to adjudge its age. It can hardly be older than MS. F. It is written in a small hand, and not quite carefully. It shows, a very remarkable agreement with MS. a, all the readings, and even the clerical errors of which it reproduces, though it adds here and there blunders of its own. It would almost seem as if MS. f had been copied from MS. a.

I have made the translation again as literal as possible, consistent with English idiom, in order to exhibit the quaintness of the old Jain style of writing.

P R E F A C E.

In preparing the third fasciculus for publication I had the advantage of collating a further Manuscript, which I owe to the kindness of Dr. R. Mitra, who purchased it from a Jain in Murshidābād for the Government Collection. I mark it with G.

The text of the third lecture, therefore, is based on the six MSS. A B D E F G; the commentary, as before, only on MSS. a o f.

G—MS., belonging to the Government collection of MSS., deposited with the Asiatic Society of Bengal. It is written on paper, and consists of 44 leaves, with 6 or 7 lines of about 50 akṣaras each. It is provided with an interlinear tabbā. It bears no date, but to judge from its appearance it is a comparatively modern copy, and can hardly be older than about fifty years. The vowels e and o are all top-marked. It is very carelessly and ignorantly written; full of sanskritisms and misspellings; e. g., *loṣṭae* for *koṣṭhac* in § 126, *hīranya* for *hiranya* in § 127; *sōmnīena* for *soṇīena* in § 129, etc. It appears, however, to have been copied from a good original, as, now and then, it shows unusually correct forms; e. g., *michehkhaddiṣṭhī* in § 93, *tubbha* in § 173, *larenti* and *padīcunanti* in §§ 174, 175. Occasionally it also shows peculiar readings; e. g., *hanemi* in § 129, *saddācī* in § 139. On the whole, however, this MS. agrees with the set D E rather than with the set A B C. Thus in § 139 it has *tame*, in § 140 (p. 79) *tae nam*, in § 143 *surīrassa*, in § 156 *lāle*, in § 161 *rudḍhī*, in § 158 it omits *cheta*. Sometimes it agrees with ■ E F against A B C; e. g., in § 161 (on p. 91) it has *surālece*.

UVĀSAGADASĀO

OR

THE RELIGIOUS PROFESSION OF AN UVĀSAGĀ

EXPOUNDED IN TEN LECTURES

BEING

THE SEVENTH ANGA OF THE JAINS

TRANSLATED

FROM THE ORIGINAL PRĀKRIT

WITH COPIOUS NOTES

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1883

TO
DR. REINHOLD ROST
LIBRARIAN OF THE INDIA OFFICE IN LONDON
IN
GRATEFUL REMEMBRANCE
OF HIS
EVER-READY SYMPATHY AND SUPPORT
This Volume
IS
DEDICATED

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INTRODUCTION.

The work of which the following pages present a translation, bears the name *Uvāsagadasāo*, and is one of the chief of the Sacred Books of the *Shvetāmbara* or 'white-robed' division of the Jains.

These Sacred Books, or *Āgamas* as they are called, comprise seven sub-divisions, respectively called the *Angas*, *Upāngas*, *Prakīrnakas*, *Chbedas*, *Mūlasūtras*, and *Nandisūtra* and *Anuyogadvāra*.*

The oldest of these divisions are the *Angas*. The *Uvāsagadasāo* is the seventh in their list, the whole of which comprises the following eleven books: 1, *Āyārangasuttanī* (Skr. *Āchārāṅga Sūtra*), 2, *Sūyagadangam* (Skr. *Sūtrakṛitāṅgam*), 3, *Thāṅgangam* (Skr. *Sthānāṅgam*), 4, *Samavāyangam* (Skr. *Samavāyāṅgam*), 5, *Viyāhapapṇatti* (Skr. *Vyākhyā-prajñāptih*), commonly called *Bhagavati Sūtram*, 6, *Nāyādhammakathāo* (Skr. *Jātādharma-kathāh*), 7, *Uvāsagadasāo* (Skr. *Upāsakadashāh*); 8, *Antagadadasāo* (Skr. *Antakṛitadashāh*); 9, *Aputtaravasāyadasāo* (Skr. *Anuttaraupapītikadashāh*); 10, *Papbhāvāgarapāṇi* (Skr. *Prashnavyākaraṇāṇi*); 11, *Vivāgasuyam* (Skr. *Vipākashrutam*).

* See the more detailed lists in Prof. Weber's *Catalogue of the Berlin Library MSS.*, vol. II, section 2, and his *Indische Studien*, vols. XVI and XVII, Jacob's *Ka'pān'ra*, Introl., p. 11, also Dr. R. Mitra's *Notes of Sanskrit MSS.*, vol. III, pp. 67, 68.

Regarding the age and authorship of these *Angas* the Jain tradition, in its main features, is as follows. In the second century after Mahāvira's death a very severe famine, lasting twelve years, took place in the country of Magadha. At that time Chandragupta, of the Maurya dynasty, was king of Magadha, and the Sthavira Bhadrabāhu was the head of the undivided Jain community. Under the pressure of the famine Bhadrabāhu, with a portion of the Jain community, emigrated into the Karpāṭa country in the south of India. Over the other portion that remained in Magadha the Sthavira Sthūlabhadra assumed the headship. Towards the end of the famine, during the absence of Bhadrabāhu, a Council assembled at Pāṭaliputra (modern Patna); and this Council collected the Jain canon, consisting of the eleven *Angas* and the fourteen *Puṇvas* (Skr. *Pūrva*), which latter are also collectively called a twelfth *Anga*, *Diṭṭhivāo* (Skr. *Dṛṣṭi-vādaḥ*). The troubles that arose during the period of famine produced also a change in the manners and customs of the Jains. The original rule regarding the dress of the monks had been, that they might either go altogether naked or wear one (resp. two or three) garments; the ideal practice being nakedness, but the wearing of clothes being allowed to the weaker members of the community. Those monks that remained behind felt constrained to abandon the rule of nakedness, and to adopt the 'white' dress. On the other hand, the emigrating portion, who out of religious zeal had chosen to exile themselves, made the rule of nakedness compulsory on all their members. When on the restitution of peace and plenty, the exiles returned to their country, the divergence of conduct, which had in the meanwhile established itself between the two parties, showed itself too markedly to be overlooked. The returned exiles refused to hold fellowship any longer with the (in their opinion) peccant portion that had remained at home. Thus the foundation was laid of the great division between the two sects of the

Digambaras or naked ones (lit. sky-clad ones) and Shvetāmbaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pāṭaliputra; and they, therefore, declare that, for them, the Puvvas and Angas are lost. The difference, however, did not result in a definite schism (*nīlānava*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.*

In the course of time the canon, or Siddhānta as it is called, which the Council of Pāṭaliputra had established, fell more or less into disorder. It even was in danger of becoming extinct, owing to the scarcity of manuscripts. It became therefore, necessary to reduce it to order and to fix it in an authorised edition of manuscript 'books.' This was done at a Council which was held in Vallabhī (in Gujarāt) under the presidency of Devarddhi Gaṇi, called the Kṣhamāśramana. This council took place 980 (or 993) years after the death of Mahāvīra, that is, probably in the year 454 (or 467) of the Christian era. Its operations resulted in the redaction of the Jain canon, in the form in which we still find it at the present day.

* The traditions of the Shvetāmbaras and Digambaras are practically unanimous on this point; for their dates differ only by three years. The former place the separation 609 years after Mahāvīra or in 82 A. D., while the latter place it 136 years after Vikrama or in 79 A. D. The former date agrees only with the now commonly accepted traditional date of Mahāvīra's nirvāṇa, viz., 527 B. C. or 170 before Vikrama. But this traditional date will not suit earlier dates, like those of Chandragupta's accession, 155 A. V., which only agree with the other, now generally discarded, traditional date of 410 before Vikrama or 167 B. C. for Mahāvīra's Nirvāṇa. This circumstance may, perhaps, help to throw light on the time and cause of the change in the two traditional dates of the Great Nirvāṇa.

Digambaras or naked ones (lit. sky-clad ones) and Shvetāmbaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pāṭaliputra; and they, therefore, declare that, for them, the Puvvas and Angas are lost. The difference, however, did not result in a definite schism (*nihnava*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.*

In the course of time the canon, or Siddhānta as it is called, which the Council of Pāṭaliputra had established, fell more or less into disorder. It even was in danger of becoming extinct, owing to the scarcity of manuscripts. It became therefore 'pontiffs' in the reduce it to order and to fix it in an bara sect. Thus in an inscription, dated 388 A. D., in the reign of King Kumārajīva (i. e. 387-388 A. D.), it is stated that the statue to which it refers was erected by a Jain laywoman called Vikatā, at the instance of her religious guide Naganandin who belonged to the Koṭiya (or Kautika) division (*gana*). The latter division, as the Sthavirāvali shows, was founded by the Sthavira Sasthita who died in the year 318 after Mahāvīra or 154 B. C.* Thus, indirectly, the Mathurā inscriptions afford evidence that carries back the existence of the Shvetāmbara sect to the middle of the second century before Christ.

Studien, vols XVI and XVII, Dr. Klatt's *Historical Records of the Jainas*, in the *Indian Antiquary*, vol. XI, p. 245; and Prof. Bhandarkar's Report on the Search for Sanskrit MSS. in 1863-84.

* Further details on this subject will be found in two papers 'On the authenticity of the Jain tradition', published in the *Vienna Oriental Journal*, Vol I, No. 3, and Vol. II, No. 2, by Professor Buhler who first discovered the evidence. The Sthavirāvali is published by Professor Jacobi, in Vol. XXII, of the *Sacred Books of the East*.

Digambaras or naked ones (lit. sky-clad ones) and Shvetambaras or white-clothed ones. As a consequence of this difference the Digambaras refused to acknowledge the canon established by the Council of Pātaliputra; and they, therefore, declare that, for them, the Purvas and Angas are lost. The difference, however, did not result in a definite schism (*nihnava*) at once; to this it does not appear to have come till some centuries later, when the final separation took place in the year 79 or 82 A. D.*

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In a third Appendix (No. III) I have put together some additional information, that I have been able to gather since publishing the several fasciculi. For some of this information, I am indebted to Muni Mahārāj Ātmārām-jī Ānand Vijay-jī, the well known and highly respected Sādhu of the Jain community throughout India, and author of (among others) two very useful works in Hindī, the *Jaina Tattvadarśha* mentioned in note 276 and the *Ajñāna Tīmira Bhāṣhara*. I was placed in communication with him through the kindness of Mr. Magganlāl Dalpatrām. My only regret

lectures comprised in the seventh Anga, the Uvāsagadasāo. They are the following: first the story of Ānanda, and secondly of Kāmadova, thirdly of the landowner⁷ Chulanīpiyā, fourthly of Surādeva, fifthly of Chullasayaga, sixthly of the landowner Kuṇḍakoliya, seventhly of Saddālaputta, eighthly of Mahāsayaga, ninthly of Nandinīpiyā, tenthly of Sālihīpiyā."

Again Jambū asked, "If, Reverend Sir, the Samāṇa (as above, down to) who has passed away, has taught ten lectures as comprised in the seventh Anga, the Uvāsagadasāo, what then, Reverend Sir, did the Samāṇa (as above, down to) who has passed away, teach as the purport of the first lecture?"

3. Suhamma replied: "Truly, Jambū, at that time and at that period, there was a city called Vāpiyagāma⁸ (its de-

⁷ Text *gāhāvai*, Skr. *grīhapatiḥ*; comm. *ṛiddhimad-vishēṣaḥ*, 'a kind of owner of dominion, a landowner, a squire.' 'Possession' or 'dominion', (*oggaṇa*, Skr. *avagraha*) is in the Āy. II, 7, 2 (see Transl. p. 177) said to be fivefold: *viz.*, that of a lord of the devas (*devenda*), of a king (*rāja*), of a landowner (*gāhāvai*), of a house-owner (*sāgāriya*), and of a monk (*sāhammiya*). The term *gāhāvai* is explained by Skr. *grāma-mahattarāḍi* or 'chief of a village, etc.' A *gāhāvai*, therefore, is what is now called in India a Jāgirdār or Tālūqdār or Zamīndār, 'one who possesses a village or an estate', while a *sāgāriya* is simply 'one who possesses a house.' Ordinarily the term *gāhāvai* is used, not with reference to any distinct species of property or dominion, but with respect to a certain mode of life, *viz.*, the secular, as opposed to the religious mode of life a monk, and as such it is practically equivalent to *uvāsaga* or *sātaga* (cf. the footnote on p. 257 of vol. XI of the *Sacred Books of the East*). As the term *gāhāvai*, in this sense, is, in the sequel, applied to all the ten persons here mentioned, it is clear, that here, in § 2, it is employed in its technical sense, as implying a kind of ownership — It may be noted that, in the text, *gāhāvai* is treated adjectively, and compounded with the name, to which it serves as an attributive. It is so explained in the Skr. commentary.

✓⁸ *Vāpiyagāma*, Skr. *Vāpiyagāma*; another name of the well-known

it the Cheiya⁴ Puṇṇabhadda, (its description).

■ At that time and at that period the venerable Suhamma⁵ arrived there on a visit, and (here the rest is to be supplied down to the incident, that) Jambū reverently waiting on him spoke to him thus: "If, Reverend Sir, the Samaṇa, the blessed Mahāvira (here all his epithets are to be enumerated down to) who has passed away, has taught this as the purport of the sixth Anga,⁶ called the Nāyādhammakahāo, what then, Reverend Sir, did the Samaṇa (as above, down to) who has passed away, teach as the purport of the seventh Anga which is called the Uvāsagadasāo?"

Then Suhamma replied: "Truly, Jambū, the Samaṇa (as above, down to) who has passed away, has delivered ten

enclosed within round brackets are rubrical directions to the reciting priest regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains. The references to these supplemental passages will be found in the footnotes appended to the Prākṛit text.

⁴ *Cheiya*, Skr. *chaitya*; properly the name of a Jain temple or sacred shrine; but commonly applied to the whole sacred enclosure containing a garden, grove or park (*ujjāṇa*, *vaṇa-saṇḍa* or *vana-khaṇḍa*), a shrine, and attendants' houses. In this sense *chēiya*, *ujjāṇa* and *vaṇakhaṇḍa* are used as synonyms. In the Vipākā Sūtra, lect. II, § 2, the Dūpalāsa Cheiya is called Dūpalāsa Ujjāna.

⁵ *Suhamma*, Skt. *Sudharma*, one of the eleven disciples (*gaṇadhara*) of Mahāvira, who succeeded him as head of the Jain sect, being himself succeeded by Jambū the last of the so-called *kevalī*, see *Śthavirāvalī*, § 2; also Wilson's *Essays and Lectures*, Vol. I, pp. 299, 336, (*Asiatic Researches*, Vol. XVII, pp. 257, 286). The *paṭṭāvalī* of the Kharataragachha states that Suhamma was the son of a Brāhman, living in Kollāga (*Ind. Ant.*, Vol. XI, p. 246). See § 7.

⁶ On the eleven Angas or Sacred Books of the Jains, see Weber's *Essay in the Indische Studien*, Vol. XVI, pp. 211 ff and Vol. XVII, pp. 1 ff. (*Über die heiligen Schriften der Jaina*); also a short list in Kap., p. 14 (footnote).

lectures comprised in the seventh Anga, the Uvāsagadasāo. They are the following: first the story of Ānanda, and secondly of Kāmadeva, thirdly of the landowner Chulanīpiyā, fourthly of Surādeva, fifthly of Chullasayaga, sixthly of the landowner Kuṇḍakoliya, seventhly of Saddālaputta, eighthly of Mahāsayaga, ninthly of Nandinīpiyā, tenthly of Sālīhīpiyā."

Again Jambū asked, "if, Reverend Sir, the Samaṇa (as above, down to) who has passed away, has taught ten lectures as comprised in the seventh Anga, the Uvāsagadasāo, what then, Reverend Sir, did the Samaṇa (as above, down to) who has passed away, teach as the purport of the first lecture?"

3. Suhamma replied: "Truly, Jambū, at that time and at that period, there was a city called Vāṇiyagama¹ (its de-

¹ Text *gāhāvai*, Skr. *grīhapatiḥ*; comm. *ṛiddhimad-viśeṣaḥ*, 'a kind of owner of dominion, a landowner, a squire.' 'Possession' or 'dominion', (*oggaha*, Skr. *avagraha*) is in the Āy. II, 7, 2 (see Triest, p. 177) said to be fivefold: *viz.*, that of a lord of the devas (*devenda*), of a king (*rāya*), of a landowner (*gāhāva*), of a house-owner (*sāgāriya*), and of a monk (*sāhammiya*). The term *gāhāva* is explained by Skr. *grāma-mahattarādi* or 'chief of a village, etc.' A *gāhāva*, therefore, is what is now called in India a Jāgirdār or Taluqdār or Zamindār, 'one who possesses a village or an estate'; while a *sāgāriya* is simply 'one who possesses a house.' Ordinarily the term *gāhāva* is used, not with reference to any distinct species of property or dominion, but with respect to a certain mode of life, *viz.*, the secular, as opposed to the religious mode of life a monk, and as such it is practically equivalent to *uvāsaga* or *sāvaga* (cf. the footnote on p. 257 of vol. XI of the *Sacred Books of the East*). As the term *gāhāva*, in this sense, is, in the sequel, applied to all the ten persons here mentioned, it is clear, that here, in § 2, it is employed in its technical sense, as implying a kind of ownership.—It may be noted that, in the text, *gāhāva* is treated adjectively, and compounded with the name, to which it serves as an attributive. It is so explained in the Skr. commentary.

✓⁸ *Vāṇiyagāma*, Skr. *Vāṇiyagrāma*; another name of the well-known

scription to be given here). Outside of the city of Vāṇiya-

city of Vesālī (Skr. Vaishālī), the capital of the Licchavi country; see Cunningham's *Ancient Geography of India*, p. 413. In the Kalpa Sūtra, § 122, it is mentioned separately, but in close conjunction with Vesālī. The fact is, that the city commonly called Vesālī occupied a very extended area, which included within its circuit (at the time of Hwen Tsiang, of about 12 miles, see Cunningham's *Archaeological Reports*, Vol. I, p. 50), besides Vesālī proper (now Besāṭh), several other places. Among the latter were Vāṇiyagāma and Kundagāma or Kundapura. These still exist as villages under the names of Bāṇiyā and Bāṇakund, (see the Maps, Plate XXI, in Vol. I, and Plate II, Vol. XVI, of the *Archaeolog. Reports*). Hence the joint-city might be called, according to circumstances, by any of the names of its constituent parts. The epithet *nayara* clearly marks out Vāṇiyagāma as a very large city; for Champā, itself one of the proverbially large cities (see Rockhill's *Life of Buddha*, p. 130), is only designated a *nayari* in § 1. Under the name of Kundagāma, the city of Vesālī is mentioned as the birthplace of Mahāvīra, who hence is sometimes called *Vesālī* or the 'man of Vesālī,' (see Jacobi's Introduction to the Translation of the *Aśvārāga Sūtra*, p. xi, and Weber's *Indische Studien*, Vol. XVI, p. 262). A Buddhist tradition quoted by Rockhill (*Life of Buddha*, p. 62), mentions the city of Vesālī as consisting of three districts. These may very well have been Vesālī proper, Kundapura and Vāṇiyagāma, occupying respectively the south-eastern, north-eastern, and western portions of the area of the total city. Beyond Kundapura, in a further north-easterly direction lay the suburb (or 'station,' *sannivasa*) of Kollāga (see § 7), which appears to have been principally inhabited by kshatriyas of the Nāya (or *Jñātri*) clan, to which Mahāvīra himself belonged; for in § 66 it is described as the *Nāya kula*. In connection with their 'settlement' (*sannivasa*) at Kollāga, but outside of it, the Nāya-clan possessed a religious establishment (or *śrēṇya*) which bore the name of Dāṇipālā-a (§ 3). Like most *śrēṇyas* it consisted of a park enclosing a shrine, hence in the Vipāka-Sūtra, lect. I, § 2 it is called the Dāṇipālāsa Park (*vijjāna*), and that it was owned by the Nāya-clan is shown by its description

gāma in a north-easterly direction, there was a Cheiya called

in Kap. § 115 and Āy. II, 15, § 22, where it is called *Nāya-saṇḍa-rane vjṇāne* or *Nāya saṇḍe vjṇāne*, i. e., 'the park of the *Saṇḍirapa* (or *Cheiya*) of the Nāya-clan.' It would seem, therefore, that the Jain tradition, which represents Kuṇḍapura as a large town, is quite correct, inasmuch as Kuṇḍapura is taken as equivalent to Veṭṭī. In Kap. § 100, Kuṇḍapura is described as a *nagaraṃ sabbhāntara-bāhiraṃ* or 'a city with inner and outer portions,' i. e., a large city with suburbs. Here evidently Veṭṭī itself is described. Nor is it correct (as stated in the Introduction, p. x, to the Translation of the *Āchāranga Sūtra*), that in that Sūtra (see §§ 2, 1, 22) Kuṇḍapura or Kuṇḍagāma is called a *sannīreṣu* or 'a halting place of caravans' (a station, or suburb). The phrases, there used, *uttara-khattiya-kuṇḍapura-sannīreṣu* or *dāhīga-māhāga-kuṇḍapura-sannīreṣu*, do not mean 'the northern khattiya (resp., southern Brāhmaṇical) part of the place Kuṇḍapura,' but 'the northern khattiya (etc.) suburb of Kuṇḍapura,' i. e., that suburb (*sannīreṣu*) of the city of Kuṇḍapur, which lay towards the north and was inhabited by the (Nāya clan of) khattiyas; it was distinguished from the southern suburb of the same city (Kuṇḍapura or Veṭṭī) which was inhabited by Brāhmaṇas. This interpretation is confirmed by the parallel phrases in Kap. § 22 (*et passim*), *khattiya-kuṇḍagāma nagara* and *māhāga-kuṇḍagāma nagara*, which are rightly translated by 'the Kshattriya (resp., the Brāhmaṇical) part of the town Kuṇḍagāma.' From all these considerations it would appear, that Mahāvīra's father, Siddhattha, was the chief of the Nāya-clan, resident in the Kollāga suburb of the city of Veṭṭī or Kuṇḍagāma. Though as may be expected, the Sacred Books of the Jains speak of him in exaggerated terms, they do not, I believe, ever designate him as 'the king of Kuṇḍapura or Kuṇḍagāma'; on the contrary he is, as a rule, only called 'the khattiya Siddhattha' (*S. khattiṣṭha khattiye*), and only exceptionally he is referred to simply as 'king Siddhattha' (*Siddhattha rājā*). This is perfectly consistent with his position as the chief of the khattiyas of Kollāga. Accordingly Mahāvīra himself was born in Kollāga; and naturally, when he assumed the monk's vocation, he retired (as related in Kap. § 115, 116) to the

Dāipalāsa. At that time Jiyasattū⁹ was king over the city of Vāṇiyagāma (here his description to be given). There also

Cheṭṭya of his own clan, called Dāipalāsa and situated in the neighbourhood of his native place Kollāga. Mahāvira's parents (and with them probably their whole clan of Nāya kshattriyas) are said to have been followers of the tenets of Pārshwa-nātha (see *Āy.*, II, 15, § 10). As such they would, no doubt, keep up a religious establishment (*chetya*) for the accommodation of Pārshwa, on his periodical visits, with his disciples, to Kuṇḍapura or Vesālī. Mahāvira, on renouncing the world, would probably first join Pārshwa's sect, in which, however, he soon became a reformer and chief himself. It may be added that the phrase *uchcha-nīya-majjhīmāṃ kulāṃ*, upper, lower, and middle classes', applied to the town of Vāṇiyagāma in §§ 77, 78, curiously agrees with the description of Vesālī given in the Dulva (Rockhills' *Life of Buddha*, p. 62): "There were three districts in Vesālī. In the first district were 7000 houses with golden towers, in the middle district were 14,000 houses with silver towers, and in the last district were 21,000 houses with copper towers; in these lived the upper, the middle, and the lower classes, according to their positions."

⁹ In the *Sāryuprajñapti* Jiyasattū is mentioned as ruling over Mithilā, the capital of the Videha country (see Bhag., p. 211). Here he is mentioned as ruling over Vāṇiyagāma or Vesālī. On the other hand Cheḍaga, the maternal uncle of Mahāvira, is said to have been king of Vesālī and of Videha (see the Introduction to the Transl. of the *Āchārāṅga Sūtra*, pp. xii-xxi and *Ind. St.*, Vol. XVI, p. 421). It would seem that Jiyasattū and Cheḍaga were the same persons. The name Jiyasattū (Skr. *Jitashatru*) he may have received, as has been suggested (Bhag., p. 211, *Ind. St.*, Vol. XVI, p. 316), by way of rivalry with Ajātasattū (Skr. *Ajātashatru*), king of Magadha, who at first was also a patron of Mahāvira, though afterwards he exchanged him for Buddha. To the Jains Ajātasattū is known under the name of Kūṇiya, and under that name he is compared with Jiyasattū in § 9 and elsewhere. Kūṇiya's visit to Mahāvira, referred to in § 9, may be that related in the Dulva, as translated in Rockhills' *Life of Buddha*, p. 104. See also the footnote on p. 1 of Vol. XI of the *Sacred Books of the East*.

lived then in Vāṇiyagāma, a householder called Ānanda¹⁰, who was prosperous and (here the rest of his epithets to be given, down to) without any equals.

4. That householder Ānanda possessed a treasure of four kroṣ measures of gold deposited in a safe place,¹¹ a capital of four kroṣ measures of gold put out on interest, a well-stocked estate¹² of the value of four kroṣ measures of gold, and four herds, each herd consisting of ten thousand heads of cattle.

5. That householder Ānanda was a person whom many kings and princes (and so forth, down to) merchants made point to defer to, and to consult, on many affairs and matters needing advice when there was anything in their own or others' households which required to be hushed up or was merely of private concern or called for some important decision; in short, on all sorts of business. He was also the main pillar, as it were, of his own family, their authority, support, mainstay and guide.¹³ In short he was a cause of prosperity to whatever business he was concerned with.

¹⁰ He is adduced by Hemachandra, in his Yoga Shāstra (III, 151) as a typical example of a faithful *śrācaka* or lay adherent of Jainism.

¹¹ The Gujarāṭī parabh. explains this to mean, that the treasure was kept buried in the ground. Burying treasure has been a common Indian practice from ancient times, as shown by the treasures which are still frequently found all over the country.

¹² Text *paritthara*, Skr. *pravistara*, 'property consisting of treasure, grain, two-footed animals (incl. servants), four-footed animals, etc.' (comm.).

¹³ Text *chakkhū*, Skr. *chakṣuḥ*, lit. 'eye,' as that which illuminates and guides. It is a well-known figure. As Ānanda is here called 'the eye of his family,' so in the *Mahāparinibbāna Sutta* (see *Sacred Books of the East*, vol. XI, p. 69) Buddha is called 'the eye of the world.' Compare Job 29, 15, 'I was eyes to the blind,' Matth. 6, 22.

6. That householder Ānanda had a wife called Sivanandā,—a woman perfect in every way (*and so forth, down to*) beautiful. She was the beloved of her husband. Devoted, attached, and loving, and amenable, severally in speech and the other five ways, to amorous enjoyment such as is usual among men,¹⁴ she lived happily with Ānanda the householder.

7. Outside of the city of Yāpiyagāma, in a north-easterly direction, there was a suburb¹⁵ called Kollāga, *which was large, strong (and so forth, down to) palatial, etc.*

8. There in that station of Kollāga there lived a large number of friends, kinsmen, family members, relatives, connections and dependents¹⁶ of Ānanda the householder,

¹⁴ *I. e.*, as described in the *kāmaśāstra*. The 'five ways' refer to the five senses. See note 62 on page 24.—The MSS., as a rule, spell *apū-b-bhavanāpī*; similarly some MSS. spell *posaka-s-sāla* (see § 69), *kūla-m-māsa* (§ 89), etc. This seems to point to a tendency in popular pronunciation, to double the initial consonant in the middle of a compound word, which, through inadvertence of the copyist, occasionally crept into the MS. A similar tendency may be observed in other popular dialects.

who were prosperous and (as above, § 3, down to) without any equals.

9. At that time and at that period, the Samāṇa, the blessed Mahāvīra (as above, § 2, down to) arrived on a visit, and a company of people went out to hear him. Then king Jiyasattū also went out to hear him, just as king Kūpiya had done on another occasion, and having done so (and so forth, see § 2, down to) he stood waiting on him.

10. Then the householder Āpanda, having been informed of this news, reflected thus: "Truly the Samāṇa (as above, § 2, down to) is staying here on a visit; this is a most auspicious event; so I will go and (as above, down to) wait on him." Having thus reflected, he bathed, put on a fine state dress, and adorned his person with a small number of costly jewels. Having done so, he came out of his house; and then he went out of the city of Vāṇiyagāma, walking right through the midst of it, on foot, at a leisurely pace, with an umbrella garlanded with koriṇṭa flowers being carried over him, and surrounded by a dense circle of attendant people: Having done so, he proceeded to the Dūpalisa cheya where the Samāṇa, the blessed Mahāvīra, was staying. Having arrived there, he solemnly circumambulated him three times from the left to the right,¹ and

¹ Text *dyāṭiṣaṃ pāyāhiṣaṃ*, Skr. *ā-dakṣiṇa-pradakṣiṇam*; the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start, as explained in the Skr. commentary to Or. § 33 (*trīṇa tīrṇā ā-dakṣiṇāt pūrvaṃ pradakṣiṇā dakṣiṇa-pūrvaṃ ca trīṇi ā-dakṣiṇa-pradakṣiṇāḥ*), from the right of the person revered and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, "the left" means the left of the reverencing person, which of course, corresponds to the right of the person revered.

having done so, he praised and worshipped him and (as above, § 2, down to) stood waiting on him.

11. Then the Samāṇa, the blessed Mahāvīra, expounded the Law to the householder Ānanda and to the right great company which had come with him. (Here the sermon of the Law should be supplied). Then the company of people went home again, and the king also went away.

12. Then the householder Ānanda, having listened and attended to the sermon of the Law, in the presence of the Samāṇa, the blessed Mahāvīra, and being happy and pleased (and so forth, down to) spoke thus: "I believe, Reverend Sir, in the Niggantha doctrine;¹ I am convinced, Reverend Sir, of the Niggantha doctrine; I am delighted, Reverend Sir, with the Niggantha doctrine; it is so, Reverend Sir; it is exactly so, Reverend Sir; it is true, Reverend Sir; it is what I desire, Reverend Sir; it is what I accept, Reverend Sir; it is what I desire and accept, Reverend Sir; it is really so as you have declared it. Still, though acknowledging this, many kings princes, nobles, governors, mayors, bankers, merchants and others have, in your presence, O beloved of the devas, submitted to the tonsure, renounced the life of a householder, and entered the monastic state, I cannot do the same and, submitting to the tonsure, (as above,

¹ Text *niggantham pāvayanaṃ*, Skr. *nairgranthaṃ pravachanam* or *jina-shāsanam*, 2. 8, the doctrine of the Niggantha or Mahāvīra. The term *niggantha* (Skr. *nir-grantha*) means a holy man (*sādhu*) who has renounced the possession of all property, whether owned in public or in private (Guj. paraph. to Ov. § 30, *vākya-abhyantara gāth'di na tī, ekaṃ sādhu*, to § 57, *parigraha-rahitā-sādhu*). It is applied emphatically to Mahāvīra, who is called 'THE Niggantha'. The Gujarātī paraph. always treats it as a synonym of 'Bhagavant,' or 'the blessed one.' But it is also given to the ascetic (*samāṇa*, Skr. *śramṇa*) followers, male as well as female, of Mahāvīra, (e. g. in Lect. 11). See also Kap., Introduction, pp. 5, 6.

down to) enter *'the monastic state.'*¹⁹ But I will in your presence, O beloved of the devas, take on myself the twelve-fold law of a householder, which consists of the five lesser vows and the seven disciplinary²⁰ vows. May it so please you, O beloved of the devas ! Do not deny me !²¹

13. Then the householder Ānanda, in the presence of the Samāṇa, the blessed Mahāvira, in the first place, renounced *all* gross ill-usage of living beings, saying : " As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."²¹

* ¹⁹ Text *anagāriyam*, the state of an *anagāra*, lit. 'one who has no house,' i. e., one who has renounced the condition of a 'householder,' or of an ordinary member of society; hence equivalent to 'one who has renounced the world,' 'a monk.'

²⁰ Text *pañc'ānuvrayaṃ* and *satta-sikkhā-vayaṃ*. The *anuvrayāṇi*, Skr. *anu-vratāṇi*, or 'lesser vows', of the Jain laymen, are called so in contrast with the *mahāvrayāṇi*, Skr. *mahā-vratāṇi*, or 'great vows' of the monks. The latter are given in Jy. II, 13, pp. 131f, the former in Ov. § 57, see also Yog. II, 18-111. In the Gujarātī paraph. to Ov. § 57 the name *anuvraya* is thus explained: *aguvrata mahāvratā nī apekṣāt aṇu nūnā*, i. e., 'the *aguvrata* is *aṇu* or small in comparison with the *mahāvratā*.' Some of the differences between these two classes of vows are noticed in note 21. Under the term *sattasikkhā-vayaṃ*, or 'seven disciplinary vows', are here lumped together two classes of vows which are distinguished, in Ov. § 57, into *tiṇṇi guṇa-vrayāṇi*, Skr. *trīṇi guṇa-vratāṇi*, or 'the three salutary vows' (Guj. paraph. *guṇakārī*), and *chattārī sikkhā-vayūṇi* (or *sikkhāvayūṇi*), Skr. *chatvārī śikṣā-padāni* (or *śikṣāceratāni*, cf. Yog. II, 1, III, 117), or 'the four disciplinary vows' (Guj. paraph. *dharma nī śikharūp*). In Sanskrit expositions of the Jain faith, the objects of the five vows are commonly named thus, *aśuṇṣā*, *asūnṛta*, *asteya*, *brahmacharya*, *aparigraha*, see Yog. III, 89-93.

²¹ I. e., the 'two forms' of doing evil are doing it by one's self or through some one else; and the 'three ways' of doing evil are

14. Next he renounced *all* grossly lying speech, saying: "As long as I live, in its two forms and its three ways; I will not do it nor cause it to be done, either in thought or in word or in deed."

15. Next he renounced *all* gross taking of things not given, saying: "As long as I live, in its two forms and in its three ways, I will not do it nor cause it to be done, either in thought or in word or in deed."

16. Next he limits himself to contentment with his own wife, saying: "Excepting with one woman, Sivanandī, my wife, I renounce every other kind of sexual intercourse."

17. Next setting limits to his desires, he limits himself to his *actual possession* of gold, wrought and unwrought,²² say-

doing it in thought or in word or in deed. It may be noted that in respect of the former qualification, there appears to be a difference between the conduct required of an *uvāsaga* or ordinary follower, and that required of a *samāṇa* or monk. For the latter there were three forms of doing evil, *viz.*, either doing it by one's self, or causing others to do it, or conniving at its being done by others. See *Āy.* II, 15, § 30, (Transl., pp. 202, 204, also p. 76). Though it is possible that the two distinct forms, of 'conniving at evil' and 'causing evil,' are in the present case subsumed under the one form of 'causing evil.' See also Colebrooke's *Essays*, Vol. I, p. 416. Another distinction between the two classes of followers is indicated by the addition of the term *thūlaga* 'gross', which is absent from the rules applicable to monks (see *Āy. ibidem*). It indicates a less stringent interpretation of the vows in the case of the ordinary followers. According to the *Skr. comm.*, by 'gross ill-usage' is intended ill-usage of the grosser forms of life (of *trasa* or 'men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc.; see note 68). By 'gross lying' is intended such lying as causes serious injury (*sankleahotpādaka*). By 'gross taking of things not given' is intended theft or robbery.

²² Text *hiraṇṇa-sucraṇṇa*, *Skr. hiraṇya-sutarna*. The *Skr. comm.* explains *hiraṇṇa* by *rajatam* 'silver,' and of *sucraṇṇa* it says that: the

ing: "Excepting my treasure of four kroṇ measures of gold deposited in a safe place, my capital of four kroṇ measures of gold put out on interest, and my well-stocked estate of the value of four kroṇ measures of gold, I renounce the possession of any other gold, wrought or unwrought."

18. Next he limits himself to his actual possession of four-footed animals, saying: "Excepting my four herds, each herd consisting of ten thousand heads of cattle, I renounce the possession of any other four-footed animals."

19. Next he limits himself in his possession of landed property,²³ saying: "Excepting five hundred ploughs, and land

word is *pratītam* 'well-known,' meaning that it is 'gold.' The Gujarātī paraph., however, explains the phrase by *hiranna aghaṭita ghaṭita suvarṇa dravya*, i. e., 'unwrought and wrought gold.' By 'wrought gold' possibly 'coined gold' may be meant, as *suvarṇa* is known to be a term for a gold coin. The latter interpretation is also given by the commentator of the Āchārāṅga Sūtra (see Jacobi's Translation, p. 123, footnote). And this interpretation is undoubtedly the correct one; for the term *hiranna* occurs also in § 4, where it is clearly intended as a measure of value; the measure consisting in a certain amount of precious metal taken by weight or quantity. It cannot be supposed that the metal here intended as a measure was silver; it can only have been gold. Moreover the weight or quantity, used as measure, is specified in lecture viii as *kāṁya*. This would point to a very ancient condition of society in India, when 'coins' were not yet an ordinary measure of value.

²³ Text *khella-ratthū*. This term is susceptible of two different interpretations. It may be either taken as equivalent to Skr. *kṣetra-rastu* (i. e., *kṣetram eva rastu*), meaning simply *kṣetra* or 'field'; or it may represent Skr. *kṣetra-rāstu* (i. e., *kṣetram cha rāstu cha gṛham*) and mean 'fields and houses.' Abhayadeva, in his comm., adopts the former view, which certainly seems the only one consistent with the context, but he adds that the latter is adopted in another work (*granthāntare*). As a matter of fact it is adopted by Hemā.

at the rate of one hundred *niyattanas*²⁴ for each plough, I renounce the possession of any other landed property."

20. Next he limits himself in his possession of carts, saying: "Excepting five hundred carts for foreign traffic and five hundred carts for home use, I renounce the possession of any other carts."

21. Next he limits himself in his possession of boats, saying: "Excepting four boats for foreign traffic and four boats for home use, I renounce the possession of any other boats."

22. Next on being desired to make his renouncements regarding things of reiterate and things of momentary use,²⁵ he limits himself in his use of bathing towels, saying: "Excepting one kind, viz., a fragrant red-tinted one²⁶, I renounce the use of every other kind of bathing towel."

chandra in his *Yoga Śāstra* (III, 93); but as, according to the common tradition, he lived about one hundred years after Abhayadeva (A. died 1078 or 1082 A. D., while H. died 1172 A. D., see *Ind. Ant.*, vol. XI, p. 253, and Pischel's edition of Hemachandra's Grammar, p. v), the reference cannot be to his book.

²⁴ The *niyattana*, Skr. *niarītana*, is a certain measure of land, (comm). It is said to be 20 rods or 200 cubits or 10,000 *hasta* square (M. Williams' Skr. Dictionary).

²⁵ Text *utabhogā* and *paribhogā*. The Skr. comm. explains the former to mean 'reiterate' (*paunahpunya* or 'constantly recurring'), the latter, 'momentary' (*sakṛit* or 'once occurring') use. As examples of things of the former kind, it names one's house (*bhavana*), clothes (*rasana*), wife (*vanitā*); of the latter kind, food (*āhāra*), flowers (*luzuma*), unguents (*vilepana*). The same explanation is given in the Gujarātī paraph. to Or. § 57. Thus food, once eaten, cannot be eaten again, while clothes may be put off and on as often as one pleases. Compare Yog. III, 5, where, however, *bhoga* is used for *paribhoga*.

²⁶ Text *gandha-kūṣāi*, Skr. *gandha-kūṣāgī*, see *śāṅikā* 'cloth.' The phrase also occurs in Nāy., § 35. The comm. explains it as a

23. Next he limits himself in his *use of tooth-cleaners*,²⁷ saying: "Excepting one kind, *viz.*, a green stick of sweet taste, I renounce the *use of every other kind of tooth-cleaner*."

24. Next he limits himself in his *use of fruits*, saying: "Excepting one kind, *viz.*, the milky pulp of the *Āmalaka*,²⁸ I renounce the *use of every other kind of fruit*."

red cloth (*rakta-shāṭīlā*) distinguished by its fragrance (*gandha-pradhānā*).

²⁷ Text *dantu-vaṇa*, Skr. *danta-rana*, 'a piece of wood for (cleaning) the teeth'. The *Chullavagga*, V, 31, 1 (in *Sacred Books of the East*, Vol. XX, p. 146) has *dantakapphaṇ*. It is not quite correct, however, as stated in the footnote on that word, that the ends of the toothstick are "not rubbed on the teeth." The ends are, at least in this part of the country, both masticated and rubbed on the teeth, for the purpose of cleaning them.

²⁸ Text *kṣīrāmalaya*, Skr. *kṣīrāmalakā*. The comm. explains *kṣīra* by *abaddhāsthikā* 'pulp', and by *kṣīram ita madhuram* 'milky juice.' The *āmalaka* (*Hindī am'lā*) is the *Phyllanthus emblica* or *Emblia officinalis*. It is a moderate sized tree, with an acid fruit (the *Emblia Myrobalan*), the size of which is that of a small gooseberry, with a fleshy outer covering and a hard three-celled nut, containing six seeds. It is used by the Indians for food and preserves (pickled or candied), also as a medicine, and sometimes externally to cleanse the hair, (see Watt, Part VI, p. 138, Baden-Powell, p. 374). The last mentioned use would seem to be the one intended here, as the fruit is enumerated in the midst of a list of toilet articles. As such an article it is also mentioned in the comm. to § 52, 5, together with warm water and powder. ■ it was intended as an article of food, one would expect it to be enumerated after § 33. Moreover, it is not likely that fruits as articles of diet would be entirely limited to this particular kind. On the other hand, it seems surprising that fruits are not mentioned at all in the subsequent list of articles of food. It would seem therefore that in this respect no restraint whatever was placed on the wishes of an *uvāsa*, provided, of course, he attended to the general rule of not

25. Next he limits himself in his *use of unguents, saying* :
 "Excepting oil of one hundred or one thousand ingredients,²⁹
 I renounce *the use of every other kind of unguent.*"

26. Next he limits himself in his *use of powders, saying* :
 "Excepting one kind, *viz.*, scented wheat flour, I renounce
the use of every other kind of powder."

27. Next he limits himself in his *use of washing water, saying* :
 "Excepting eight gharā of water sufficient to fill
 an utṭiyā³⁰, I renounce *the use of all other washing water.*"

28. Next he limits himself in his *use of clothes, saying* :
 "Excepting one kind, *viz.*, a pair of cotton clothes, I re-
 nounce *the use of every other kind of clothes.*"

29. Next he limits himself in his *use of perfumes for
 the person, saying* : "Excepting *perfumes made of aloes,
 saffron, sandal and similar substances*³¹, I renounce *the use of
 every other kind of perfume.*"

30. Next he limits himself in his *use of flowers, saying* :
 "Excepting one kind, *viz.*, the white lotus³² or a garland of
 jasmin flowers, I renounce *the use of every other kind of
 flower.*"

eating anything *sachitta* or 'living,' nor anything *sachitta-baddha*
 or 'adjuncts of living things' (see § 51).

²⁹ Or, 'worth one hundred or one thousand *karṣāpapas*.' The
 comm. gives both interpretations.

³⁰ A *ghaṭa*, Hindi *gharā*, is a globular, unglazed earthen pot, of
 about 10 or 12 inches diameter, while the *utṭiyā* is a very large,
 unglazed earthen jar, egg-shaped, measuring about 18 by 36 inches
 diameter.

³¹ Text *agaru-kunkuma-chandana-m-ādichina*. Here *m* is an auxi-
 liary consonant, inserted probably for reasons of euphony, as some-
 times in Pāli (see Kuhn's *Beiträge zur Pāli Grammatik* p. 63).
 Another instance occurs in § 79, *anna-m-annassa*. For some more
 examples, see Bhag. p. 409.

³² Text *suddhapadma*, Skr. *śuddhapadmā*, which the comm. ex-
 plains as meaning either 'the white lotus,' or 'lotus without any
 other flowers.'

31. Next he limits himself in his *use of personal ornaments, saying* : “ Excepting smoothly polished ear pendants and a finger ring *engraved* with my name, I renounce *the use of every other kind of ornament.*”

32. Next he limits himself in his *use of incense, saying* : “ Excepting incense made of aloes, olibanum, and similar substances, I renounce *the use of every other kind of incense.*”

33. Next in setting limits to his *use of victuals*, he limits himself in his *use of beverages saying* : “ Excepting one kind, *viz.*, a decoction of pulses or rice,⁸³ I renounce *the use of every other kind of beverage.*”

34. Next he limits himself in his *use of pastry, saying* : “ Excepting such as are fried in clarified butter or turned in sugar⁸⁴, I renounce *the use of every other kind of pastry.*”

35. Next he limits himself in his *use of boiled rice*,⁸⁵ *saying* : “ Excepting boiled rice of the cultivated varieties,⁸⁶ I renounce *the use of every other kind of boiled rice.*”

⁸³ Text *kaffha*, Skr *kriṣṭa*, ‘product of cultivation,’ ‘crop,’ which the commentary explains to be *mudgāḍi* or ‘pulses,’ and rice fried in *ghṛi* or ‘clarified butter.’ Compare the Pāli *kīṭṭha*.

⁸⁴ Now well-known under the name of *puri*.

⁸⁵ Text *odana*, comm. *kūra*. It is the well-known dish of boiled rice, called *bhāt* in North India, and in South India *kūdu* or *kūlu*, whence the Skr *kūra*; see my edition of the *Prākṛita Lakṣhaṇa*, p. 30.

⁸⁶ Text *kalamasālī* or ‘seedling-rice,’ which according to the commentary, is a kind of rice well-known in the east of India. Rice is either sown broadcast, or in seed-beds and transplanted. The latter, raised from seedlings (or *kalam*, Arabic قلم), are the finer varieties of rice. As two-thirds of all the Indian rice are grown in Bengal (see Watt’s *Economic Products of India*, Part VII, p. 121), it is probable that the practice of cultivation by seedlings was first introduced in that part of India; whence the fine rice of the East or of Bengal became known as the seedling rice or *kalama-sālī*. The term *Lalam* or *kaḷmi* is commonly employed in India to denote plants improved by cultivation (by grafts, seedlings, etc.).

36. Next he limits himself in his *use of pottages*,³⁷ saying: "Excepting the pottage made of *kalāy* or the pottage made of *mūg* or *mās*³⁸, I renounce *the use of every other kind of pottage*."

37. Next he limits himself in his *use of clarified butter*,³⁹ saying: "Excepting the best of clarified butter produced from cow's milk in the autumn, I renounce *the use of every other kind of clarified butter*."

38. Next he limits himself in his *use of vegetables*,⁴⁰ saying: "Excepting the curry made of *vatthū* or the curry

In the present passage, the term *kaḷamasālī* is probably intended, in a generic sense, for any of the finer, cultivated kinds of rice. There is, however, also a special kind of cultivated rice, which is called *kar'mā* (or *kaḷ'mā*) in Bihār (see Grierson, p. 972).

³⁷ Text *sāva*, Skr. *sūpa*; according to the comm., the well-known Indian dish of *dal* (Skr. *daḍala*, Yog. III, 7) is intended, a pottage or thick soup made of any kind of split pulse, boiled, but usually not strained.

³⁸ Text *mugga*, Skr. *mudga*, *Phaseolus mungo*, and *māsa*, Skr. *māṣa*, *Phaseolus mungo radiatus*. *Kalāya* is explained in the Skr. comm. to be *chāṇakākūṣa dhānyaviśeṣa*, i. e., 'a kind of grain resembling *chāṇā* or gram.' The Gujarātī paraph, more definitely, identifies it with the *masūr* or 'lentils' (*Ervum lens* or *Cicer lens*), which agrees with the modern usage, as *masūr* is very commonly eaten as *dal* (see Baden Powell, Vol. I, p. 241, and Watt, Part VI, p. 79). These three, the *masūr*, *mūg* and *mās* are still the most expensive and most esteemed pulses used for *dāl*. The name *kalāy*, however, is in Bengal and Bibār now commonly given to the *mās*, which is called *mās kalā* (cf. Watt, *ib.*, p. 135, Grierson, § 996). *Chāṇā* (*Cicer arietinum*, the chickpea), commonly called 'gram', is very cheap and is only eaten by the lower orders, not usually in the form of *dāl*, but parched or ground into flour (cf. Baden Powell, *ib.*, pp. 239, 240).

■ Text *ghaya*, Skr. *ghṛita*, modern *ghī*.

⁴⁰ According to the Gujarātī paraph, the *sālan* or a 'curry' made of vegetables is intended.

made of *sutthiya*⁴¹ or the curry made of *maṇḍukkiya*, I renounce the use of every other kind of vegetable."

39. Next he limits himself in his use of liquors, saying: "Excepting one kind, *viz*, the liquor made from *pālaṅgā*,⁴² I renounce the use of every other kind of liquor."

⁴¹ There is much uncertainty as to the vegetables here intended. For *vatthū* there are several different readings, none of which I can identify with the name of any vegetable. *Vatthū* itself is the modern *batthuā* or *batthawā*, or *bāthū*, a kind of spinach, *Oenopodium album* (Watt, p. 49), one species of which is also called *chūā* (Baden Powell, p. 214, No. 869), a name which has some resemblance to the *varia lectio chūchū*. The *sutthiya* is the Skr. *svastika* (or *sushavi*), *Momordica charantia*, a kind of gourd which is eaten in curries (Watt, Pt. VI, p. 112). The Gujarāṭi paraph., however, identifies it with *agathīyo*, modern Guj *agathīyo*, Hindi *agatī* (*Sesbania grandiflora*), a tree the leaves and pods of which are eaten in curries (Watt, Pt. VI, p. 170). The *maṇḍukkiya*, Skr. *maṇḍūkīlā* (comm.), is a name of various cucurbitaceous plants (gourds and melons). The variety here intended is, according to the Gujarāṭi paraph., the *ḍodī*, Marāṭhī *ḍodī*, which appears to be the same as the Hindi *laddū* (*Cucurbita maxima*), a large pumpkin, which is a favourite for curry (Watt, Pt. VI, p. 64).

⁴² The Skr. commentary explains it by *vallī-phala-viśheṣa* 'a kind of fruit of the *vallī*'. The name *vallī* is given to various medicinal plants, and *vallī-viśheṣa* is commonly mentioned as the name of the *Sāl* tree (*Shorea robusta*), which also produces a gum resin. Here, however, it denotes the *Olbanum* tree (*Boswellia serrata* or *thurifera*), the gum resin (comm. *shālana*) of which is intended by the term *phala-viśheṣa* 'a kind of fruit', and denoted in the text by *pālaṅgā*. The 'tears' of this gum are of a roundish oblong form, of a transparent light yellow colour, and of a slightly aromatic taste (comm. *anama-rasa* 'not-sour juice'). From the gum an astringent stimulant is prepared, which is used as a tonic (Baden Powell, p. 336, Watt, Pt. V, p. 61). In Ay II, 1, 8, § 4 it is mentioned under the name *śallak-palambā* (Skr. *śallakī pralambā*) or 'the pendant (product) of the *śallakī* tree'. The latter is the proper Sanskrit name of the tree, while *pālaṅga* (Tel and Tam. *palangi*, Sanscritised *pālanka*) is its Dravidian or South-Indian name. In North India the tree is not

40. Next he limits himself in his *use of fritters*,⁴³ saying: "Excepting plain fritters spiced with condiments, or gourd fritters spiced with condiments, I renounce *the use of every other kind of fritters*."

41. Next he limits himself in his *use of drinking water*, saying: "Excepting one kind, viz., rain water,"⁴⁴ I renounce the use of every other kind of drinking water."

42. Next he limits himself in his *use of mouth perfumes*, saying: "Excepting betel with its five spices,"⁴⁵ I renounce *the use of every other kind of mouth perfume*."

43. Next he renounces the following four kinds of unprofitable employment, viz., malevolent conduct, inconsiderate conduct,⁴⁶ giving of dangerous objects,⁴⁷ and directing of

known by the name *pālangā* or *pālanka*, which is there given to a kind of spinach (*Beta vulgaris* or *bengalensis*). See Watt, Pt. I, p. 15, Pt. VI, p. 28, B. Powell, pp. 330, 309. It is remarkable, however, that in Yog. III, 45 the *pālanka* appears among a number of forbidden plants.

⁴³ According to the Gujarāṭī paraph., the *amla* or condiments are 'pepper and salt.' The fritter is the *ḍarā* or *ḍārā*, (see Grierson, p. 352); it is a fritter made of some kind of pulse, and fried in clarified butter or oil; it may be either plain, or contain a slice of gourd (*dālīkā*, colocynth).

⁴⁴ Text *antaliḥkhodāya* or 'water fallen from the sky or air.'

⁴⁵ Text *tambola*, now commonly called *pān*, the leaf of the *Piper* (or *chavica*) betel, which, together with areca-nut and lime, is chewed, especially after meals, as a digestive. (Watt, Pt. VI, p. 140, Baden Powell, p. 303). Sometimes certain spices are added; they are, according to the comm., *ālā* or cardamom (*Elettaria cardamomum*), *laranga* or cloves (*Caryophyllus aromaticus*), *karpūra* or camphor (*Laurus camphora*), *kaḥkōla* or a kind of acid seed (*Eleagnus umbellata*) and *jātiphala* or nutmeg (*Myristica moschata*). On the derivation of *tambola* from Skr. *tāmraṅgula*, see Or., p. 165.

⁴⁶ The commentary says: "such as a sarcasm, or leaving an oilpot uncovered" (so that insects may fall into it and die). Compare the first three applications of the first great vow, in Jy. II, 15, (transl., p. 203). See also Yog. III, 72, and 74, 77—80.

⁴⁷ Text *gaṭṭha*, Skt. *śaśṭha*, 'anything that may become the cause

minful deeds.⁴⁸

44. At this point, the Samana, the blessed Mahāvīra, addressing Ānanda, the disciple of the Samana, spoke to him, thus: "Truly, O Ānanda, a disciple of the Samana, who has mastered *the discrimination* of the living and the lifeless and who wishes (*and so forth*, down to) not to be betrayed into any transgression (*of the Niggantha doctrine*), must know and avoid the following five typical⁴⁹ offences of wounds or death'. See *Ay*, transl., p. 1, footnote ■; also p. 141, (less 2, § 1) also Stevenson, p. 122. Compare Yog. III, 76.

⁴⁸ Comm.: "such as an order to plough a field," which would cause injury to the 'earth body.' Compare Yog. III, 75.

⁴⁹ The text has *peyālā*, which the comm. renders by Skr. *sārāḥ* or *pradhānāḥ*, 'prominent'. It explains that these offences alone are prominently mentioned, because on account of their grossness they have the reputation of being strong. The meaning of the term is still better brought out by another remark of the commentator's which occurs later in § 51 (see notes 70-72), that the five offences which are expressly mentioned must only be looked upon as examples or illustrations (*upalakṣaṇa*) of a whole class. The term *peyāla*, therefore, clearly denotes that portion which is 'typical' of the rest of a series or class, the mention of which characterizes the class and recalls it to the memory. The Pāli term *peyyāla* appears to be identical with it. The derivation of the word is obscure. The traditional one from *alaṃ* 'enough' = untenable, seeing that the word, in Prākṛit, is used as an adjective. The most probable one, which is also suggested by the commentator's equvaluation of Pr. *peyāla* with Skr. *pradhāna*, is from Skr. *prāya* in the sense of 'principal part, general rule, type,' and the suffix *āla* implying 'possession'. *Prāya* might in the Māgadhī Prākṛit become *peyya* (see Hem. IV, 292, for Māh. Pr. *peyya*), after the analogy of *asahejja* for Skr. *asahāya* (Hem. I, 79). From *peyya* an adjective *peyyāla* might be formed with the common Prākṛit suffix *āla* (for Skr. *mat*, see Hem. II, 159). One would expect in modern Jain MSS. rather the Māhārāṣṭrī form *peyyāla*; but the word, being a technical term, appears to have preserved its original Māgadhī form, the only concession to the change of dialect being, the substitution of a single *y* for the, to the

against the law of right belief;⁶⁰ viz., scepticism, unsteadiness, distrustfulness,⁶¹ praising of heterodox teachers,⁶² and intimacy with heterodox teachers.

45. Next a disciple of the Samāna must know and avoid the following five typical offences against the law of abstention from gross ill-usage of living beings, viz., tying them, bruising them, piercing any of their limbs, overloading them, and starving them in food and drink.⁶³

Māhārāṣṭrī unfamiliar, double *yy*. This practically agrees with a suggestion of Childers and Kern.—Another, though less probable, derivation might be from Skr. *prayāṇa* 'beginning' (cf. the similar use of *prabhṛts*), the *ṣ* of which might change to *z*, as in Pr. *velū* for Skr. *veṣu* (Hem. I, 203, also in Pāli, see Kubn's *Beiträge*, p. 37).

⁶⁰ Text *sānimatta*, Skr. *samyaktva*, the same as *samyag-darśana*, explained in Umāsvatī's *Tattvārtha Sūtra* (s. 3) by *tattvārtha-shraddhāna*, 'belief in the truths of the principles (of Jainism).' Hence *kṛṇkḥā*, Skr. *kāṅkṣā*, 'unsteadiness' is *anyānya-darśana-grāha* 'continually taking up some other (doctrinal) views'.

⁶¹ Commentary: "such as regarding the benefits of religion, or the ability of a religious preceptor, or the character of a saint."

⁶² Text *para-pāṣaṇḍa-pāṣaṇḍā*, Skr. *para-pāṣaṇḍa-praśaṇḍāna*, in Yog II, 17, *mitḥgā-dṛṣṭi-praśaṇḍānaṁ*. The word *pāṣaṇḍa* has, with the Jains, no bad sense. It means generally 'the adherent of any religion,' especially of their own. Hence, with the Brāhmins, it came to mean 'an adherent of a false or heterodox religion'; with them, *pāṣaṇḍa* is equal to the Jain *para-pāṣaṇḍa*. See also Bhag., pp. 213, 214, and *Ind. St.*, Vol. XVII, p. 75.

⁶³ The commentary says, that whatever harm, short of killing, is done out of anger or want of kindly feeling, is an offence equal to killing; and it adds that this principle should be observed in interpreting all the rules given. 'Tying,' text *bandho*, comm. "such as with cords, etc." 'Bruising,' text *vake*, Skr. *vadha* (Yog. *prahāra*), comm. "such as with sticks, etc.;" it means all violence, including killing. 'Piercing,' as in the Indian custom of piercing the nose of a bullock for the headrope. For other illustrations of these offences, see the practices detailed by Grierson, §§ 94-124, 128-131. See Yog. III, 69, also II, 69.

46. Next he must know and avoid the following five *typical* offences against the law of abstention from grossly lying speech,⁵⁴ viz., false accusation *made* under the influence of passion,⁵⁵ false accusations *made* under cover of secrecy, betrayal of the confidences of one's wife,⁵⁶ communication of false information, and falsification of documents⁵⁷

47. Next he must know and avoid the following five *typical* offences against the law of abstention from gross taking of things not given, viz., receipt of stolen property, employment of thieves, smuggling into a forbidden country,⁵⁸

⁵⁴ Some MSS. here insert a statement of five different kinds of lying speech. According to the Skr. comm. they are taken from the *Avashyaka*, one of the Jain sacred books of the *Mūla-sūtra* class. They also occur in *Yog. II, 51*. They comprise, as explained in the comm., untruth regarding persons, animals and things, embezzlement of entrusted goods, and false testimony for the purpose of settling differences. These five kinds of untruths are also named in *Yog. III, 90*.

■ This includes violent abuse, such as calling a person 'a thief.' The point of the offence is not that the language used causes serious pain to others, but that it is used in passion, (comm.).—The *Prākṛit* has *sahas'ābhaklāhāṇe*, and *rahas'ābhaklāhāṇe*, for Skr. *abhyākhyānam*. The change of gender may be noted. There are numerous instances of it; e. g., *gamane*, *karane* (§ 19), *vānīje* (§ 51), *ahigorane* (§ 52), *paṭihāṇe* (§ 53), etc. Notice also the variant *ākambane* in § 5.

⁵⁵ The commentary explains, that though the subject matter betrayed may be true, the act has nevertheless truly the character of untruth, on account of the evil consequences to which it may lead, such as the suicide of the wife from shame. Similarly it is said in *Yog. II, 61*, that one should not say a thing, even if it be true, if it should cause pain to another. In *Yog. III, 90*, however, a much more general term is used, *gūhastā-mantro-bheda*, 'betrayal of the secrets of a confidant'.

⁵⁶ Comm. To say, "I have promised not to lie, but this is a forgery, not a lie," is a bad excuse.

⁵⁸ Text *viruddha-rajj'āklāṇe*, Skr. *viruddha-rājy'ātākṛāṇe*, or

false weights and measures, and dealing with adulterate wares.⁵⁹

48. Next he must know and avoid the following five typical offences against the law of contentment with one's own wife; viz., visiting a kept woman, visiting a respectable woman,⁶⁰ amorous dalliance with other women, arranging marriages for strangers,⁶¹ and excessive indulgence in sensual pleasures.⁶²

in Yog. III, 91, *vid-rājya-langhanam, i. e.*, 'the trespassing into (another) country by a merchant'. The Skr. comm. explains that though, in such an act, there may be no intention of stealing, yet it is wrong because of its being forbidden by the ruler of the country.

⁵⁹ The commentary says: "it must not be supposed that such acts are not offences because they are not housebreaking."

⁶⁰ Text *apariggahīyā*, Skr. *aparigrahītā*, lit. 'not hired for money'; i. e., a married woman or a widow; as opposed to *ittariya-pariggahīyā*, Skr. *itvara-parigrahītā*, i. e., 'a woman hired for the occasion,' (comm.)

⁶¹ I. e., for any one except one's self and one's children; because interesting one's self for the connubial pleasures of others is inconsistent with one's vow of continency. (Comm.)

⁶² Text *kāma-bhoga*; this word is explained by the commentator as a *dvandva* compound, consisting of two independent terms, viz., *kāma*, denoting the pleasures obtainable from objects of hearing (*śabda*) and of sight (*rūpa*), and *bhoga*, denoting the pleasures obtainable from the objects of smell (*gandha*), taste (*rasa*) and touch (*sparsa*). He adds that these pleasures are those expounded in the well-known *Kāma-shāstra*, e. g., the use of aphrodisiacs. They may be learned by consulting the list of contents of Vātsyāyana's *Kāma Sūtra*, Pt. I, chap I, (English Translation, pp. 15-18) *Kāma* is there (ib., p. 19) defined as "the enjoyment of appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul." I have retained in the text the reading *kāma-bhoga* of MSS. A and B, which appears to be an ancient use of the ablative case in the place of the locative.

49. Next a disciple of the Samāṇa must know and avoid the five typical offences against the law of limiting one's desires, viz., exceeding one's limit⁶³ regarding the possession of landed property, exceeding one's limit regarding the possession of gold, wrought and unwrought; exceeding one's limit regarding the possession of two-footed and four-footed creatures; exceeding one's limit regarding the possession of money and grain; and exceeding one's limit regarding the possession of metal utensils.⁶⁴

In MSS. C and D the locative *kāmabhoge* has been substituted (cf. Nāy. §§ 120, 127), and as the compound is generally used in the plural, MS. E even turns the singular into the plural *kāmabhogeṣu*. Similar instances of the use of the ablative for the locative are *anattā* (see note 78), *antara* (§ 66), *majjhā* (§ 83). By the Skr. commentator all these cases are treated as compound words, thus Le gives as Skr. equivalents *kāma-bhoga-tīrabhīlāṣa*, *anartha-danḍa*, *antar'āvarita-māna*, *madhy'dvasat*. But the variants of the MSS, some showing the ablative in *ā*, others the locative in *e*, clearly show the real character of the form. Compare the similar use of the ablative for other cases (instrumental and dative) in Pālī (E. Müller's Pālī Grammar, p. 67).

⁶³ I. e., the limit, previously promised; see §§ 17ff.

⁶⁴ The commentary here gives examples to show, that these offences include all practices, which while appearing to observe the law of limitation in the letter, contravene the spirit of it (*vrata-sāpekṣatva*). Thus a person who has promised to possess but one field, may not evade his promise by adding to its size without adding to its number; nor may any one who has made a promise to keep but five metal vessels, evade it by adding to their weight. Again a person who has publicly given to another a portion of his allotted possession, may not replace it in order to restore the total of his allotment; similarly a man may not tie up his allotted income in money and grain in a miserly way, under the pretext of being obliged to keep up the promised amount. Again a person may not excuse the increase of his herds beyond the promised number, by a reference to the natural

limit in the level direction, enlargement of one's area of living, and failure of memory.⁶⁵

51. Next the *Samāya* declared that things of reiterate and of momentary use are of the following two kinds, viz., those relating to one's food, and those relating to one's occupation. Now, with regard to food, he said, a disciple

fore, is the contraction within a narrower compass of the object of the *disi* vow, and hence is called an 'epitome' *sankṣepa* or *sankṣepana* (see comm. to § 51 and Yog. III, 63) of the latter. The *śeṣāṅgaśīla* vow necessarily contracts also the sphere for the application of all the other vows; hence it is said to be an 'epitome' also of those vows (see comm. to § 51).

⁶⁵ The commentary explains, that the fourth and fifth offences are alike but for the circumstance that the former is committed knowingly, while the latter is done unintentionally. Thus, if a person had fixed his area at 100 *yojanas* in one direction and 10 *yojanas* in another, and if he were knowingly to take 10 *yojanas* from the former and add them to the latter, such an enlargement, while ostensibly in keeping with one's vow, would be an offence of the fourth kind. On the other hand, if he were to make the extent of his area to be 100 *yojanas*, instead of 50, from forgetfulness as to which of these two dimensions he had promised to adopt, such an enlargement would be an offence of the fifth kind. MSS. D and E (see footnote to the text) insert another offence, called "exceeding one's limit in the four-way direction," and in order not to exceed the number of 'five offences,' they treat Nos. 4 and 5 as a single offence, called "enlargement of one's area of living through failure of memory." This emendation was probably caused by the consideration that the fourth and fifth offences are in some respect alike. There can be no doubt, however, that it is an unauthorised after-thought, for the original reading is borne out not only by Abhayadeva's Commentary, but also by Hemachandra's *Yogasāstra* (III, 95). Moreover the interpolated offence is superfluous, as its idea is sufficiently involved in the third offence. That the interpolation, however, must be of an early date, we are to be shown by the fact, that all MSS. read *śeṣāṅgaśīla* instead of

of the Samāṇa must know and avoid the following five typical offences; *viz.*, using living things⁶⁷ as food, using adjuncts⁶⁸ of living things as food, eating unboiled vegetables, eating parboiled vegetables, and eating worthless vegetables.⁶⁹ Then with regard to occupation, a disciple of the Samāṇa must know and avoid the following fifteen ways of making a living; *viz.*, occupation with charcoal,⁷⁰ occupation

dhā (as a compound), which only fits into the amended version of MSS. D and E, while the original version of MSS. A, B, C requires the reading *khetta-vuḍḍhī, sar-antaraddhā*.

⁶⁷ According to the commentary, 'living things' here mean 'earth-bodies,' (*puḍhavi-kāya*, *Skr. prithivī-kāya*), 'water-bodies' (*āo-kāya*, *Skr. āpāṅkāya*), and plants. According to the Jāna, "there are numberless lives or souls, not only embodied in animals, men, gods (*deva*), hell-beings (*assa, trasa*), and plants (*vaṇassaī, vaṇaspati*), but also in the four elements—earth, water, fire, wind. Earth, etc., regarded as the abode of lives is called earth-body, etc." See Jacobi's translation of the Ābhāṅga Sūtra, p. 3, footnote, where some further information will be found; also Bhag. pp. 175, 180, 193, 227; Stevenson, p. 116; Wilson, Vol. I, p. 806. Compare Yog. III, 96.

⁶⁸ Such as the gum (*gunda*) of trees, and the pulp (*kaṭāka*) of stone fruit (*sāsthika*), (comm.).

⁶⁹ *I. e.*, vegetables that cause much trouble in preparing, and give little satisfaction in eating; such as immature beans (*anishpanna-mudgaphalī*). Even if one were to observe the law, by killing (*i. e.*, cooking) them, before eating, there would still be the sin of taking life to no useful purpose, (comm.) The commentator adds, it must not be supposed that these five instances exhaust all possible offences under this head. They are merely given as samples, but there are numerous others.

⁷⁰ This includes not only the making and selling of charcoal, but also any business in which charcoal is used, *e. g.*, making of bricks and pottery. Similarly the next mentioned offences refer to the cutting and selling of plants, to the making, selling or driving of carts, to the carrying the goods of others for hire (by means of carts, men,

with plants, occupation with carts,⁷¹ occupation with fares, occupation with breaking ground, traffic in ivory,⁷² traffic in

or animals), and to hoeing, ploughing (of fields), digging (of wells), blasting (of rocks), etc. Compare Yog. III, 100-101.

⁷¹ Text *sāḍī-kamma*, variant *sāḍiya-kamma*. I have translated it according to the commentary, which renders it with Skr *śhakaṣa-karma*, and explains it with *śhakaṣāṇām ghaṭana-vikraya-vāhana-rūpam*, i. e., the constructing, selling, and driving of carts. If this be correct, the word *sāḍī* or *sāḍiya* must be taken as a contraction of *sandīyā* = Skr. *śhakaṣikā*. But, irrespective of the difficulty of derivation, the word *sāḍī-kamma*, if thus explained, is not very satisfactorily distinguished from the following word *bhāḍī-kamma*, which is also connected with carts. According to the principle of interpretation, adopted in the commentary (see notes 70 and 72), the expression 'occupation with plants' may well be made to include the making and selling of carts. Accordingly, I am disposed to think, that *sāḍī-kamma* refers to an altogether distinct occupation, and that it is simply the Skr. *śhāṣī-karma*, or *śhāṣala-karma*, 'occupation with clothes'. It would include the making as well as the selling of clothes. Possibly the present reading of the commentary may be owing to an accidental confusion of the Skr. *śhāṣala* and *śhakaṣa*. The modern *sāṣī* is a well-known garment (a long piece of cloth or wrapper) worn by the women, especially of Bengal. The comm., however, is supported by Yog. III, 98, 102.

⁷² Compare Yog. III, 103-108. The commentary explains that this and the other four substances mentioned subsequently, must be only understood as typical instances of their kind; thus 'ivory' includes all that comes from the elephant (or according to Yog. III, 103, from any animal), such as his nails, cheekbones, ichor and hair; 'lac' includes any substance (such as lac, redgar, indigo, etc.), ingrown in any living thing (such as insects, bits of minerals or plants, etc.), so that it is necessary to destroy the latter in manufacturing the former; 'juice' means any asps obtained from living things (such as spirituous liquors, butter, fat, honey, etc.); 'poison' includes any *śhauṣṭra* or dangerous object; 'hair' means 'creatures furnished with hair,' such as servants, cattle, camels, elephants, etc.

'lac,' traffic in juices, traffic in poisons, traffic in hair, occupation with crushing by machinery,⁷³ occupation with surgery,⁷⁴ kindling of bush fires, draining of lakes, rivers and tanks,⁷⁵ and bringing up women for immoral purposes.⁷⁶

52. Next a disciple of the Sāmaṇa must know and avoid the following five *typical* offences against the law of abstention from unprofitable employment,⁷⁷ viz., talking amorous nonsense, conducting one's self like a buffoon,⁷⁸ talking impurities, acting the part of an accessory,⁷⁹ and exceeding one's

⁷³ Such as an oil-press or a sugar-press, (comm.). See Yog. III, 109.

⁷⁴ According to Yog. III, 110, such as piercing the nose, branding, castrating, etc.

⁷⁵ For the purpose of obtaining land for agriculture, (comm.). From Yog. III, 112, however, it would appear that these two acts were only forbidden, when done with an evil intention (*vyasanāt*).

⁷⁶ This includes not only the bringing up and biing out, of women, for immoral purposes, but also the rearing of any living thing (*prāṇī*) for any cruel purpose, (comm.). In Yog. III, 111, the horse, cat, dog, fowl, parrot, etc. are instanced.

⁷⁷ Text *anapṛkṣhā danḍa*, lit. 'pains (or trouble) taken to no (good) purpose,' or, as explained in Yog. III, 73, *ekarū ā'vyartha-danḍasya pratipakṣatayā sthitaḥ*, i. e., 'that which consists in the opposite of profitable employment of one's body.' *Anapṛkṣhā* is the ablative singular used for the dative or locative (as in Pāṇi); see note 62 on *kāmabhogā*. According to the Skr. commentary, which explains *anapṛkṣhā* by *anarthena* (see comm. to § 43), it would stand for the instrumental. The same five offences are named in Yog. III, 113. For illustrations of the first three, see Yog. III, 77-79.

need in things of reiterate or momentary use.⁸³

53. Next a disciple of the Samana must know and avoid the following five *typical* offences against the law of inward peace,⁸¹ viz., ill behaviour in thought, ill behaviour in word, ill behaviour in act,⁸² obliviousness of the law of inward peace,⁸³ and unstable⁸⁴ attention to the law of inward peace.

54. Next a disciple of the Samana must know and avoid the following five *typical* offences against the law of keep-

⁸⁰ To whatever extent a person uses a larger quantity of food than he requires for himself, to that extent he renders it more difficult for others to obtain food, and thus causes them waste of labour (lit. unprofitable employment), (Comm.).

⁸¹ Text *sāmāya*, Skr. *sāmāyika*. The Skr. comm. explains this term thus "one who, being of equal temper (*sama*) and devoid of love and hatred, looks on all creatures as being like himself, gains the advantage (*samāya*) of making momentarily regular progress in knowledge, faith and conduct, which are the source of incomparable happiness and which are only comparable to the miraculous gem and wishing-tree of heaven. The indispensable condition of obtaining that state is called *sāmāyika*, and it consists in avoiding to do that which is forbidden, and not abstaining from doing that which is permitted." The logical outcome of this explanation is that *sāmāyika* is the same as *samatra* or *sāmya* (cf. Yog IV, 19, 30). i. e., that calm temper and firmness of mind which is not disturbed by any passion or any outward accident, but wholly given to religious practices. Etymologically the word is always derived, by means of the *vṛddhi* suffix *ika*, from the compound of *sama* (equal) and *āya* (gain, profit)

⁸² Thinking of what would be well or ill in doing one's household duties, making use of harsh abuse, and incautiously placing hand or foot on a spot which has not been previously examined with respect to the presence of any living creature, (Comm.) The *samāyika* vow lasts only for two *ghaṭikā* (or 15 minutes) at a time.

⁸³ I. e., forgetting at a given moment, that one is under the promise of striving after inward peace (Comm.)

⁸⁴ I. e., either short-lived, or fitful, (Comm.)

ing within a certain place;⁸⁵ viz., employment of family members as messengers, employment of servants as messengers,⁸⁶ communication by word of mouth, communication by gestures, and notification by throwing of clods.

55. Next a disciple of the Samana must know and avoid the following five typical offences against the law of keeping the *posaha*⁸⁷ abstinences; viz., using an unexamined⁸⁸ or badly examined bed for sleeping, using an unwiped

⁸⁵ Text *desāvagāya*, Skr. *deśāvalāśhika*, lit., 'having some one place as one's sphere' Having determined the dimensions of one's area of living, according to the *digvata* (see note 65 to § 50), a Jain may not leave it. But if the necessity arises of procuring something from beyond its limits, the law can obviously be evaded by any of the means mentioned above. Hence they are all prohibited. Compare Yog. III, 115.

⁸⁶ Text *āṇavaya* and *paṇavaya*, Skr. *āṇayana* and *preṣayana*. The latter word, according to the Skr. comm., implies 'sending by force (*balāt*) for something,' and is equivalent to sending a *preṣya* (cf. Yog. III, 115), a 'servant' or 'slave.' The force of the latter word may be clearly seen from the connection in which it occurs in Yog. II, 65. By contrast *āṇavaya* implies 'causing to be brought by the favour of a member of the family.'

⁸⁷ Text *posaha*, Pāli *uposatha*, Skr. *poṣadha* (properly *upavasatha*). It is the sacred day of the Jains, which regularly occurs on six days of the month, i. e., on the day of the full moon, on the day of the new moon, and on the two days which are the eighth (*aṣṭhami*) and fourteenth (*chāuddasi*) respectively from the full and new moon. The day is distinguished by the four abstinences (*uvavāsa*) from food (*āhāra*), bodily attentions (*śarīra-saṅkāra*), sexual intercourse (*abrahma*), and daily work (*vyāpāra*). See commentary; also Appendix III, note on p. 39. Compare also Yog. III, 84, 116.

⁸⁸ Text *appadilehiya*, Skr. *apratilekṣita*, lit., 'not scraped;' but explained by Skr. *apratyapekṣita* 'not examined.' The difference between *appadilehiya* and *appamajjiya* is that the former act of cleaning is done with the eye, the latter with a cloth, (Comm.).

or badly wiped bed for sleeping, *using* an unexamined or badly examined spot for easing nature, *using* an unwiped or badly wiped spot for easing nature,⁸⁹ and imperfect observance of the posaha abstinences.

56. Next a disciple of the Samāna must know and avoid the following five *typical* offences⁹⁰ against the law of right distribution of alms; viz., putting away among living things,

⁸⁹ Text *ucchhāra-pāṣaṭana*, Skr. *ucchhāra-prasavaṇa*, lit., voiding feces and urine. One of the greatest sins a Jain can be guilty of is injury to any living creature (insects, etc.). Hence any spot likely to come into use in any way, must be previously carefully examined and wiped, especially during the rainy season when the crop of insects is abundant. See the detailed instructions in Āy., I, 7. 11, 1-2.

⁹⁰ Text *atichārā*, Skr. *atichārāḥ*, i. e., 'transgressions.' It may be noted that all the 'offences' here mentioned are rather evasions than contraventions of the law. Now an *atichāra*, as the comm. here explains, is strictly speaking the contravention (*parihāra*) of a law, i. e., the doing of a forbidden act, while *bhanga* is the evasion of a law, i. e., the doing of an unforbidden act for the purpose of avoiding a forbidden one. Accordingly a *bhanga* can only occur in the case of *deśha-vratī* or the limited abstinence incumbent on a śāvaga, to whom only certain acts are forbidden; while the *atichāra* occurs in the case of *sarva-vratī* or the total abstinence of a sādhu, though it may also occur in the case of *deśha-vratī* in proportion as the śāvaga advances in abstinence. But, the comm. adds, the word *atichāra* is here used in an indefinite (*anākīra*) sense, and must be understood to mean either a 'contravention' or an 'evasion,' according to the circumstances of the case.

⁹¹ Text *akā-samvibhāga*, Skr. *yathā-samvibhāga*, 'distributing according (to rule)' In Yog III, 58 the law is called *atithi-samvibhāga*, 'distribution to guests,' and explained as referring to *catur-vibhāga-pātra-cāhādāna-sādman*, i. e., 'the four kinds of food, bowl, clothes, and lodging.' Compare with this the promise in § 59, and note 100. Still, as shown by the 'offences,' it is particularly food that is intended here. The rule is that no other food may be given to, or accepted by, a Jain monk, but such as the giver had pre-

covering up with living things, neglecting the appointed time, making a pretence of others, and acting from jealousy.⁹¹

57. Next he must know and avoid the following five offences⁹² against the law of a determined self-mortification by the last mortal emaciation; *vis.*, longing after this world,⁹³ longing after the next world, longing after life, longing after death, and longing after sensual enjoyments.

58. Then the householder Ānanda, in the presence of the Samana, the blessed Mahāvira, took on himself the twelvefold law of a householder, consisting of the five lesser vows and the seven disciplinary vows; and having done so, he praised and worshipped the Samana, the blessed

pared for himself (*svārthan nirartita*). Food which a monk (*sādhu*) may accept, is called *esaṇḍija* or *ahesaṇḍija*; while food which is 'made on purpose for him' and which he may not accept, is called *āhākammiya*. Hence a monk may not accept any food, prepared after his arrival; such food is tainted with the 'fault of after-preparation' (*pashohāt-karmadosa*). See the detailed rules in Āy. II, 1.

⁹² As a monk may not eat any living thing (such as uncooked grain, uncut fruit, etc.), a person may avoid giving to him, when he comes to beg, by placing food among grain or covering it up with fruit. Or he may change the hour of his promised alms-giving, so that the begging monk misses the right time. Or he may avoid giving anything by pretending that it belongs to another person. Or he may give simply out of spite, in order not to be out-done in liberality by another. Cf. Yog. III, 117.

⁹³ 'This world' does not mean 'the present world' or 'the present ...' is expressed in the later phrase ... is the 'world of men,' as opposed to ... and the reference is to a future rebirth in 'this world or men.' The *savaga*, at this ascetic stage, is not to long after being reborn, e.g., as a chief or a minister, etc. He is also not to long to become, after his death, a deva or 'god' in the 'world of devas.' Further, on observing the respect paid to wealth, learning and position, he is not to think, that after all it is better to live than to starve one-self to death; nor seeing that such a return to social life is out of the question for him, is he to wish that he might rather die at once, than go on starving himself. Cf. Yog. III, 150. A curious illustration of the warning against 'longing after life,' occurs in the tenth book of the *Dashāśhrutaśāstra*; see *Sad. St.*, XVI, 170.

Mahāvīra, and then spake to him thus: "Truly, Reverend Sir, it does not befit me, from this day forward, to praise and worship any man of a heterodox community,⁶⁴ or any of the devas⁶⁵ of a heterodox community, or any of the objects of reverence of a heterodox community;⁶⁶ or without being first addressed by them, to address them or converse with them; or to give them or supply them with food or drink or delicacies or relishes;⁶⁷ except it be by the command of the king, or by the command of the priesthood, or by the command of any powerful man, or by the command of a deva, or by the order of one's elders,⁶⁸ or by the exigencies

⁶⁴ Such as the charaka (*charakāḍḍi-kutirīhikāḍḍi*, comm.); see Bhag., pp. 163, 214.

⁶⁵ Such as Hari (Vishnu) and Hara (Shiva), (comm.)

⁶⁶ The words *cheṣṭāṃ* or *arhanta-cheṣṭāṃ*, which the MSS. here have, appear to be an explanatory interpolation, taken over from the commentary, which says the 'objects for reverence may be either Arhats (or great saints) or Cheṣṭas. If they had been an original portion of the text, there can be little doubt but that they would have been *cheṣṭāṃ*. The difference in termination, *pariggahiyāṃ cheṣṭāṃ*, is very suspicious. The same peculiarity occurs also in Ov. § 90; but an interpolation, once admitted into a standing passage, would naturally tend to be reproduced whenever that passage re-occurred.—The word *cheṣṭa* has here the special sense of an idol (*pratimā-lālṣaṇa*), (comm.), such as the images of Virābhadrā and Mahābālā (two forms of Shiva) worshipped by the 'Bhautas,' a low class of Brāhman temple priests.

⁶⁷ This does not forbid giving out of charity, but only giving from respect for the applicant's faith, (comm.).

of living. *On the other hand* it behoves me, to devote myself to providing the Samāgas of the Niggantha faith⁹⁹ with pure and acceptable food, drink, delicacies and relishes, with clothes, blankets, alms-bowls, and brooms, with stool, plank and bedding, and with spices and medicines.”¹⁰⁰ To

■ I. a, Jain ascetics; see note 18.

¹⁰⁰ The objects here mentioned are thus explained in the Gujarātī paraph. : *asana* ‘food’ is such as ‘rice and curry’ (*bhātthī oḍan, sālau*); *pāna* ‘drink’ is such as milk, water-gruel (*chāsī* or *chhāchhī*), etc.; *khaṇḍama* ‘delicacies’ are such as cocoanut (*sūkhar* or *sukar*) and other fruits; *sāma* ‘relishes’ are such as betel (*pān-sopārī*), ginger (*sūth*), etc. See paraph. to §§ 87, 124 of the Ovavāḍīya Sutta. *Kambala* is a woollen or hairy blanket; *pāyapuñchhaṇa*, Skr. *raja-haraṇa*, is a broom for sweeping the ground before one’s seat. *Piṭha*, Skr. *piṭha*, modern *piṭhā* is a stool to sit on (*āsana-vishēṣa*, Skr. comm. to Ov. § 49), but which may be also sufficiently large to allow of being slept on, a small square bench or cot (*vājavat*, as it is uniformly rendered in all paraph., modern *vājvat*; in Kap., Sām., § III it is apparently a synonym of *sejjā*, Skr. *sayyā*, according to the comm., [see footnote on p. 307 of Prof. Jacobi’s translation; but perhaps the order of *piṭha* and *phalaka* should be reversed]); *phalaga*, Skr. *phalaka*, is a plank or board (*pāṭī* or *pāṭīṭ*, as the paraph. uniformly renders it), intended to be used as a shelf or ledge for placing things on (Skr. comm. *avaṣṭambhana*), but in case of need it may be used for sitting (cf. Kap., Sām., § 53) or sleeping on (*phalaka-sejjā* in Ov. § 110); *sejjā-samphāra* is the ‘bedding’ for sleeping on. *Osaka* ‘spices’ are such as ginger, cloves, etc.; *bhesajja* ‘medicines’ are such as powders (*būkī*), extracts (*kīṭha*), and mixtures (*ghaṭār*); see paraph. to Ov. § 124. With regard to *phalaga* or modern *pāṭī*, it may be added, that the word has also the following meanings: ‘a broad open basket’ (in this sense properly spelt *pāṭī*, Skr. *samputaka*) or ‘a shield’ (Skr. *kheṭa*) or ‘a game-board’ (Skr. *dyūtopakāra*). In none of these senses, however, the word *phalaga* is used here; though it may have those meanings in Ov. § 49, (see Skr. comm.). On *piṭha* and *phalaka* among the Buddhists, see *Chullavagga*, VI, 2, 4 (in *Sacred Books of the East*, vol. XX, p. 165).

the above effect he made a formal promise; and having done so, he asked *various* questions and accepted the replies *given*; and then he respectfully¹⁰¹ took leave of the Samana, the blessed Mahāvira; and having done so, he went away again from the Dūpalāsa Cheīya and from the presence of the Samana, the blessed Mahāvira, and then returned to where his own house was in the city of Vāṇiyagāma; and having done so, he spake to his wife Sivanandī thus: "Truly, O beloved of the devas, I have listened to the Law in the presence of the Samana, the blessed Mahāvira, and that Law is what I desire and except and am pleased with; so now, do thou, O beloved of the devas, go and praise the Samana, the blessed Mahāvira, and (*as above*, § 10, down to) wait on him, and in his presence take on thyself the twelve-fold law of a householder which consists of the five lesser vows and the seven disciplinary vows.

59. Then that Sivanandā, his wife, being thus spoken to by Āyanda, the servant of the Samana, and being happy and pleased, called her domestic servants; and having done so, she spake to *them* thus: "Quickly bring to me without loss of time" (*the sacred vehicle*¹⁰², and so forth, down to, *she went and*) waited on the Samana.

60. Then the Samana, the blessed Mahāvira, spake a sermon on the Law to Sivanandā and to the right great company that had come out with her.

61. Then that Sivanandī, having listened and attended to the Law in the presence of the Samana, the blessed Mahāvira, and being happy and pleased, (*and so forth*, down to) took

¹⁰¹ Text *tikkhutto tandoi*, an elliptic phrase, meaning literally; 'circumambulating him three times by starting from the left and coming round to the right he worshipped him,' as an act of leave taking, just as he had done on his arrival; see note 17.

¹⁰² See the rest, below in the seventh lecture.

on herself the law of a householder; and having done so, she re-ascended¹⁰³ that excellent sacred vehicle of hers, and then returned to the place whence she had come¹⁰⁴.

62. *When she had gone away*, the blessed Goyama turning¹⁰⁵ to the Samana, the blessed Mahāvira, praised and worshipped him; and having done so, he spake to him thus: "Reverend Sir, is Āpanda, the servant of the Samana, capable of submitting, in the presence of the beloved of

¹⁰³ Text *durukāṣi*, rendered in the Gujarātī paraph. by *vaiṣe* 'she sat.' The meaning of the word is more accurately rendered in the paraph. to Ov. § 49, *ūpari chaṣhe* 'he mounted up,' and in that to Nāy. § 88, *chaṣhe ūpar vaiṣe*, 'mounting up, he sat down,' *et passim*. In the paraph. to Nāy. § 133, it is explained by Skr. *drūḍha*. There can be no doubt that it is some derivation of the root *ruh* 'to mount.' After the tentative suggestion of Weber (Bhag., p. 411), it is commonly (E. Muller, *Beiträge zur Jaina Grammatik*, p. 84, Leumann in the Index to Ov., p. 126, Steinthal in the Index to Nāy., p. 67) identified with Skr. *adhi-rohati*. But it is not easy to conceive, by what process *adhi* could turn into *du*. The real derivation of the word is much simpler. It is the same as Skr. *ud-rohati*, with the metathesis of *ud* to *du*. Such transpositions are not uncommon in Prākṛit and Pāli; e.g., Pr. *rakassa* for Skr. *hrasva*, Pā. *rahada* for Skr. *hrada*. A long list of such transpositions (or *vyatyaya*) are given by Hemachandra ii, 116—121; see also Bhag., p. 412, and E. Kuhn's *Beiträge zur Pāli Grammatik*, pp. 51, 57. The verb *ud-ruh* itself appears to be obsolete in Sanskrit; but the noun *ud-rohana* 'mounting on a bed' has been met with (see Buhtlinck's *Sanskrit Wörterbuch in kürzerer Fassung*); compare also Skr. *ud-rodhana*. I would suggest a similar derivation for the verb *dūjjai* 'he goes forth,' 'he goes about,' from Skr. *ud-ajati* (or *ud-eti*).

¹⁰⁴ Text *jāṃ eṣa disaṃ*; in classic Prākṛit it would be *jāṃ eva disaṃ*; the use of the long termination is a survival from the ancient, or āraha, Prākṛit. See my edition of the Prākṛita Lakṣaṇam, pp. xxxvii, xxxviii.

¹⁰⁵ Lit., saying "Reverend Sir."

there also Ānanda, the servant of the Samāṇa, is declared to enjoy an existence of four palivama periods.

63. Then the Samāṇa, the blessed Mahāvīra, for some time or other, abode elsewhere in a different country.

64. Then that Ānanda, having now become a servant of the Samāṇa, devoted himself to mastering the discrimination of the living and liveless and (as before, § 58, down to) supplying the Nigganthas.

65. Then that Sivanandā, his wife, having also now become a servant of the Samāṇa, devoted herself (as above, § 64, down to) supplying the Nigganthas.

66. Then fourteen years passed by during which that Ānanda, the servant of the Samāṇa, sanctified¹¹² himself by unwearying¹¹³ exercises in the moral restraints imposed by the religious vows¹¹⁴ as well as in the general renunciations and special posaṇa abstinences; and when he was in the middle of the fifteenth year, at some time or other, at the time of the midnight hour, while he was keeping religious vigils, there occurred to him the following inward¹¹⁵ musing, hidden

Vol. I, p. 303. "This repeated ten *koṭī* of *koṭī* of times, (i. e., 1,000,000,000,000,000) is a *sāgaropama*." See Colebrooke's *Essays*, Vol. II, p. 194. Stevenson, p. XXV, however, reverses this explanation.

¹¹² Text *appāṇaṃ bhāremāna*, Skr. *ātmanasa bhācayan*, explained by Skr. *rūḍyan* in Skr. comm. to Nāg. § 5, 'training one-self (by self mortifications) in holy thoughts,' raising up in one-self a holy frame of mind; cf. the Guṇḍatī paraph. to Ov, § 131, where *bhāciyaḥpā*, is explained by *rūḍaḥ bhāciḥ cāhāi cāritraḥ ātmā*.

¹¹³ Text *ucchācāya*, Skr. *ucchācācā*, lit. 'high and low,' i. e. cf every kind.

¹¹⁴ I. e., those of the twelvefold law of the householder, see §§ 10 ff.

¹¹⁵ Text *ajjhasthāya*, explained uniformly in the Skr. commentaries (e. g., to Nāg. 51) by *adhyātmaḥ ātmācāya*, 'referring to one's self'. There is clearly here a reminiscence of the Pali *ajjhasthiya*. But there are serious phonetic difficulties in this explanation; nor is it

reflection: "Truly I am, in the city of Vāṇiyagāna, a person whom many princes (*as above* § 5, *down to*), and also (*as above*, § 5, *down to*) the support of my own family; hence on account of this hindrance, I am not able to live conformably with the teachings of the Law¹¹⁶ received in the presence of the Samana, the blessed Mahāvira. Therefore, it is truly better for me, to-morrow morning (*and so forth, down to*) after sunrise, *to prepare* abundant food (*etc., and acting in all respects*¹¹⁷ like Pārāṇa, *down to*) place my eldest son in charge of my household; then having taken leave of my friends and of my eldest son, and having cleaned¹¹⁸ a house for keeping the posaka observances in the midst of my people of the Nāya¹¹⁹ clan, to live in conformity with the teachings of the Law as received in the presence of the Samana, the blessed Mahāvira." Thus he reflected within himself, and

quite congruous with the context, which requires synonyms expressive of deep inward musing. The word seems rather to presuppose such a Skr. form as *adhyāsthita* 'abiding within.'

¹¹⁶ Text *antiyaṇ*, variant *antis*. The former is correct; it is adjectival, to be construed as an accusative singular feminine with *dharmamapaṇṇatim*. In §§ 12, 58, the correct form is *antis*, being adverbial. In the latter case 'he took the Law on himself in the presence of the Samana'; in the former case 'he observed the Law which he had received in the presence of the Samana'.

¹¹⁷ *I. e.*, bathing, dressing, inviting friends and relatives, and giving them an entertainment.

¹¹⁸ Text *padāchitta*. * See note 88.

¹¹⁹ Text *nāyakula*, Skr. *jñātri-kula*, the clan of the Jñātri kshatriyas, to which also Mahāvira himself belonged, who hence bears the name of Nāyaputta (Skr. *Jñātrīputra*) or Nāyakulanandana or Nāyamuni (*Ind. St.*, vol. XVI, pp 330, 331). This notice shows that Ānanda belonged to Mahāvira's clan. The Skr. comm. translates it by *stajana-grāha* 'in the house of his people,' which (unless it is merely intended as an explanation) would seem to show, that the true significance of the phrase was no more understood.

accordingly, on the morrow he *prepared* abundant *food* (and so forth, everything as above), and on finishing the entertainment, he decorated and honoured his friends (etc.) with abundant flowers (etc.);¹²⁰ and having done so, he called his eldest son into the presence of those very friends (etc.), and then spoke to him thus: "Truly, my son, I am, in the city of Vāṇiyagāma, a person whom many princes (and so forth, exactly as he had been musing before, down to) to live *conformably with the Law*. Therefore, it is truly better for me now to appoint thee as the mainstay (etc.) of my own household and (as above, down to) to live in *conformity with the Law*."

67. Then the eldest son, saying "let it be so," respectfully assented to that proposal of Ānanda, the servant of the Samāna.

68. Then that Ānanda, the servant of the Samāna, in the presence of those very friends (etc.), placed his eldest son in charge of his household, and having done so, he spoke to them all thus: "Do not you, beloved of the devas, from this day forward, any of you consult me or give notice to me regarding any of the many affairs (and so forth, as above, § 5), or cook and season for my behoof any food (etc.)."¹²¹

69. Then that Ānanda, the servant of the Samana, * took leave of his eldest son and of his friends and kinsmen; and having done so, he came out of his own house, and then went out of the city of Vūṇiyagāma, walking right through the midst of it. Having done so, he proceeded to *kāra* (Skr. *mithyākāra*) or 'declaring (an act) to be false'; i. e., if a Śādhū be betrayed into doing any act inconsistent with his profession, he is to own it in his heart to be false or wrong; i. e., he is to express repentance (*paścāttāpa-kāra*). 3, *taḥakkāra* (Skr. *tathākāra*) or 'expressing acquiescence' or 'acceptance'; e. g., if a guru be asked any question, his reply is to be received as true and correct. 4, *Āvasīyā* (Skr. *āveśyā*, sel. *kriyā*) or 'acting unavoidably'; e. g., if a Śādhū, who should never unnecessarily come out of his shelter (*upāsraya*), finds it necessary to leave it, he should, on coming out, say "it is necessary." 5, *niśchīyā* (Skr. *niśedha* or *niśedhikā*, sel. *kriyā*) or 'finishing'; e. g., if a Śādhū returns to his shelter, after having finished his necessary work, he is to indicate it by saying "finished." 6, *Āpucchāṇā* (Skr. *āprachchāṇa*) or 'consulting' or 'conferring'; i. e., if there is any work to be done, one should consult with those who have a right to be asked; e. g., on going to a Jain temple, the guru should be asked. 7, *paḍipucchāṇā* (Skr. *pratiprichchā*), or 'giving notice'; i. e., even in the case of a previously given general permission or of a previous consultation, when the actual moment of action arrives, notice of doing it should again be given. 8, *chhandanā* (Skr. *chhādana*), or 'invitation'; e. g., if a Śādhū returns from begging food, he is to invite the other Śādhūs, who remained at home, to share his meal. 9, *nimanāṇā* (Skr. *nimantrana*), or 'making an offer', e. g., if a Śādhū has no food for himself, he is, on going to beg, to ask the other Śādhūs whether he may bring some for them. 10, *āvasampayā* (Skr. *āvasampat*), or 'receiving initiation'; i. e., if any one goes to an Āchārya to receive from him initiation or further instruction in matters of knowledge, faith and conduct, he is to acknowledge himself as his disciple (*śiṣya*). These ten modes of conduct primarily apply to Śādhūs; but some of them are also applicable to Shrāvakas. An instance of the sixth and seventh modes occurs in the present paragraph. An instance of the first mode will be found in § 81 (see note 152). Instances of the third mode occur frequently; see, e. g., § 67, 87, 120, 112, etc.

the Kollūga suburb, where his posaha-house was in the midst of his people of the Nāya-clan. He then swept the posaha-house, next examined a place for easing nature¹²², and finally spread a bed of dabbha-grass, and placed himself upon it. And thus, in his posaha-house, keeping the posaha abstinences, and abiding on his bed of dabbha-grass he lived in conformity with the teachings of the Law which he had received in the presence of the Samāṇa, the blessed Mahāvīra.

70. Then that Ānanda, the servant of the Samāṇa, engaged in conforming himself to the standards of an uvāsaga¹²³. Perfectly, in thought, word and deed,¹²⁴ he practised, maintained, satisfied, accomplished, proclaimed¹²⁵ and completed the observance of the first standard of an uvāsaga according to the sacred writings, according to the rules prescribed in them, according to the right way, and according to the truth.¹²⁶

71. Then that Ānanda, the servant of the Samāṇa (as above, § 70, down to) completed the observance of the second standard of an uvāsaga, and likewise that of the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, and eleventh standards.¹²⁷

¹²² See note 60.

¹²³ I. e., 'servant' of the Samāṇa, see note 1. The word for 'standard' is *paśmā*, Skt. *pratimā*, lit., 'a pattern, model, standard, rule'. It is used as a technical term for certain religious exercises of faith and self-mortification. See comm. to Kap. § 103. (note, p. 110)

¹²⁴ The text has only *ācāra*, but the rest of the standing phrase is to be supplied according to the commentary to Kap. (Sam.) § 63 (see the note on p. 126). It is also supplied in the Gujarati paraphrase.

¹²⁵ I. e., he proclaimed that he had accomplished it, (Comm.)

¹²⁶ See the Skt. commentary here and to Kap. (Sam.) § 61 (note on p. 126)

72. Then that Ānanda, the servant of the Samāya, through these ascetic exercises, lofty, abundant, persevering and intense as they were, became withered, and so forth, (down to) emaciated and reduced to = skeleton.¹²³

the *daṃsaṇa-paḍimā*, 'the standard of right views.' The second is the *vaya-paḍimā*, 'the standard of the vows,' i. e., of the *anuvaya* or the five lesser vows (see §§ 12-12). The third is the *sāmāya-paḍimā*, or 'the standard of inward peace.' The fourth is the *posāha-paḍimā* or 'the standard of the posāha abstinences.' The fifth is the *paḍimā-paḍimā* or 'the standard of the statuesque posture.' The sixth is the *abambha-vajjana-paḍimā* or 'the standard of abstention from incontinence.' The seventh is the *sachut'āhāra-vajjana-paḍimā* or 'the standard of abstention from eating living things.' The eighth is the *sayam-ārambha-vajjana-paḍimā* or 'the standard of abstention from acting by oneself.' The ninth is the *peṣ'ārambha-vajjana-paḍimā* or 'the standard of abstention from acting through servants' (see § 54). The tenth = the *uddiḍḍha-bhātta-vajjana-paḍimā* or 'the standard of abstention from lawful food.' The eleventh is the *samaṇa-bhūa-paḍimā* or 'the standard of being a samana' (or an ascetic). For the attainment of these several standards the same number of months is allotted as the standards occupy in the above mentioned order of succession; thus to the first standard one month is allotted, to the second, two, and so forth, to the eleventh standard, eleven months. The total amount of time, allotted to the eleven standards, is, thus, five years and one half. It will be readily understood that a rigorous exercise of the requirements of these standards will fit the devotee for the consummation which, of course, is the object of their institution—the religious suicide by a one-month's course of starvation. Of Ānanda it is related (in § 66) that he lived as an *uvāsaga* householder for 14 years and one half, and (in § 69) that he compassed his death after 20 years. This allows exactly the required 5 years and one half for his life of an *uvāsaga* ascetic.

¹²³ Text *dhamaṇi-santae*, Skr. *dhamaṇi-santataḥ*, lit. 'covered with veins,' i. e., so reduced in flesh that the network of veins could be seen all over the body.

73. Then to that Ānanda, the servant of the Samana, at some time or other, at the time of the midnight hour, while he was keeping his religious vigils, there occurred the following inward (etc.) reflection: "Truly through these ascetic exercises (as above, § 72, down to) I have become reduced to a skeleton; yet there is still in me effort, work, strength, vigour, manly power and energy of faith; therefore seeing that there is still in me effort and (as above, down to) energy of faith, and seeing that my teacher and instructor in the Law, the Samana, the blessed Mahāvīra, abides as the Jina, and the Suhattī¹¹⁹, therefore it is better for me, to-morrow (as above, § 66, down to) after sunrise to devote myself to determined self-mortification by the last mortal emaciation, renouncing all food and drink and patiently waiting for my end."¹²⁰ Thus he reflected within himself, and accordingly on the morrow early (as above, § 66, down to) he devoted himself to the self-mortification by the last mortal emaciation (as above, down to) patiently waiting for his end.

74. Then to that Ānanda, the servant of the Samana, at

¹¹⁹ *I. e.*, as the 'conqueror' of evil or the Redeemer, and as the 'granter of good' or the Saviour. From *Jina* the Jain religion takes its name. The MS. A B C read *suhattī*. I take it to be a title equivalent to the Buddhist *sugata*, and representing the Skr. *suhasti*. The same title or name was born by a later Jain pontiff, said to have been a contemporary of Ashoka, and greatly successful in the spread of Jainism (see Kap. Transl., p. 290, footnote). The same word occurs in Blag., p. 291, where, however, it is spelt *suhastī*, and identified with Skr. *sukhastī*; though the sense of it would be the same. MS. D and E give the reading *Sacattī*, which the Gujarati paraph. explains to mean *Sacattī aṅgarīye* 'in the town of Śāvatīrī' (*Śāvatīrī*),—apparently a very incongruous explanation.

¹²⁰ *Lit.*, "not for going for my end." See § 57. On this religious suicide by starvation, see Āy. I. 7, 3—5 (Transl. pp. 70, 72, 73, 75, 76, footnotes).

some time or other, by reason of his splendid perseverance, his splendid transformation, his increasingly developed *psychic* forces,¹⁸¹ and his patient avoidance of the taint of all acts which tend to prevent its acquisition, there was vouchsafed the gift of supernatural sight.¹⁸² Towards the East, in the

¹⁸¹ *Lit.*, 'his psychic forces becoming improved.' See below note 188.

¹⁸² Text *ohi-nāṇam*, Skr. *avadhi-jñānam*, i. e., *avaśohhinnā-viśaya-jñānam*, lit. 'a knowledge of limits,' i. e., of limited or circumscribed objects. It is one of the five kinds of knowledge accepted by the Jains (see Bhag., p. 208, Colebrooke, vol. I, p. 445). The designation of 'limited knowledge' it appears to have received in contradistinction of the 'unlimited' knowledge or *kevala-jñānam*. This would appear from the quotation in the Skr. comm. to Kap. § 112 (Jacobi's edition, note on p. 111), *neraiyā deva-titthankarā ya ohissa bāhira honti, pāsanti sarvas khalu, sesā deteṇa pāsanti*, i. e., 'the Neraīya, Deva and Tīthankara are outside any limit (i. e., are not subject to 'limited' knowledge); they indeed can see in every way (without any restriction), but the rest can only see in the regular (or ordinary) way.' (The interpretation of this quotation in the Translation of the Kalpa Sūtra, p. 257, is hardly correct). The five kinds of knowledge are defined in the *Sarva Darśana Saṅgraha* (Bibl. Ind. ed., p. 32). The highest kind is the *kevala* or absolute knowledge of the great ascetics (Tīrthankaras, etc.); it is unlimited in every sense. Next comes the *manapajjāva* (Skr. *manah-paryāya*), or knowledge of the thoughts of others. Next the *ohi* (Skr. *avadhi*) or knowledge of limited objects; next *suva* (Skr. *śruti*), or refined knowledge; finally, the lowest, *mas* (Skr. *mati*), or common sense knowledge. The two lowest are kinds of natural knowledge, the other three are supernatural; yet the *ohi-nāṇa*, though supernatural, still cannot go beyond the limit of physical objects; the *manapajjāva-nāṇa* goes a step further and penetrates also the secrets of the heart; finally the *kevala-nāṇa* extends to everything whatsoever.—The *ohi-nāṇa* is thus defined in the *Sarva Darśana Saṅgraha*, *asāṅgya-darśanūdi-guṇa-janita-kṛtyopashama-nimittam atachākhana-rūpayaṁ jñānam avadhiḥ*, i. e., the circum-

salt¹³³ sea, he recognised and beheld an area of five hundred *yojanas*, and the same towards the South and West.¹³⁴ Towards the North he distinguished and saw as far as the *Vāsadhara* mountain, called *Chulla Himavanta*.¹³⁵ Upwards he distinguished and saw as far as the *Sohamma* heaven. Downwards in this *Rayanappabhā* earth¹³⁶ he distinguished and saw as far as the *Loluyachchua* hell the period of punishment in which extends to 81,000 years.

75. At that time and at that period, the *Samana*, the ascribed knowledge which is produced by the extinction of the corruption born of such qualities as wrong view etc., is called 'Limit.'—Other instances of the exercise of *ohināna* will be found in *Kap.* § 15, (*Transl.* p. 223), and *Ind. St.* Vol XVII, p. 109.

¹³³ This is the first of the numerous *samudda* or mundane seas, accepted by the Jains. In it is situated the first continent, called *Jambuddica* (Skr. *Jambudvīpa*), or our own earth; see *Bhag.* pp. 201, 210, 230, 240.

¹³⁴ Text *pachchatthimeṇaṇa*, a form made analogously to *puratthimeṇaṇa*. As the latter represents the Skr *purastāt*, so the former, a Skr. *pratyastāt*. In Sanskrit the latter word appears to be only preserved in certain compounds, such as *pratyasta-gamana*, lit. 'going to the West,' hence 'sunset.' Both forms are derived by the Prāk. pleonastic suffix *ma*.

¹³⁵ On the *Chulla-himavanta* or 'Little Himālaya,' see Weber's *Shatruñjaya Mūhātmyam*, p. 19. It is called so to distinguish it from the *Mahā-himavanta* or 'Great Himālaya.' Commonly it is called simply *Himavanta*. It is the first of the six *Vasadhara* mountains, which form the barriers between the seven *rāṣṭras* (Skr. *raṣṭra*) or 'regions' of *Jambuddiva*. See note 133.

¹³⁶ The Jains believe in a series of seven *padhatis* or earths. Each 'earth' contains numerous seas (*samudda*), continents (*dīpa*), and hells (*naraka*). Our own earth or *Jambuddica* belongs to the *Rayanappabhā*. See *Bhag.* p. 107, 240.—*Loluyachchua* = *loluyachchua*. It may be noted that there is also an *acchua* heaven (or *loppa*), the twelfth or uppermost of the series, see *Bhag.* p. 201.

blessed Mahāvīra, arrived on a visit. A company went out to hear him (as above, § 9, down to) and returned.

76. At that time and at that period, the senior disciple of the Samana, the blessed Mahāvīra, the monk called Indabhūi, of the family of Goyama,¹³⁷ of the height of seven hands, of a symmetrically built figure, with joints most firmly knit as it were by double mortise, collar, and pin, with a complexion as light as the filaments of the lotus or the streak of a piece of gold on the touchstone, a man of severe austerity, of brilliant austerity, of ardent austerity, of awful austerity, of grand austerity, a mighty one, a man of sublime merits, an awful ascetic, practising a life of sublime continence,¹³⁸ neglectful of all care for the body,¹³⁹ and charged with a store of the far-reaching fiery psychic force,¹⁴⁰ was devoting himself to the sanctification of self by the uninterrupted ascetic practice of never eating any

¹³⁷ On this and the following epithets, see Bhag., pp. 315—319; also App. III, note on p. 45.

¹³⁸ Text *bambhachera*, Skr. *brahmacharya*. This which is commonly translated 'chastity,' is not only abstinence from unlawful, but from all sexual intercourse, therefore 'continence.'

¹³⁹ Text *uchchhūḍha*, Skr. *utkṣipta* (Hem. II, 127, properly *utkṣubḍha*, see Index, p. 104, to Ov.), 'abandoned,' 'neglected.' The term *uchchhūḍha-sarira* is a synonym of *osaṭṭha-kāsa* (Kap. § 117), and is explained in the Skr. comm. by *samskāra-parityāgāt* (Bhag. p. 317) or *parikarma-varjanāt*, 'neglect of all attention to the body.'

¹⁴⁰ Text *sankkhitta-vuḍa-leu-lete*, Skr. *sankṣipta-vipulā-tejo-leśha*. This is explained in Malayagiri's comm. to the *Sūrya-prajñapti* (see Bhag., p. 318), to be a kind of fiery force which is acquired as the reward of distinguished asceticism. Its nature is such as to be able to burn up objects situated over an area extending over many yojanas (*vipulā*); yet it may be compressed (and thus stored up) within the small compass of the body (*sankṣiptā*). The idea is akin to that of a store of electric force. It is clearly meant to express a psychic force capable of acting

but the sixth meal,¹⁴¹ and generally by a course of self-restraint and penance.

77. Then that blessed Goyama, when the turn for the indulgence¹⁴² of his sixth meal came round, engaged in private study during the first *three hours' period*¹⁴³ of the afternoon; during the second period he devoted himself to meditation, during the third period, without hurry, haste or bustle, he examined his mouth-protector,¹⁴⁴ and afterwards his vessels, clothes, etc.¹⁴⁵; next he wiped his vessels,

destructively at a distance. The Jains believe in the existence of six different psychic forces (or *less*), indicated by six different colours, *tes* being the brilliant colour of fire or gold. See Bhag., p. 160. For an instance of the exercise of this *tes-lessā*, see Bhag., p. 214.

¹⁴¹ Text *ekhaṣṭhāṃ ekhaṣṭhenaṃ*, supply *ekhaṣṭhenaṃ*. The Jains, like other Hindūs, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every three days, or fasting for two days and a half at a time. The meal is taken on the evening of the third day.

¹⁴² Text *āhamana*, Skr. *āśhamana*, 'pardon, forbearance, indulgence, permission'. It is a common Indian idiom to say; 'pardon me this,' in the sense of 'permit me to do this.'

¹⁴³ Text *porisī*, Skr. *pauruṣī*, explained in the Skr. comm. to Kap. § 113 (see p. 112) by *pūṣṭhātya-prahara-māna*, 'a three hours' period of the afternoon'. It appears to be the same as a *yama*, 'a period of about three hours' (*prahara*). The third *porisī*, when he prepared to go on his legging round, would commence about 6 o'clock of the afternoon, according to our time.

¹⁴⁴ Text *mukhapatti*, Skr. *mukha-patri*, lit., 'a leaf for the mouth,' a small piece of cloth, suspended over the mouth to protect it against the entrance of any living thing. See Bhag., p. 195, where *mahapattiyam* is probably an error for *mukha-pattiyam*.

¹⁴⁵ Text *bhūjāṃ-ratthāṃ*, Skr. *bhūjāṃ-ratthādi*. The usual objects of a Jain monk's travelling outfit are, beside the mouth-protector previously mentioned, an alms bowl, a broom, and a gar-

clothes, etc., and then taking them up, he went to where the Samana, the blessed Mahāvira, was, and praised and worshipped him; and having done so, he spake to him thus: "I desire, Reverend Sir, with your permission, as the turn for the indulgence of my sixth meal has arrived, to go round the city of Vāṇiyagūma, to the upper, lower, and middle classes, on a begging tour of house-to-house collection."¹⁴ May it so please you, O beloved of the devas; do not deny me".

ment. Under certain circumstances, however, he is allowed to have three garments (two lower and one upper), two vessels (one for drinking, the other for alms), a stick, an umbrella, etc. See Ay. II, 2, 3, § 2, II, 3, 1, § 3; II, 6, 1, § 1; II, 7, 1, § 1. The single garment of a monk is a *kambala*, and his alms-bowl is called *paṇḍiggaha*. Hence the use of the more general terms *bhāyana* and *vatthā* would seem to indicate a plurality of these pieces of Goyama's outfit. The reading of the MSS. *bhāyana* (*pamajja*) is simply the usual abbreviation, for the full *bhāyana-vatthāṇi*, which, for the sake of clearness, is adopted in the text. Compare also the vow in § 58 (p. 81).

¹⁴ Text *ghara-samudāyassa*. In the MSS. the usual spelling of the word is *samudāya* which is uniformly taken as an equivalent of the Skr. *samudāya* 'multitude,' both by the Skr. commentators and the Gujarāṭī paraphrases. Thus here the paraph. has *ghare sāmudān kī bhikṣā ne arthe bhraman bhānī vicāre* 'he wandered about for the sake of begging alms from a multitude of houses.' There is no Skr. comm. here; but the adjective *ghara-samudāyiyā* (sic) occurs in Ov. § 120, which the Skr. comm. there explains by *grīha-samudāyana pratigrīhaṇ bhikṣāyā yesāṃ grāhyatā aśi te grīhasamudānīkāḥ*, 'those who have to beg alms from the multitude of houses, i. e., from house to house, are called *ghara-samudāyiyā*' Similarly the paraph. to that passage has. *ghara-samudāyiyā jo ghaṇā ghar nī thori thori bhikṣā lyai, puna ek ghar nī bhikṣā āhūr na lyai*, i. e., 'Samudāyiyā are those called who take a little food as alms from each of many houses, but do not take all their food as alms from only one

78. Then the blessed Goyama, having obtained permission from the Samana, the blessed Mahāvīra, went away from the presence of the Samana, the blessed Mahāvīra, and from the Dūpalāsa cheiya; and having done so, he proceeded, without hurry, haste or bustle, carefully guarding his steps by steadily examining with his eyes the ground before him to the distance of four cubits,¹⁴⁷ to where the city of Vāṇiyagāma was. Having done so, he went round

house.' The meaning of the word, whatever its true derivation may be, is thus given correctly. For *ghara-samuddāṇiyā* is in Ov. § 120 distinguished from *du-ghara'ntariyā* 'those who enter two houses,' *ti-ghara'ntariyā* 'those who enter three houses' for the purpose of begging their food, etc. That is, some begged all the food required by them from one house, others from two houses, and so forth; others again limited themselves to no definite number of houses, but begged a little food from house to house, till they had collected as much as they required. The latter practice is called *ghara-samuddāṇa* 'house to house collection'. From the comparison of these terms, it seems clear, that the correct spelling of the word is *samuddāṇa*, which is given by a few of the MSS (see various readings to Ov. § 120). It is derived from *saṃ* + *ud* + *dāna* (root *dā*), and is a synonym of *samādāna* or *samupādāna*. That this is the correct spelling, is also shown by the fact that the consonant *d* is never found elided in any MS. If *samudāna* were correct, the spelling *samudāṇa* would be preferable. But the uniform retention of *d* points to the true spelling with *dā*. The assumption of *samudāna* being a contraction of *samudādāna*, analogous to *samudātta* for *samudādatta*, is not admissible, as it is only the short syllable *da*, but not the long *dā*, that may be suppressed.—In the view that *samudāna* is equivalent to *samudāya*, it must, I suppose, be assumed that *samudāna* is a contraction of *samudānaṇa*, for Skr. *samudāyana*. All that can be said for such a derivation is, that it is not impossible.

¹⁴⁷ I. e., lest he should tread on any living being. See the rules on *iriyā* or 'walking,' in Āy II, 3, 1. (esp. § 6, Transl., p. 137). The text for 'four cubits' is *yuga* (Skr. *yuga*).

the city of Vāṇiyagāma, to the upper, lower, and middle classes, on his begging tour of house-to-house collection.

79. Then that blessed Goyama, going on his round of begging alms (exactly as described¹⁴⁸ in the Pannatti, and so forth, as before, § 78, down to) in the city of Vāṇiyagāma, duly collected¹⁴⁹ food and drink just as he received¹⁵⁰ it; and having done so, he went out of the city of Vāṇiyagāma; and then as he was passing close by the suburb of Kollāga, he heard the voices of many people. These many people were thus saying (etc.) to one another: "Truly, O beloved of the devas, behold there, a disciple of the Samana the blessed one! A servant of that Samana, Ānanda by name, is devoting himself in his posāha-house to the self-mortification by the last mortal emaceration, (as above, § 73, down to) patiently waiting for his end."

80. Then to that Goyama, on listening and attending to this conversation in the presence of those many people, there occurred the following inward reflection (etc.): "I will go to him, I will see Ānanda, the servant of the Samana." Thus he reflected, and accordingly he proceeded to the posāha-house in the suburb of Kollāga, where Ānanda, the servant of the Samana, was.

81. Then that Ānanda, the servant of the Samana, saw

¹⁴⁸ The name Pannatti appears to be an abbreviation of Vivāha Pannatti, which is another name of the Bhagavati, the fifth of the Jain Angas. See Bhag., pp. 368, 371, *et passim*, also *Ind. St.*, Vol. XVII, p. 99.

¹⁴⁹ Text *paṇḍiggāheī*, Skr. *pratigrāhayati*. The usual spelling of the MSS. is *paṇḍigāheī*, see Jacobi's note to Kap. (Sam.) § 14, (p. 121).

¹⁵⁰ Text *akāpajjattam, sammam*, Skr. *yathā-paryāptam, samyak*. The monk is directed to accept what is given, and not to choose or ask what pleases him. See the rules on the subject in the Āchārāṅga Sūtra, Book II, Lecture 1.

the blessed Goyama approaching; and having done so, he, being happy and pleased (*and so forth, down to*) in his heart, praised and worshipped the blessed Goyama, and then spoke to him thus: "Truly, Reverend Sir, having through the *ascetic exercises*, lofty (as above, § 72, down to) become reduced to a skeleton, I am not able to come forward into the presence of any beloved of the devas, in order to salute him by *circumambulating him* thrice and bowing my head to his feet:¹¹¹ so do you, Reverend Sir, out of your own will and without compulsion,¹¹² come even hither, so that I may praise and worship the beloved of the devas by thrice circumambulating him and bowing my head to his feet.

82. Then that blessed Goyama went to where Ānanda, the servant of the Samana, was.

83. Then that Ānanda, the servant of the Samana, praised and worshipped the blessed Goyama, by *circumambulating him* thrice and bowing his head to his feet; and having done so, he spoke to him thus: "Is it so, Reverend Sir, that to a householder, to one who resides within his own house, the gift of supernatural sight may be vouchsafed?"

Goyama replied: "Yes, it is so."

Ānanda continued: "If then, Reverend Sir, to a house-

¹¹¹ The reference is, of course, to Goyama himself. The ceremony consists in walking round a person thrice, then falling on the ground before him, and touching his feet with the forehead. See note 17.

¹¹² Text *icchēhākāreṇaṁ anāthogenaṁ*, Skt *icchēhākāreṇa anāthogena*. According to the Jains there are ten ways of conduct in intercourse (*saṁvāhāra* or *saṁvāyakaṁ*), which are enumerated in the 10th chapter of the Sthānanga Sūtra (Benares ed. leaf 500). Among these the *icchēhākāra*, i. e., acting of one's own will is the first. The reading *anāthogenaṁ* is false, because inconsistent with *icchēhākāra*, and a bhāhu should not act from compulsion. See also note 121.

holder (*as above*, down to) may be vouchsafed, truly, Reverend Sir, to me too, *who am* a householder and one who resides within his own house, *the gift of* supernatural sight has been vouchsafed. I can recognize and behold, towards the East, in the salt sea, *an area of* five hundred yojanas (*as above*, § 74, down to) the Loluyachchua hell."

84. Then that blessed Goyama spoke thus to Ānanda, the servant of the Samana: "It is so, Ānanda, that to a householder (*as above*, § 83, down to) may be vouchsafed; but certainly not such a very extensive one. Therefore do thou, Ānanda, acknowledge thy sin in this matter,¹⁵³ promise amendment, and take upon thee a penance."

85. Then that Ānanda spoke thus to the blessed Goyama: "Is it so, Reverend Sir, that according to the word of the Jina, one should make acknowledgment of sin and (*as above*, § 84, down to) take upon one's self a penance regarding things *that are* true, real, genuine and actual?"

Goyama replied: "No, it is not so."

Ānanda continued: "If, Reverend Sir, according to the word of the Jina, one need not make acknowledgment of sin regarding things *that are* true (*and so forth*, *as above*), nor (*as above*, § 84, down to) take upon one's self a penance, then, Reverend Sir, do you indeed yourself acknowledge your sin in this matter and (*as above*, § 84, down to) take on yourself a penance."

¹⁵³ See note 155. The 'sin' consisted in the untruthful or mistaken exaggeration of the gift vouchsafed to him.—Text *samup-pajai*, Skr *samutpadyate*. The MSS. spell the word almost uniformly with a single p. The same peculiarity, or irregularity, of spelling may be observed in a few other words, such as *padiggāha* (§ 79), *samuddānaṃ* (§§ 77, 78), *uccaṣṭanaṃ* (§ 20), etc., which are almost uniformly spelled in the MSS. *padigāha*, *samudānaṃ*, *uccaṣṭaṇaṃ*, etc.

coming; then he gave an account of what he had accepted

punaḥ larisyāmi" *ity abhyupagamanam*; see *Ind St.*, Vol. XVI, p. 483). On the 'promise of amendment' followed, as a matter of course, the 'priestly absolution.' Hence the double term *āloya-paḍikkante*, in the connection in which it usually occurs, may practically be taken to be equivalent to 'one who has made confession and received absolution.' This view of the two terms *āloyaṇā* and *paḍikkamaṇa* is borne out uniformly by all Skr. commentaries, and vernacular paraphrases. In the present case (§§ 84-89) there is no Skr. commentary, but the Gujarātī paraph. to § 84 has: *chije sthāvik thikāno āloya, micchhā-dukkhaḍ de, tapaḥkarm na prāyachchhāt tumhe lyo*, i. e., 'having acknowledged your sin in this matter and admitted that it is a sin and offence, take on yourself some self-mortification as a penance.' In the Skr. comm. to Ov. § 117, the words *apāloya-appaḍikkantā* are explained by *akṛitālochanās tato doṣād anivṛtāś cha*, i. e., 'having made no acknowledgment (of sin) and hence being not freed from guilt.' In the Gujarātī paraph. to Ov. § 88, the words *āloya-paḍikkantā* are explained by *āloyā pāp lāgū te siddh-ādik āguli prahāshya, paḍikamyā micchhā-dukkhaḍ-ādika*, i. e., '*Āloyaṇā* means: on the occurrence of any sin, to make it known to the priest and other authorities, while *paḍikkamaṇa* means the admission of sin, offences, etc.' The same words are in the paraph. to Ov. § 119, thus explained: *doṣ lāgū hūte guru samīpai āvī sambhālāvai, paḍikkami pāp thakī nivartī na*, i. e., 'on the occurrence of any sin, having gone to the priest and informed him, and having turned away from sin.' It may be noted that here *pāp* or 'sin' is used in connection with *paḍikkamaṇa*, while, in the paraph. to § 88, it was used with reference to *āloyaṇā*. Similarly *doṣ* or 'guilt' is here used with *āloyaṇā*, while in the Skr. comm. to § 117, it was used with *paḍikkamaṇa*. This clearly shows that both terms *āloyaṇā* and *paḍikkamaṇa* are applicable to the same kinds of sins and offences, and only denote two different acts to be done in reference to them. Nor does the Skr. commentary to Bhag., p. 300, which is quoted in support of the erroneous view in Ov., Index, p. 102, yield any different interpretation. The object of the commentator, in that passage, is simply to explain that the compound phrase *āloya-paḍikkante* is susceptible of two different grammatical

of the Samāṇa; and having done so, I returned quickly to this place. Now, Reverend Sir, *tell me*, is it for Ānanda, the servant of the Samāṇa, to acknowledge his sin in that matter and (*as above*, § 84, down to) to take on himself a penance,¹⁶⁷ or is it for me *to do so*?"

The Samāṇa, the blessed Mahāvīra, turning to Goyama,¹⁶⁸ spoke to him thus: "Indeed, Goyama, it is thou who shouldst acknowledge thy sin in that matter, and (*as above*, § 84, down to) take on thyself a penance; and of Ānanda, the servant of the Samāṇa, thou shouldst ask pardon for that matter."¹⁶⁹

87 Then that blessed Goyama, saying "be it so," humbly accepted the decision of the Samāṇa, the blessed Mahāvīra; and having done so, he acknowledged his sin in that matter, and took on himself *ascetic exercises* (and so forth, *as above*, § 72), and of Ānanda, the servant of the Samāṇa, he asked pardon for that matter.

88. Then the Samāṇa, the blessed Mahāvīra, for some time or other, abode elsewhere in a *different* country.

89. Then that Ānanda, the servant of the Samāṇa, having sanctified himself by many *exercises in the moral restraints imposed by the religious vows* (and so forth, *as above*, § 86), and having followed the profession of a servant of the Samāṇa for twenty years, and having duly observed in his body (etc.) the eleven standards of an uvāsaga, now mortified¹⁶⁹ himself by a course of emaciation continued through

¹⁶⁷ Text *udāhu*, Skr. *udāhe*. Perhaps the same word occurs in Āy. I, 2, 4, § 4.

¹⁶⁸ Lit. 'say'ing, Goyama.'

¹⁶⁹ That is, for having disputed Ānanda's well-founded claim.

¹⁶⁹ Text *jhāsita*, which the Gujarātī paraph explains by *nirmala śuddha karine*, 'having made himself pure or holy,' 'having sanctified himself.' This is not a translation, but an explanation. The commentaries give two different interpretations, usually they make the root

one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death,¹⁶¹ having made confession of sins and

jhūs to be a synonym of the root *sen*. This is evidently founded on a confusion of the two roots *jus* (Skr. *jus*) and *jūs* = *jhūs* (Skr. *jūṣ* or *yūṣ* or *jhūṣ*). Or they explain *jhūs* by *kṣapitaṃ* or *kṣīṇaṃ kar*, 'to starve, to waste'. The latter is the correct view.

¹⁶¹ Text *kāla-māse*. This is undoubtedly the correct reading, preferable to *kalaṃ-māse* or *kāle māse* given by some MSS.; see note 14 on page 8. The reading *kāle māse* is perhaps a mere clerical blunder for *kalaṃ māse*. The term *kāla-māse* means 'within the month allotted for the purpose of effecting one's death,' and refers to the words *māsiyāṃ saṃlehaṇāṃ*, or 'self-mortification lasting for one month', and *saṃthiṇaṃ bhattāṇaṃ chhedittā*, 'depriving one's self of sixty meals.' As a Jain takes two meals a day, the latter phrase means that he starves himself for one month, and is equivalent to the phrase *māsiyā saṃlehaṇā* or 'monthly starvation'. The object, as well as the result, of this monthly starvation is to effect one's death, a religious suicide. Hence the 'month of starvation' is called 'the month of death'. The Guj. paraph. rightly renders the phrase by *kāla-māse maraṇ nā avasar naī rikhaī kāl maraṇ kari nai* or 'having effected his death within the period (allotted) for dying,' (see, e. g., the paraph. of Or. § 69).—This kind of religious suicide, by means of a one month's starvation, appears to have been a favourite resource with Jain devotees. Thus it is recorded of the monk (*aṇāgara*) Khandaga (Bhag. §§ 77, 79, pp. 300, 302), and of the layman (*samavotāsaga*) Ambida (Or. § 100) and of all the pious men, whose story is related in the *Uvāsagadarāo*. It is also said to have been the mode of death of the patriarchs Pārshwa (Kap. § 165), and Ariṣṭanemi (Kap 152). Of course the phrase *kāla-māse* does not necessarily mean, that the death actually occurred at the end of the month. It only shows that the death is intended to be effected by a course of a month's starvation, and it may occur at any time within the month, after a longer or shorter period. Hence

promise of amendment,¹⁶² and being sunk in deep spiritual abstraction,¹⁶³ he attained his death, and was re-born as

it is said in Ov. § 69, *appataro vā bhujjataro vā kāla-māse kālaṃ kicchā*, i. e. 'having effected death within the month of death, after a shorter or longer time.' Or it is said (as in Ov. § 88) generally : *dhātūṃ dhattāṃ apasāṃśe chhedittā kāla-māse kālaṃ kicchā*, i. e., 'having effected death within the month of death by the continued deprivation of many meals'. Or again it is said simply (as in Ov. §§ 70, 71, etc.) *kālā-māse kālaṃ kicchā*, 'having effected death within the month of death,' without any further definition of the time concerned in the process. It is not improbable that the term *kālā-māse* which originally had a very definite sense, came to be used sometimes in an indefinite way, as meaning simply 'the time of death', 'the period allotted for effecting one's death'. The proper term, however, for the idea in this indefinite sense, is *kāla-parigāḥ*, which is always used in the Āchārāṅga Sūtra in those chapters where the different modes of religious suicide are described (see Ky. I, 7, 4-7).

¹⁶² See note 155.

¹⁶³ Text *samāhi-patte*, Skr. *samādhi-prāptāḥ*. The term *samādhi* indicates a lethargic condition of the body, induced by absolute and long-continued fasting, with its attendant effects upon the mind and will; a state of bodily and mental coma. The Guj paraph. here simply renders it with *santoṣa* 'peace,' but the real meaning of the term is better brought out by the Guj paraphrase to Ov. § 88, *samādhi sharīra samādhi, tathā dyān dar'shan chāritra nī nirvighnatā, te pāmai chai*, i. e., 'he obtained composure of the body, and freedom of conduct, thought and knowledge'; or the paraph. to Ov. § 100, *sharīr nī samādhi, tathā bhāv thī dyān chāritra nī samādhi*, i. e., 'composure of the body and thus composure of conduct and thought (abstracted) from the world'. The condition of a person in *samādhi* is thus described in Ov. § 30, VI, *su samāhiya-pāni-pāe kummo iva, gut'indie, savra-gāya-paḍisamlīe chīffha*, i. e., 'he remains with his hands and feet well-drawn in, his senses inactive (benumbed), and his mind sed). The whole description is clearly a collapse, though,

a deva in the Aruṇa abode, *situated* towards the north-east of the grand abode of the Sohamma paradise, in the Sohamma heaven. There a certain class of devas is ordained to enjoy an existence through four palioṇama periods. There Āṇanda also is ordained to enjoy an existence through four palioṇama periods.

90. *Then Goyama enquired of Mahāvīra: "Reverend Sir, Āṇanda, the deva, on making his descent from that world of devas after the termination of his allotted life (etc.),—where will he go to, and where will he be re-born?"*

Mahāvīra replied: "O Goyama, in the Great Videha country he will attain perfection."

(*Here the usual Conclusion¹⁶⁴ is to be inserted*)

End of the First Lecture of the Seventh Anga,
called the Uvāsagadaśāo.

as it was but natural under the circumstances, the terms are chosen so as to surround the condition with a mystic halo.

¹⁶⁴ Text *nikkhāro*, Skr. *nirṇepaṣṭh*. The comm. says: "by way of conclusion the following should be added: 'Truly, Jambū, this was taught by the Saṃāṇa, the blessed Mahāvīra, as the purport of the first lecture.'"

SECOND LECTURE.

91. *Jambū enquired*: "If, Reverend Sir, the Samana (as above, § 2, down to) who has passed away, has taught this as the purport of the first lecture of the seventh Anga, called the Uṇṣagadaśā, what then, Reverend Sir, did he teach as the purport of the second lecture?"

92. *Suhama replied*: "Truly, Jambū, at that time and at that period there was a town called Champā. Near it was the cheya Punnabhadda. Its king was Jiyasattū. In it lived the householder Kāmadeva, and his wife Bhaddā. That householder possessed a treasure of six kroṣ measures of gold deposited in a safe place, a capital of six kroṣ measures of gold put out on interest, a well-stocked estate of the value of six kroṣ measures of gold, and six herds, each herd consisting of ten thousand head of cattle. At a certain time the arrival of the Samana took place. (Then as Ānanda had done, Kāmadeva also went out to hear him, and, like him, he also took on himself the law of a householder. All this is to be related here, exactly as before in §§ 58—59, down to where it is said that) having taken leave of his eldest son and of his friends and kinsmen, he proceeded to where his posaha-house was; and having done so, he (acting like Ānanda¹⁵⁶, as in § 69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvira.

93. Then one day in the presence of that Kāmadeva, the

¹⁵⁶ All MSS have *Ānande*, as if it were a portion of the narrative. It can hardly be doubted, however, from the analogy of other such passages, that the words belong to a rubrical direction. The MSS. are not entirely uniform in the use of the nominative singular terminations *o* and *n*. But the general consensus seems to favour the rule that the termination *o* belongs to the rubric, while the termination *o* is proper to the narrative.

servant of the Samana, at the time of the midnight hour, there appeared a certain false and lying deva.

94. On that occasion that deva had changed himself into the form of a huge *piśāya*¹⁶⁶. Of the *piśāya* form of that deva the following is said to be a full description¹⁶⁷: its head was fashioned like a cattle-feeding basket,¹⁶⁸ its hairs looked like the awns of ears of rice and shone with a tawny glare; its forehead was fashioned like the belly¹⁶⁹ of a large water jar;¹⁷⁰ its eyebrows were like lizards' tails, dishevelled, and of an aspect disgusting and hideous; its eyes were protruding from its globular¹⁷¹ head, being of an aspect disgusting and hideous; its ears were exactly like a pair of winnowing sieves, disgusting and hideous to behold; its nose was similar to the snout of a ram, and its two nostrils were fashioned like a pair of cooking-stoves with large orifices;¹⁷² its beard was like the tail of a horse, of an exceed-

¹⁶⁶ Text *piśāya*, Skr. *piśācha*, a kind of superhuman monster.

¹⁶⁷ Text *raṇṇāvrāse*, according to the comm., Skr. *rarnaka-ryāsaḥ*, lit. 'extension of description,' or 'detailed description,' so that it would be a contraction of *raṇṇaa-rāse*.

¹⁶⁸ Text *ga-kilañja*, explained by the comm. to be a large tray or basket made of bambū twigs and used for feeding cattle. It is now commonly called Hindi *dalā* or *dal'wā*, Marāṭhi *dāl* or *dāl'gā*, from *dālī* 'a branch' or 'twig.' The well-known Indian *dālī* or 'a present of fruit, sweetmeats, etc.' has its name from the large, flat wicker baskets (*dālī*) in which the presents are carried. The Skr. has *kilañja* or *kilañcho*, and the Marāṭhi *kilach* or *kulich*, 'a straw, stick, narrow slip of wood.'

¹⁶⁹ Text *kabhalla*, Skr. *kapaḥ*, lit. 'the half of a water jar', 'the skull.'

¹⁷⁰ Text *uttīyā*, on which see note 30 on page 16.

¹⁷¹ Lit. 'pitcher-like head.' On the *ghadī* or *ghada*, see note 30 on p. 16.

¹⁷² I have translated this clause as explained by the comm., but I do not feel quite satisfied as to its correctness. The comm. explains *jhusirā* by *mahārondhrā*, feminine singular, 'having large orifices,'

ing tawny hue, and of an aspect disgusting and ludeous; its lips were pendant exactly like those of a camel, its teeth *in length*¹⁷³ looked like ploughshares,¹⁷⁴ its tongue was exactly like the pan of a winnowing sieve, disgusting and hideous to behold; its jaws *in length and crookedness* were fashioned like the handle of a plough,¹⁷⁵ and its cauldron-

and constructs it with *chulli*, making it to be the first portion of the whole compound. The use of such an inflected (feminine) form in a compound is an anomaly, and though no doubt, Prakrit is capable of all sorts of grammatical irregularities, one would fain avoid it. Assuming the received text to be correct, I would propose to separate *ghusra* from the compound and construct it (as nom plur masc with *nasa padaya*). The interpretation of the comm might be made to agree with this, if it be allowed to assume a clerical error in it and read *maharandhro* instead of *mahārāndhra*. The word *ghusra* is open to some doubt, the commentator himself seems to have been puzzled with it, he bestows very scant attention to it, contrary to his practice in all similar cases. The word cannot be traced in any of the Gaudian languages, so far as I know to me. There occurs, however, a word very much like it in Hemachandra's Doshinam-mala (verse 62, page 135, Pischel's edition), *ghusra* (var lect *ghusa*), which is there explained to mean either 'huge, exceeding,' (*atyar-āham*) or 'pure, sound, good' (*svachchham*). I make little doubt but that we have here got the same word,—whichever may be the correct form of it,—and that the word itself is a synonym of Prakrit *mahalla* 'huge', the meaning of the clause being 'and his huge nasal apertures resembled in shape (those of) a pair of cooking stoves'. It may be noted that in East Tirhut a *chulk* or *chulhi* is a fire-place with two orifices, while *kaulhā* or *chaulhā* (contracted from *chū* and *chulha*) is a fire-place with one orifice (see Grierson § 1247).

¹⁷³ The points of comparison added in italics here and elsewhere are those given in the commentary.

¹⁷⁴ 1 or a description and figure of the native Indian plough and its several parts, see Grierson, pp 15, § 10.

¹⁷⁵ The word for 'handle' is uncertain. I have adopted the reading *kudala* of MS A, as it explains the two other readings *kula* or

like cheeks were hollow and sunken, and pale, hard and huge;¹⁷⁶ its shoulders resembled kettle-drums; its chest in width resembled the gate of a goodly town; its two arms in bulkiness were fashioned like the shafts of smelting furnaces; its two palms in breadth and bulkiness were fashioned like the slabs for grinding turmeric; the fingers of its

kuḍḍā and *kuḍḍāla* as blundered alterations in two different directions. *Kuḍḍāla* is a well-known word also in the Gaudians, and means a 'hoe' or 'spade'; and is here clearly out of place. A word *kuḍāla* (or *kuḍā* or *kuḍḍā*) I have not elsewhere met with in Prākṛit, nor is it found, so far as I am aware, in any of the Gaudians. It would be, however, a legitimate derivative of the Sanskrit *kuṣa* 'crooked,' (Skr. *kuṣāla*, synonymous with *kuṣīla*), and might be used as a name for the crooked handle of a plough. This is the meaning assigned to the word by the comm., which explains it as the 'bent part above the plough.' The description suits the handle of the native Indian plough; see the figure in Gaierson, page 1. The common Bihārī word for the handle of the plough is *parihath* or *parihat*, see *ibidem*, § 7.

¹⁷⁶ The comm. explains that the first two epithets refer to the resemblance of the cheeks to a cauldron. *Kaḍḍilla* 'cauldron' is explained to be 'a vessel for cooking rice gruel and other dishes.' The word does not occur in the Gaudians; the nearest to it that does occur is Hindi *karāhā* or *karāhi*, Marāṭhī and Gujarātī *kaḍhā* or *kaḍhū* or *kaḍhāi* (for *kaḍ'hā*, etc.), 'a cauldron' or 'boiler,' which is a vessel of a semispheroidal shape, of larger or smaller size (as indicated by the gender). The vernacular paraph, however, reads *kaḍahilā*, which would be a regular derivative from *kaḍāha* (Skr. *kaṣāha*); and it may be that this is the correct reading of the word instead of the one now found in the MSS. of the text. *Khaḍḍaṇ* is explained in the commentary by Skr. *garttālāra* 'having the shape of a hole'; it still exist in the Marāṭhī and Gujarātī *khāḍ* or *khāḍḍā* or *khāḍḍo*, 'a ditch, hole, cavity.' *Phuṭṭaṇ*, comm. *vidiṣṭaṇ*, signifies any breach, or deviation from the level, or symmetrical surface. *Pharusāṇ* is the Sanskrit *paraṣaṇ*; the vernacular paraph. expresses its meaning by *kaṭhor* or *kaṭha* 'hard.'

hands in length and bulkiness were fashioned like the rollers¹⁷⁷ of grinding slabs; its nails were fashioned like the valves of oyster shells; the two nipples on its breast depended like a barber's pouch;¹⁷⁸ its belly was rotund like the dome of an iron smelting furnace; its navel in depth looked like the rice-water bowl of a weaver;¹⁷⁹ its penis in length was fashioned like the rope netting of a meat-safe;¹⁸⁰ its two testicles were fashioned like the sacks for holding yeast; its two thighs were fashioned like a pair of shafts of smelting furnaces; its knees were like the cluster of blossoms of the Ajjuṇa tree,

¹⁷⁷ The object here referred to is the well-known *sil* or *sil'vaṣ*, one of the most necessary utensils of the Indian household. It is a flat stone slab, generally of an oblongish shape, on which turmeric and other condiments (for curry, etc.), are ground by means of a kind of stone roller, called *loṛhā*. See Grierson, §§ 626, 627. From the explanation in the comm., *mudgādi-dalana-shila*, 'a stone for breaking pulses,' it would seem, curiously enough, as if Abhayadeva took the object to be the round grindingstone of the well-known Indian handmill, called the *chak'rī* or *chakkī*; see Grierson, § 619, and the accompanying figurement.

¹⁷⁸ Comm., "in which he carries his tools, the nail-parer, razor, etc."

¹⁷⁹ On this object see Grierson, § 362 A, page 73. The cold rice water, with which the threads of the warp are moistened, is there called *māṛ*; but the name of the bowl in which the water is kept is not mentioned.

¹⁸⁰ Text *sikkaga*, Skr. *shikvaka* according to the comm., or rather Skr. *shikyaka* (from Skr. *shikvan* or *shikya*). It is 'the rope, or sling, or netting of ropes by means of which vessels containing food are suspended in the air for the sake of protection' (comm.). It is now called *sikā* or *sikā* or *sik* or *sik'kar* (Grierson, §§ 618, 651, 657). The word *netla* in the sense in which it is here used, would seem to be a slang expression, for the comm. explains that it properly means 'the rope with which the churning stick is made to revolve.' In this sense it is still commonly used in Bihār (see Grierson, § 145). The slang meaning is not noted in any dictionary, Sanskrit or other, known to me.

excessively tortuous, and of an aspect disgusting and hideous; its shanks were lean¹³¹ and covered with hair; its two feet were fashioned like *large* grinding slabs; the toes of its feet were fashioned like the rollers of *large* grinding slabs; and its nails were fashioned like the valves of an oyster shell.

95. The knees of this *deva* as he approached were shaking and quaking,¹³² his eyebrows were knit and bent, his tongue¹³³ was protruding from his widely opened mouth,¹³⁴ he wore a chaplet made of lizards; a garland of rats hung round him by way of adornment; he wore earrings made of mungoes, and a scarf made of serpents; he slapped his hands on his arms, and roared, and laughed aloud in a horrible manner; he was covered with various sorts of hair of five colours;

¹³¹ Text *karalaśīto*, which the comm. explains by Skr. *kaśhīno* 'hard,' or *nirmāṃsae* 'fleshless.'

¹³² Text *laḍaḥa-maḍaḥa*, an imitative and alliterative phrase, imitative of the manner and sound of the shaking or dangling of any rickety or hanging object. In the Gaudians the phrase occurs in the contracted form *lar'bar'* (Hindi) and *laṭ'paṭ* or *laḍ'baḍ* or *laḍ'phaḍ* (Marāṭhi). The comm. says that '*laḍaḥa*' is the name of a piece of wood which is placed at the back of country carts for the purpose of propping up its front part. The two-wheeled Indian country cart, from the manner of its build (see the figure in Grierson's *Bihār Peasant Life*), has, especially when laden, its centre of gravity in its posterior portion. So long as the bullocks are yoked to it, its balance is preserved. When they are unyoked, the anterior portion at once tilts up. In order to prevent its doing so, a short, thick piece of wood is placed as a prop under its back part. This piece of wood is tied to the back of the cart by a bit of rope, and is carried, dangling behind, with the cart as it moves along. It may be noted that *lar'hīyā* (लड़किया or less correctly, *lar'hīyā* लड़िया) is still a name of the light country cart in Bihār (see Grierson, § 201).

¹³³ Text *aggajīḥa*, lit. the forepart, or tip, of the tongue.

¹³⁴ Text *rayana-vicara*, lit. the opening of the face.

and thus brandishing a large sword, *which was sharp as a razor and of the dark blue lustre of a lotus or a buffalo's horn or indigo or the blossom of flax*, he went to where Kāmadeva, the servant of the Samāṇa, was in his posāḥa-house; and having gone there, he furiously, angrily, wrathfully, fiercely and savagely spoke thus to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva, thou servant of the Samāṇa, who desirest what no one desires,¹³⁶ who art marked out for a miserable end, who wast inauspiciously born on a holy *chāuddasī* day,¹³⁶ who art abandoned of propriety, fortune, happiness¹³⁷ and renown, who longest after truth, righteousness, heaven and salvation, and hankerest after them, and thirstest after them, truly I tell thee, though¹³⁸

¹³⁶ I. e., as the vernacular paraph explains, 'who desirest death.'

¹³⁶ Text *hīṇa-puṇya-chāuddasīyā*, lit., as the comm. explains it, 'he at the time of whose birth a meritorious fourteenth day is still incomplete,' i. e., 'who is born on such a day.' The *chāuddasī* or fourteenth day of each half-month is one of the four posāḥa or fast-days which fall on the days of the full moon, the new moon, and the eighth and fourteenth of each half-month. See note 87, also Bhag., p. 210: Birth on such a day desecrates it, and is therefore inauspicious.

¹³⁷ The MSS of the text give two different readings. Some have *dhiḥ*, Skr. *dhṛiti*, which I have adopted on the authority of the commentary; others have *dhi*, Skr. *dhi*. The latter would mean 'intelligence' or 'common sense,' and has the support of the vernacular paraph. which renders it by *buddhi*.

¹³⁸ Text *jaṃ* 'though.' MSS. D and E omit it, whereby the sentence assumes a somewhat less offensive meaning: 'it does not become thee to practise austerities, therefore give them up, on pain of destruction.' According to the MSS. ABCF which read *jaṃ*, the deva admits that it is Kāmadeva's duty to practise austerities, and for that very reason insists on his abstaining from them on pain of destruction. This refinement of cruelty, however, is in accord with the character of the deva, and therefore I have adopted the reading of the passage with *jaṃ*.

it does not become thee, O beloved of the devas, to depart from the practice of the virtues, duties, restraints, renunciations, and posāha abstinences, or to swerve from it, or to interrupt it, or to suspend it, or to relinquish it, or to abandon it, yet if thou dost not this day forsake and interrupt thy practice of the virtues and (as above, down to) posāha abstinences, then I shall this day, with this sword of dark blue lustre (and so forth, as above), cut thee into small pieces, so that agonised by the intolerable force of thy agonies,¹⁰⁹ O beloved of the devas, thou shalt, even before thy time, be deprived of thy life."

96. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by the deva in the form of the piśāya, showed no fear, dread, alarm,¹¹⁰ agitation, emotion, or perturbation, but remained silent and engaged in the meditation of the Law.

97. Then that deva in the form of the piśāya, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (as above, § 96, down to) occupied in the meditation of the Law, spoke to him thus for a second and a third time: "O

¹⁰⁹ Text *affa-duḥkṣa-ras'-affa*. The comm. gives two alternative explanations, which, however, practically yield the same sense. The phrase may be taken as a single compound: 'agonised (Skr. *arṣa*) by the intolerable force (Skr. *duḥkṣa-rakṣa*) of agonies (Skr. *arṣa*)'; or it may be taken as a double compound: 'agonised by the pain (Skr. *duḥkṣa'-arṣa*) of agonies (Skr. *arṣa*), and mortified (Skr. *arṣa*) by the consciousness of the power of earthly objects (Skr. *rakṣa*, i. e., *śiṣya-rakṣa*) over one's self. The comm. explains *affa* (Skr. *arṣa*) to be a technical term, intending the so-called *affajñāna* (Skr. *arṣa-jñāna*), 'the discernment' or 'experience of distress as connected with earthly objects.' See Ind. Stud., vol. xvi, p. 428 and vol. xvii, p. 12.

¹¹⁰ Text *asvareṣṣe*. Skr. *asvareṣṣa*. The MSs spell this word also at uniformly, though wrongly, with a single *v*. For other examples of this peculiarity, see note 152, page 66.

ho, Kāmadeva, thou servant of the Samāṇa, who desirest what no one desires, if thou dost not this day (as above, § 95, down to), thou shalt be deprived of thy life.”

98. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by that deva for a second and a third time, showed no fear (as above, § 96, down to) remained occupied in the meditation of the Law.

99. Then that deva in the form of the piśāya, observing that Kāmadeva, the servant of the Samāṇa, showed no fear¹⁰¹ (as above, § 96, down to) remained engaged in the meditation of the Law, grew furious, etc., (as in § 95), and with an angry scowl on his face,¹⁰² proceeded to cut into pieces¹⁰³ Kāmadeva, the servant of the Samāṇa, with his sword of dark blue lustre (and so forth, as above, § 95).

100. Then that Kāmadeva, the servant of the Samāṇa, bore (and so forth, down to) suffered¹⁰⁴ that fiery (and so forth, down to) insufferable torment with perfect composure.

¹⁰¹ Text *āsuratte*; the correct form of this word is uncertain. The MSS. vary between *āsuratte* and *āsuratte*, though the former is perhaps the more usual spelling. Its Skr. equivalent is still more doubtful. Weber (Bhag., p. 214) suggests a derivation from the vedic root *sūrksā*. Perhaps it is a contracted compound of *arūṇā* and *rakta*, lit. ‘excited with anger,’ or of *āsava* and *rakta*, ‘affected by excitement,’ or of *āśva* and *rakta* ‘quickly excited.’ In that case the correct spelling would be *āsuratte*, and the form *āsuratte* might be due to assimilation.

¹⁰² Lit., ‘contracting on his forehead a frown of three wrinkles.’

¹⁰³ Text *khaṇḍā-khaṇḍin* lit. ‘piece upon piece;’ a similar compound is Skr. *nakṣā-nakṣī*, ‘nail upon nail.’—I have translated ‘proceeded to cut into pieces’ in order to tone down the expression. The text simply says, ‘he cut into pieces.’ It is clear, however, from what follows, that the deva did not actually carry out his threat, but only made a flint to do so. The statements in §§ 105 and 110 must be understood similarly.

¹⁰⁴ Text *dur-ahīmanā*, Skr. *dur-ahīmanā*, ‘difficult to be borne;’

101. Then that deva, in the form of the pisāya, observing that Kāmadeva, the servant of the Samana, showed no fear (as above, § 96, down to) remained engaged in the meditation of the law, and seeing that he was not able to cause Kāmadeva, the servant of the Samana, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, tired, and disappointed with his efforts, slowly and gradually retired, and thus departed from the posala-house. Having done so he laid aside his celestial pisāya form, and then exchanged it for the form of a huge celestial elephant. *This form was duly furnished with all the seven limbs,*¹²⁵ *in perfect condition,*¹²⁶ *and alto-*

gether well made; in front it was lofty, and behind like a boar;¹⁹⁷ it had a belly like that of a goat and not protuberant,¹⁹⁸ it had a trunk and underlip hanging down like those of Lambodara,¹⁹⁹ it had tusks as white and pure as the budding blossoms of the jasmine and fixed in their bases as in cases of gold;²⁰⁰ it had the fore-part of its trunk beautifully curved like a strongly bent bow; it had feet full-round²⁰¹ like a tortoise; it had twenty nails, and a tail

¹⁹⁷ I have adopted the reading *vārāhaṃ* of the MSS. BF, which is much simpler than the reading *varāhaṃ* of the MSS. ADE. The latter, however, was accepted by Abhayadeva, who in his comm. explains the form as a neuter, the change of gender (from the masc. in Skr.) being due to the usages of Prākṛit. This explanation is hardly needed, for *varāhaṃ*, as required by the context, would be the accusative singular of the masc. *varāhaḥ* in agreement with *hatthirūpaṃ iṣṭvaṃ*. 'The phrase would mean 'he assumed an elephant form (which was) behind a boar,' meaning of course, 'which looked like a boar.' But the expression sounds awkward, and *vārāhaṃ* 'boarish,' 'boar-like' is clearly the better reading.

¹⁹⁸ Text *a-lamba-kuchchāṃ*, Skr. *a-lamba-kukṣi*, lit., 'having a belly which is not protuberant' or 'hanging down.' The commentary explains this *balavattvena* 'by its strength' or 'robustness.' But there is, in the phrase, clearly a reference to the Lambodara or 'pot-bellied one' of the succeeding phrase.

¹⁹⁹ Lit., 'the pot-bellied one,' i. e., Ganapati (comm.) or Gaṇeśha, the pot-bellied, elephant-headed offspring of Pārvatī, the divinity of wisdom and success.

²⁰⁰ Text *kañchāṇa-koṣi*, Skr. *kāñchāṇa-koṣhi*. The comm. explains *koṣhi* ṭy *pratimā*, which the Skr. dictionaries explain to mean *gajadanta-bandha*, 'the muscular base in which an elephant's tusks are set.' *Koṣhi* means properly 'a sheath,' 'case,' and this, of course, is a natural description of the base of the tusks. As an elephant grows older, the skin around the base of the tusks becomes discoloured and takes a more or less pale, yellowish shade. Hence it is described as a 'golden case.'

²⁰¹ Text *padipūṇa*, Skr. *pratipūṇa*. The meaning of this ex.

neat²⁰² and of a proper size.

pression can be clearly seen from the following phrase, occurring in Or. § 16 (p. 29) *uḍurai-paḍipunna-soma-rayane*, lit, 'a face pleasing and full-round like the moon,' i. e., 'pleasing like the full moon,' on account of its rotundity or plumpness. The Skr. comm. to Or. § 16 (Calcutta print, p. 45) says: *iha prākṛitatrāt pratipūrṇa'oḍupati-saumya-radunam iti dṛishyate*, i. e., 'the phrase *uḍurai-paḍipunna* is to be understood, according to Prākṛit usage, to be transposed for *paḍipunna-uḍurai*.' This may show how the word *paḍipunna* came to acquire the meaning of 'full-round,' 'circular,' 'rotund.' Similarly *vaṭṭa-paḍipunna-Laṇṇa* 'an ear full-round like a circle' occurs in Kap., Appendix, § 2.

²⁰² Text *allīṇa-pamāṇajutta*, Skr. *ālīna-pramāṇayukta*. In translating this phrase I have followed the comm. to Or. § 16 (Calcutta print, p. 45). The comm. here says only *kaṇṭhyam*, which means that the interpretation of the phrase is 'known by memory,' i. e., that it is given elsewhere and should be remembered thence. The reference is probably to Abhayadeva's own comm. to the Ovatāya Sutta. In this comm., on § 16, *allīṇa* is explained by *na tu tappara*. The latter is properly a vernacular word. It still occurs in Hindi and Marāṭhi in the form *ṭāpar* or *ṭāp'rā*, which means 'a kind of boat,' or 'a kind of hood;' the latter is made by gathering up one end of a country-blanket so as to form a hood, and is used, especially by the poorer classes, as a cloak in rainy weather, covering the head and hanging down nearly to the heels. The word signifies, therefore, something large and ungainly; and in this sense it is in the commentary to § 91, applied to the ears of the piṣya. The comm. implies that the word *allīṇa* has an opposite signification; it must mean, therefore, something which is 'pleasing through simplicity and smallness,' i. e., 'neat.' This is borne out by the paraph. which gives here *sundar* 'neat,' and in Or. § 16, *atīsundar* 'very neat.' The word *pamāṇajutta* the comm. to Or. § 16, explains by *apramāṇopeta*, 'possessing its proper size.' This agrees very well with the meaning 'neat' of *allīṇa*. In Or. § 16 the phrase is used with reference to the ears of Māhāvira; they are said to be 'neat,' i. e., 'not of the size of a boat or blanket-hood, but of a proper size.' The same is said here of the

102. The form of such a celestial elephant, infuriated, roaring like a thunder-cloud and *moving* with a speed surpassing the wind or the mind, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samana: "O ho, Kāmadeva, thou servant of the Samana (*and so forth, speaking exactly as before, § 95, down to*) if thou dost not interrupt *thy religious practices*, then I shall this day seize thee with my trunk, and carry thee out of thy posaha-house; and having done so, I shall toss thee high up into the air, and then receive thee on my sharp long²⁰³ tusks, and then *dropping thee* on the ground, I shall trample thee three times under my feet, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time,²⁰⁴ be deprived of thy life."

elephant's tail, which, as well-known, is a comparatively small object. The phrase as applied to Mahāvira's ears almost looks as if it were an oblique allusion to the traditionally pendent ears of Buddha.—The original meaning of *allīṇa* is 'closely adhering' or 'closely approaching,' see Nām. 180 where it is explained by *ucagaya* (Skr. *upagata*) and *vasappiya* (Skr. **upasarpita, upasripta*). This is adopted by Dr. Leumann, see Index to Ov., p. 98. The expression would not be inappropriate, both with regard to the human ear and the elephant's tail; the latter animal ordinarily holds his tail depending close to the body. But I prefer the traditional meaning which seems more suitable to the occasion, and which, being an idiomatic and not an obviously derivative one, deserves consideration on that account.—The word *allīṇa*, it may be added, occurs also in another peculiar sense, 'quiet, abstracted,' so as to seem dead to life or the external world (explained by Skr. *guptendriya*). In this sense it is found, e. g., in Kap §§ 92, 110, Bhag., p. 302.

²⁰³ Lit. 'pestle-like.'

²⁰⁴ Evidently a sarcastic allusion of the dera's to the *lobhāṇḍa*, 'the appointed time,' within which Kāmadeva intended to effect his religious suicide. See the remarks in note 161.

103. Then that Kāmadeva, the servant of the Samāṇa, being thus spoken to by that deva in the form of the elephant, showed no fear (as above, § 92, down to) remained engaged in the meditation of the Law.

104. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (as above, § 96, down to) occupied in the meditation of the Law, spoke thus for a second and a third time to Kāmadeva, the servant of the Samāṇa: "O ho, Kāmadeva," (and so forth, exactly as before, and he, Kāmadeva, too, as before) remained engaged in meditation of the Law.

105. Then that deva in the form of the elephant, observing that Kāmadeva, the servant of the Samāṇa, showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law, grew furious, etc. (as in § 95), and seized Kāmadeva, the servant of the Samāṇa, with his trunk, and then tossing him high up into the air, received him on his sharp long tusks, and then dropping him on the ground, he trampled him three times under his feet.

106. Then that Kāmadeva, the servant of the Samāṇa, bore (and so forth, down to) that fiery torment with perfect composure.

107. Then that deva in the form of the elephant, seeing that he was not able to cause Kāmadeva, the servant of the Samāṇa, (as above, § 101, down to) slowly and gradually retired, and thus departed from the posāha-house. Having done so, he laid aside his celestial²⁰⁵ elephant form, and then

²⁰⁵ Text *divraṃ*. The meaning of this term here and elsewhere is shown by its use in the phrase *divra-māṇusa-tīrakkhaṇīe vasaṅge*, Skr. *divra-mānusha-tīrāgyaṇīkān upasargān*, 'temptations arising from devas or men or animals' (in § 119). It is a derivative of *deva*, just as *māṇusa* from *manusa*; and a shortened form of *devra* (Skr. *divra*, see Hem. I, 153). like *siṅgā* 'bed, for *siṅgā* (see § 59), and others. It means 'related to the devas' or 'the devaloka.' The

exchanged it for the form of a huge, celestial serpent. *This form was furnished with a powerful venom, ■ virulent venom, ■ deadly venom;*²⁰⁶ it had a huge body, black as ink or as a rat; it was full of rage and venomous looks; it was of a lustre like a mass of heaped up collyrium; it had eyes red and bloodshot, and a double tipped tongue quickly moting to and fro; it looked, in *blackness and length*, like the single braid of hair of the goddess Earth; and it was dexterous at making its hood to swell large and stiff bending over like a top-knot in an exceedingly beautiful way.

108. The form of *such* a serpent, making a noise like the blowing of the bellows of a blacksmith, and exhibiting a wrath fierce, intense and unbounded, he assumed, and then went to where Kāmadeva was in his posaha-house; and having gone there, he spoke thus to Kāmadeva, the servant of the Samana: "O ho, Kāmadeva, thou servant of the Samana, (*as before*, § 95, down to) if thou dost not interrupt *thy religious practices*, then I shall even this day, creeping²⁰⁷ forward, mount on thy body; and having done so, I shall with my hinder part three times encircle thy neck, and then with my sharp venom-bearing fangs I shall strike thee even in

attribute *divya* indicates that the elephant was not an ordinary, earthly one, but such as exist in the devaloka, a celestial one. Perhaps 'supernatural' would be a better translation of *divya* applied to the *pisāya*, the elephant and the serpent.

²⁰⁶ Instead of the reading *chandavisaṃ ghoravisaṃ*, which I have adopted into the text from the commentary, all the MSS. read *disṭhivisaṃ*, Skr. *drisṭi-visaṃ*. The latter word is used in the commentary, to explain the expression *nayana-viśa* in the succeeding phrase *nayana-viśa-roṣa-puṣṭam*, 'full of rage and venomous looks.' I prefer the reading of the commentary as being more in agreement with the usual style of Jain phraseology.

²⁰⁷ Text *sarasarassa*, Skr. *sarsarasya*; an imitative word, still used in the Gaudians, in indicating the manner and sound of the creeping movement of a snake.

thy breast, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

109. Then that Kāmadeva, the servant of the Samana, being thus spoken to by the deva in the form of the serpent, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law. (He too spoke, similarly as in § 97, for a second and a third time; and Kāmadeva²⁰¹ too, *as above*, § 98, down to) remained engaged in the meditation of the Law.

110. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samana, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law, grew furious, etc., (*as in* § 93), and creeping forward mounted on the body of Kāmadeva; and having done so, he encircled his neck three times with his hinder part, and then struck him even in his breast with his sharp venom-bearing fangs.

111. Then that Kāmadeva, the servant of the Samana bore (*and so forth*, § 100, down to) that fiery²⁰² torment with perfect composure.

²⁰¹ MSS AB read *Kāmaderō* *ci*, as if it were part of the narrative. But the reading of MSS. DE is undoubtedly correct, as the words are part of the rubrical direction, corresponding to the preceding *so* *ci*. As the latter words direct a repetition of the substance of § 97, so do the former with regard to § 98. The reading of MS F *Kāma-derō samonorūsayō*, 'O Kāmadeva, thou servant of the Samana,' is an entirely misplaced quotation from § 97.

²⁰² Text *vijjalām*, Skr. *vijjalām*. The commentary explains this to mean *vipāṭya-leśena'py akalanistam*, 'unsullied by the least bit of opposition.' It takes, therefore, the word in the metaphorical sense of 'brilliant,' the brilliance of the suffering consisting in the meekness with which it is borne. This seems a rather forced interpretation, nor does it well accord with the other expressions with which the character of the torment is described. The object of all

112. Then that deva in the form of the serpent, observing that Kāmadeva, the servant of the Samāna, showed no fear (as above, § 96, down to) and seeing that he was not able to cause Kāmadeva, the servant of the Samāna, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, being now weary, etc. (as in § 101), slowly and gradually retired, and thus departed from the posaha-house. Having done so, he laid aside his celestial serpent form, and then exchanged it for the form of a huge celestial deva. This form had its breast adorned with a necklace (and so forth, down to) cast its radiance and splendour over all the ten quarters, and was magnificent, beautiful, charming, and well-proportioned.

113. The form of such a celestial deva he assumed; and having done so, he entered the posaha-house of Kāmadeva, the servant of the Samāna, and then taking his stand in mid air and decked out in five-coloured garments fringed with small bells, he spoke thus to Kāmadeva, the servant of the Samāna: "O ho, Kāmadeva, thou servant of the Samāna, happy art thou, O beloved of the devas, and satisfied,²¹⁰ successful, and fortunate,²¹¹ thou hast well attained, O beloved of the devas, the true object of living in the

these expressions is clearly the same, to describe the intensity of the suffering. It is more natural, therefore, to take *ujjala* in its non-metaphorical sense of 'fiery,' 'burning like fire,' 'very painful.'

²¹⁰ Text *sampunṇe*, Skr. *sampūrṇaḥ*, meaning (as explained by Abhayadeva in his comm. to Nāy. § 60, Calcutta print, p. 101) *ādityavastuḥkṛt paṇipūrṇaḥ*, 'filled with everything that one wishes to receive.' The reading of MSS. AB *sapunṇe*, if correct, would represent Skr. *sa-punyaḥ* 'full of merit'.

²¹¹ Text *kaya-lakkhaṇe*, Skr. *kṛitā-lakṣhaṇa*; comm. to Nāy. § 60, *kṛitā-phalavach-ckharira-lakṣhaṇaḥ*, i. e., 'one in whose case the promises of the lucky marks of his body have come true,' referring to the well-known Indian superstition about the luckiness or unluckiness of certain marks on the body.

condition of human existence; for that thou hast attained, acquired and achieved such a perfect hold on the doctrine of the Niggantha.²¹² Truly, O beloved of the devas, Sakka, the lord of the devas, the prince of the devas (*and so forth, down to*),²¹³ *sitting* on his Sakka-named throne, in the midst of eighty-four thousands of his peers²¹⁴ (*and so forth, down to*) and of many other male and female devas, has thus said: (etc.): “Truly, O devas,²¹⁵ in the continent of Jambū, in

²¹² MSS. DE here present an entirely different reading, the exact construction of which is not without obscurity. They have *niggan-thāo pūrayanāo Meru vva padicattī laddhū*, etc., which may be translated; ‘for that thou hast attained through the doctrine of the Niggantha a firmness as great as that of Mount Meru.’

²¹³ The insertion here, by the MSS., of *sayakkānū* or *soyakkānū* *sahassakāḷḷe* is out of place; for a reference to the full formula given in the commentary (and in Kap. § 18) shows that those terms do not begin, but stand in the middle of the formula, the whole of which is covered by the rubric *jāra*.

²¹⁴ Text *sānūsiya*, Skr. *sāmānska*. The devas are divided into four classes, these again into subdivisions, each with a chief deva at its head. The highest subdivision of each class comprises the *sānūsiya* devas who are equal to their chief in length of life, majesty, etc. See the commentary in Kap., p. 101, note 11. On the deva classes see Bhag., pp. 210 ff., 439.

the country of Bhāraka,²¹⁶ in the town of Champā, Kāma-deva, the servant of the Samāṇa, in his posāha-house, keeping the posāha abstinences, practicing continence (and so forth, down to) abiding on his bed of dubbha grass, is living in conformity with the teachings of the Law which he has received in the presence of the Samāṇa, the blessed Mahāvīra. Truly, no deva, nor dānava, (and so forth, down to) nor gandhavva, is able to cause him to depart from, or to swerve from, or to transgress against the doctrine of the Niggaṇtha.” Then I, not putting faith in this declaration of Sakka, the lord and prince of the devas, came quickly hither.²¹⁷ Ah! now, beloved of the devas, thou hast indeed attained, (etc.), success, (etc.). Now I see, O beloved of the devas, that thou hadst achieved (and so forth, down to) success. Now I ask pardon, O beloved of the devas; may the beloved of the devas pardon me; to pardon befits the beloved of the devas;²¹⁸ I will

²¹⁶ Text *Bhāraka vāse*, Skr. *Bhārata varṣe*, or *Bharatavarṣe*, the well-known name of India. On the Prakrit form see Hem I, 214.

²¹⁷ Text *śamaṇa havvaṃ āgac*; MS. A has *īha ha*^o. It has been said that *īham* is used before vowels, but *īha* before consonants (see Index to Ov.). But this rule is certainly not supported by the evidence of the MSS. According to my experience, at least, the use of the two forms seems to be altogether arbitrary, even in the best MSS. The case is the same with other words, e. g., *mama* and *mamaṃ* ‘of me.’ Theoretical proprieties may speak for the rule; but the question, after all, is one of fact.

²¹⁸ Text *khamantū majjha*, *de*, *khamantū aruṇantū devānuppiyā*, Skr. *kṣamantū mama*, *de*, *kṣantū aruṇantī devānupriyāḥ*. The MSS. readings vary greatly, and the phrase is not explained in the commentary. I have adopted substantially the reading of MS. H. The Skr. root *arh* becomes in Pr. *araka* or *ariha* or *aruha*. Note the change from the second pers. sing. to the respectful third pers. plur. in the request for pardon. A similar phrase occurs in Nay. (Calcutta ed.), p. 773.

misconduct,²²¹ and having obtained it, he returned to the place whence he had come.

114. Then that Kāmadera, the servant of the Samana, proceeded with the practice of his standard of an *urāsaga* (see § 70), saying that now he was free from all persecutions.²²²

115. At that time and at that period the Samana, the blessed Mahāvira (and so forth, down to) was staying there.

attitude is that of giving a blessing, and is adopted by the superior to the inferior; while the other attitude is that of supplication or obeisance to a superior.

²²¹ *Lit.*, 'for that matter.'

²²² Text *nir-urāsaggam*, Skr. *nir-upasargam*, 'without *urāsaga*.' The *urāsaga*, Skr. *upasarga* (see § 118) are 'persecutions' viewed as spiritual temptations. These persecutions may proceed from three different sources, either from devas, or men, or animals (see § 119). They are often mentioned together with the *parisaha* (Skr. *parīśaha* or *parīśāha*) the common 'trials' of life, of which twenty-two are always enumerated, such as hunger, thirst, etc. Thus in Ov. §§ 87, 116, *bāviṣṣam parisahovassagā* are spoken of, which the comm. explains by *parisahūḥ kṣudhādāyo dāviṣṣatīḥ, upasargā dityādayaḥ*, i. e., 'twenty-two trials, such as hunger, etc., and persecutions from devas, etc.' (Calcutta print, p. 235), or as the vernacular paraph. has it, *parisah 22 khudhā-pipāsā'dik, upasarg nar tiryāñch devatā nā līdhā*, i. e., 'trials 22, such as hunger, thirst, etc., and persecutions inflicted by men, animals, or devas' (ib., p. 311). In his comm. on the *Antakīddashā*, Abhayadeva explains the same phrase thus: *dāviṣṣatīḥ parisahūḥ, upasargāḥ cha ṣoḍaśā*, i. e., 'twenty-two trials and sixteen persecutions' (MS. f, leave 25c). From this it would appear that the Jains believed in sixteen kinds of 'persecutions.' The *parisaha*, however, are also mentioned by themselves; e. g., in Nāy., § 1, *jīya-parisāhe*, 'one who has overcome the twenty-two trials.' *Parisaha* properly means 'patience,' and such it is one of the exercises of *saṃvara* (see Wilson, p. 311). It then comes to mean an 'object of patience.'

116. Then that Kāmadeva, the servant of the Samana, having been informed of this news, reflected thus: "Truly the Samana, the blessed Mahāvira, (*as above*, down to) is staying here; so it is truly better for me to *go and* praise and worship the Samana, the blessed Mahāvira, and returning thence to proceed with the practice of my posaha abstinences." Having thus reflected, he put on a fine state dress, adorned his person with a small number of costly jewels, and then, surrounded by a dense circle of attendant people, he came out of his own house. Having done so, he walked right through the midst of the town of Champā, and then *proceeded* to the Punṇabhadda cheya, and (*acting in all respects like Sankha*, down to) stood waiting on the Samana.

117. Then the Samana, the blessed Mahāvira, expounded the Law to Kāmadeva, the servant of the Samana, and to that *right great company which had come with him (as above*, § 11, down to *where it is said that*) the sermon²²³ was finished.

118. Then the Samana, the blessed Mahāvira, addressing²²⁴ Kāmadeva, the servant of the Samana, spoke to him thus:

²²³ The commentary here explains that the sermon referred to is that given in Ov. §§ 56, 57. The whole of it is quoted, and some portion of it commented on in the commentary. The comments given here differ slightly from those given in the comm. to the paragraphs of the Ovavāiya Sutta. The same sermon, of course, is to be supplied in Lecture I, § 11. If the reading *dharmalakāṣa* of MSS. D and E be accepted in § 11, it is not to be taken as part of the rubrical direction, but of the narrative, and must then be constructed, as the ablative singular, with the following *paṭigayā*, 'from (*i. e.*, after listening to) the sermon of the Law, the congregation returned'; though in that case one would rather expect the ablative form *dharmalakāṣo*.

²²⁴ *Lit.*, "saying O Kāmadeva!" See note 105.

“Surely Kāmadeva, at the time of the midnight hour, a certain deva appeared before thee. Then that deva assumed the form of a huge celestial piśāya, and then furiously, (etc., as in § 95) brandishing a large sword of dark blue luster (and so forth, as above, § 95), he spoke to thee thus: ““O ho, Kāmadeva (as above, § 95, down to) thou shalt be deprived of thy life.””. Now thou, being thus spoken to by that deva, showedst no fear (as above, § 96, down to) remainedst engaged in the meditation of the Law. (Exactly in the same way, without any detailed description, the two²²⁵ other persecutions should also be repeated, down to where it is said, § 113, that the deva returned.) Surely, Kāmadeva, this account is correct?”

Kāmadeva replied: “yes, it is.”

119. Then turning to his venerable companions,²²⁶ the Samāṇa, the blessed Mahāvira, addressed the many male and female Niggantha ascetics²²⁷ who were with him, and spoke to them thus: “Surely, Venerable Companions, if those servants of the Samāṇa, who are householders, living in the midst of householders,²²⁸ bear (and so forth, down to) suffer

²²⁵ The text has *tinai* ‘three,’ according to the Indian habit in enumerations or calculations to include the initial and final item. There were altogether three temptations. The first, in the form of the piśāya, is briefly recounted; and the direction is to treat the remaining two, those in the forms of the elephant and the serpent, in the same way.

²²⁶ *Lit*, ‘saying: O venerable ones;’ see note 105.

²²⁷ See note 18. The term as applied to Mahāvira’s followers is generally sanskritised *nirgrantha*, as applied to Mahāvira himself. But perhaps it would be more proper to sanskritise it *nairgrantha* and *nairgranthī* ‘a male or female follower of the Nirgrantha,’ like *bauddha* and *jaina* ‘the followers of Buddha and Jina.’ The phrase *niggantham pārayanam* is always sanscritised *nairgrantham pravaśanam* ‘the doctrine of the Nirgrantha.’

²²⁸ *gūhi-majjhā*; so also in § 83 and elsewhere. The commentary

with perfect composure persecutions proceeding from devas, men and animals, then much more,²²⁹ Venerable Companions, must the Niggantha ascetics who are students of the sacred collection²³⁰ of the twelve Angas,²³¹ be able to bear (and so forth, down to) suffer with perfect composure the persecutions proceeding from devas, men and animals."

120. Then those many male and female Niggantha ascetics, saying "so it is," reverently assented to that opinion of the Samana, the blessed Mahāvīra.

to § 83 reads *gīha-majjhā*, which reading I have followed in my translation of that paragraph. The common reading of the text, however, on reconsideration, appears to me preferable. The point to be expressed is, not that the person continues to live in his house or in a house, but that he continues to be a member of society.

²²⁹ Text *puṇāṁ* 'a fortiori,' 'with much more reason.'

²³⁰ Text *gaṇi-piḍaga*, lit., 'basket of the Gaṇi or 'disciples' (*gaṇadhara*), see note 5. It is the collective name of the Jain sacred books. Most MSS. curiously read *gaṇi-paḍigāṁ*, (acc. sing. of *paḍigā*, Skr. *paṭikā*), lit., 'the cloth of the Gaṇi,' perhaps the 'cloth' in which, according to Indian custom, manuscripts are wrapped up.

²³¹ See note 6. According to Abhayadeva (see his comm. to Or. § 26) the term 'twelve Angas' includes not only the 'eleven Angas,' but the whole of the traditional teaching of the Jina (*jina-pravachana*). In other accounts, the twelve Angas include the *diṭṭhikā* (*draṣṭvāḥ*) in addition to the ordinary eleven Angas; see Bhag., p. 282. On the whole question, see Ind. St., vol. xvi, p. 211 ff., 242. "According to Jain tradition, all the twelve Angas already existed at the time of the first Jina (*Usaka*, *Risabha*); afterwards from the time of the second to that of the ninth (*Sutika*, *Suvāḍhi*) only eleven existed, the last being lost; from the time of the tenth to that of the sixteenth (*Santi*, *Shānti*) those eleven also were lost; from the time of the seventeenth to that of the twenty-fourth (*Mahāvīra*) all twelve were again in existence, but afterwards the twelfth was lost once more."

121. Then that Kāmadeva, the servant of the Samana, being happy and pleased (*and so forth*, down to) asked various questions of the Samana, the blessed Mahāvīra, accepted the replies *given*, and respectfully took leave²²² of the Samana, the blessed Mahāvīra; and having done so, he returned to the place whence he had come.

122. Then the Samana, the blessed Mahāvīra, at some time or other, departed from Champū; and having done so, he abode elsewhere in a *different* country.

123. Then that Kāmadeva, the servant of the Samana, engaged in conforming himself to the first standard of an uvāsaga.²²³

124. Then that Kāmadeva, the servant of the Samana, having sanctified himself by many *exercises* (*and so forth*, as above, §§ 86 and 89), and having followed the profession of a servant of the Samana for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, now mortified himself by a *course of emaciation* continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Arunibha abode, *situated towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven*. There a certain class of devas is ordained to enjoy an existence through four paliovama periods. There Kāmadeva also is ordained to enjoy an existence through four paliovama periods.

125. Then Goyama enquired of Mahāvīra “Reverend Sir, that Kāmadeva, on making his descent from that world of

²²² See note 101.

²²³ See note 123.

devas, after the termination of his allotted life, existence and period,—where will he go to,^{21a} where will he be re-born ? ”

Mahatara replied “ O Goyama, in the Great Videha country he will attain perfection ”

(Here the usual Conclusion is to be inserted)

• —————

End of the Second Lecture of the Seventh Anga,
called the Uvasagadasao

^{21a} Text *gamishi*: This is the usual form of the future. Another form much rarer, derived from the base *gachchha* occurs in § 90 (*gachchhishi*)

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## THIRD LECTURE.

(The introduction<sup>235</sup> to the third Lecture, in the usual terms, is to be inserted here )

126. Truly, Jambu, at that time and at that period there was a town called Banuasi.<sup>236</sup> Near it was the cheya Kotṭhaḡga. Its king was Jiyasattu.

127. There lived there, in the town of Banārasī, a householder called Chulanipiyā who was prosperous and (as above, § 3, down to) without any equal. His wife was called Sāmā. He possessed a treasure of eight kror measures of gold deposited in a safe place, a capital of eight kror measures of gold put out on interest, a well-stocked estate of the value of eight kror measures of gold, and eight herds, each herd consisting of ten thousand head of cattle. (Here it is to be related of him, how, like Ananda, he was a person whom many kings and princes, as above, § 5, down to where it is said that) he was a cause of prosperity to whatever business he was concerned with. At a certain time the Lord arrived, and a congregation went out from Banāras to hear him. (Here it is to be related how Chulanipiyā, like Ananda, § 10, went out, and how like him, §§ 12-58, he took on himself the law of a householder, how, similarly as in § 62, there occurred Goyama's

<sup>235</sup> The introduction which is here to be recited from memory, is the standing one which will be found in § 91, only that "second" and "third" must be substituted respectively in the place of "first" and "second" lecture. Comm.

<sup>236</sup> Text *banarasi*, the well-known city of Banāras or Benares. Skr. *varanasi* changes in Pr. dialect to *banarasi* (Hem. II, 116). The first short *a* of the modern name goes back to a Pr. form *varanasi*, skr. *varanasi*. The original form of the word is still preserved in the modern name of the little stream Bar'pa (*varana*) which flows past Benares.

question, and how all the rest took place similarly as in Kāmādeva's case, §§ 63-69, down to where it is said, § 69 that) in his posāha-house, keeping the posāha abstinences and practising continence, he lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvīra.

128. Then one day in the presence of that Chulanīpiyā, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva.

129. Then that deva, brandishing a sword of the dark blue lustre of a lotus (and so forth, as in § 95), spoke thus to Chulanīpiyā, the servant of the Samana: "O ho, Chulanīpiyā, thou servant of the Samana (and so forth, as he spoke to Kāmādeva, § 95, down to) if thou dost not interrupt thy practices of the virtues, etc., then I shall this day carry forth thy eldest son out of thy house; and having done so, I shall slay him before thy eyes, and then cut him up into three lumps of flesh, and then boil him in a cauldron full of a liquid<sup>227</sup>; and having done so, I shall bespatter<sup>228</sup> thy body with his

<sup>227</sup> Text *ādana*° *addahemi*, var. lect. *addehemi*. The MSS. of the Sansk. comm uniformly explain these words by *ādrahana* and *ādrahayami*, which I take to be merely a misspelling for *ardrahana* and *ardrayami* from *ardra* 'not'. I can find, however, no authority for any such Skt. forms, spelt with *ha*; while there exist two regular Skt. words *ādrayana* and *ādroyami*. The former would in Prakrit become *addana* and, thence, contracted *ādana*,—the form that occurs in the text. The Skt. derivation of the Pr. form *addahemi* or *addehemi* is not clear to me. The form *ādrayami* of the commentary seems to be a mere attempt at Sanskritisation, but not intended to give the real Skt. equivalent; for it is explained by *utkrādayami*, 'I boil.'

<sup>228</sup> Text *asanchami*, var. lect. *asaccha* ii. The latter is also the reading of the MSS. of the commentary. In some MSS. of the text the Skt. word *asanchami* is substituted. This, of course, is not the phonetic equivalent of the Pr. *sanchami*. That is the Skt. *asanchami*, which in Pr. changes to *asanchami*, and thence to *asanchami*.



flesh and his blood, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life."

130 Then that Chulanipīyā, the servant of the S being thus spolen to by that dera, showed no fear (as § 96, down to) remained engaged in the meditation of Law

131. Then that dera, observing that Chulanipīyā, servant of the Samana, showed no fear (and so forth, in, § 96), spoke thus for a second and a third time Chulanipīyā, the servant of the Samana "O ho, Ch piyā, thou servant of the Samana" (and so forth, after the same as before, § 129, and he, Chulanipīyā, too, as before § 130, down to) remained engaged in the meditation of Law

132 Then that dera, observing that Chulanipīyā, servant of the Samana, showed no fear (and so forth, as before, § 96) grew furious (etc., as in § 95), and carried forth the eldest son of Chulanipīyā, the servant of the Samana, out

The Skr root *atanch* is said to be a synonym of the root *pratiscap* 'to throw or pour one thing in or upon another'. A derivation of it occurs in the term *atanchanāśodaka* Pr *ayananchanodaya*, which denotes the water kept by potters by their side to moisten their fingers with while at work. Thus it is used in the Bhagvati, śtatika 15. uddeśa 1 (page 1251<sup>a</sup> of the Orléans print) *ayananchanodayana gataśa, parinichāriane tīkharā* 'he keeps sprinkling his body with the water with which the potter moistens his hands'. Hence Śrī *atanchana*, Pr *ayanachana* or *anachana* means 'anything thrown in to effect a change'. Hence comes the modern Bihar term *anachi* or *anchi* or *nachi* for the opium sediment of a pipe which is added to the smoked opium to make it extra strong (see GRIFFIN § 1031). As a parallel to the Pr changes *ayanacha anela anela* in this word, may be compared the Pr forms *ayanichhāi* (*ayanichhāi*) *ai chhāi anichhāi* (*anichhāi*) in Hem IV, 187, see Journal As Soc Beng., vol. VI, Part I, p. 38.

of his house, and having done so, he slew him before his eyes, and then cut him up into three lumps of flesh, and then boiled him in a cauldron<sup>239</sup> full of a liquid. Having done this, he bespattered the body of Chulanipya, the servant of the Samana with the flesh and the blood of his son.

133 Then that Chulanipya, the servant of the Samana, bore (and so forth, as in § 111, down to) that fiery torment with perfect composure.

134 Then that deva, observing that Chulanipya, the servant of the Samana, showed no fear (and so forth, as in § 96), spoke thus for the second time<sup>240</sup> to Chulanipya, the servant of the Samana. "O ho, Chulanipya, thou servant of the Samana, who desirest what no one desires (as above, § 95, down to) if thou doest not interrupt thy practice of the

<sup>239</sup> Text *ladahajasi* = var lect *ladahajasi*. Similarly in the same paragraph *hamaṣa soḷḷa*, with var lect *saṣa soḷḷa*. The o are good examples of the promiscuous use of Pāli of the suffixes *aḷa* and *iḷa*. The Sīmaṣit has only *lat laḷa* and *eluljaḷa*.

<sup>240</sup> The text is here confused. MS B alone gives the correct reading *doḥchāpi*. All the other MSS read *doḥchānapitachchāpi*. The fact is that there are four distinct temptations referring to each of the three sons and the mother respectively, and in each of the four cases, the temptation is rejected three times. The first temptation is described in § 129 and repeated twice (*doḥchāpi tacchāpi*) in § 131. The second temptation (*doḥchāpi*) is related in the story of § 134, and its rejection is merely implied in the rubric of that paragraph. The third temptation (*tacchāpi*) as well as its rejection are referred to in the rubric of § 131. The fourth temptation (*clautḥāpi*) is narrated in § 135 and its rejection (*doḥchāpi tacchāpi*) in § 137. In most of the MSS the phrase *doḥchāpi tacchāpi* indicative of the repetition is repeated to have been confused with the phrases *doḥchāpi* and *tacchāpi* introducing the original temptations. It is clear, that in the course of § 134 the words *tachchāpi* are out of place. Their proper place is in the rubric before *āṇaṣa*, where I have inserted them.



he further carries forth my second son out of my house (as above, § 132, down to) bespatters my body with his blood, in that he further carries forth my youngest son out of my house (exactly as before, § 132, down to) bespatters my body, and now this mother of mine, Bhadda, a merchant's wife, the parent of a most religious son, the performer of the most odious works of religion, even her too he wants to carry forth out of my house, and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. Then the other sprung up into the air, while he himself caught up a stout pole,<sup>242</sup> and with many loud shouts began to make an uproar.

139 Then that Bhadda, a merchant's wife, having heard and observed the noise of that uproar, went to where Chulanipiya, the servant of the Samana, was, and having gone there, she spoke thus to Chulanipiya, the servant of the Samana. "Why is it, my son, that thou makest an uproar with such loud shouting?"

140 Then that Chulanipiya, the servant of the Samana, spoke thus to his mother Bhadda, a merchant's wife: "Truly, mother, I do not know how it is, but some fellow, furious (etc., as in § 95) and brandishing a large sword of dark blue lustre (and, so forth, as in § 95), has thus spoken to me

" "O ho, Chulanipiya, thou servant of the Samana, who desirest what no one desires and art abandoned (etc., as in § 95), if thou dost not (as above, §§ 95, 129, down to) thou shalt be deprived of thy life." "Being thus spoken to by that fellow,<sup>243</sup> I showed no fear (as above, § 96, down to) re-

<sup>242</sup> Text *khambhe uasae* Skr *stambha asadistak*. The *khambha* is here a long stout staff or pole commonly called a *lajjā*. The Gajapati paraphrase has *thambha padesa go tha ibho grihita*, or *thambha garho j'ajjo* i e., 'he took hold of a stout pole'.

<sup>243</sup> There is much confusion here in the MSS. The correct word throughout this paragraph is *purisa* for it is clear from the context

remained *engaged in the meditation of the Law*. Then that fellow, observing that I showed no fear (*as above*, § 96, down to) remained *engaged in the meditation of the Law*, spoke thus to me for a second and a third time ““O ho, Chulampiya, thou servant of the Samana”” (*and so forth*, exactly as before, §§ 129—132, down to) he bespattered my body. Then I bore (*as above*, § 100, down to) that fiery torment with perfect composure. (In like manner, all the rest is to be repeated, down to) my youngest son (*and down to*) he bespattered my body. But I bore (*as above*, § 100, down to) that fiery torment with perfect composure. Then that fellow, observing that I showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law, spoke thus to me for the fourth time ““O ho, Chulampiya, thou servant of the Samana, who desirest what no one desires (*as above*, § 95, down to), if thou dost not interrupt thy practice of the virtue, then this day that mother of thine, the parent of a religious son, (*as above*, § 135, down to) thou shalt be deprived of thy life.”” Then I, being thus spoken to by that fellow, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law. Then that fellow spoke to me thus for a second and a third time ““O ho, Chulampiya, thou servant of the Samana, this day (*as above*, § 135, down to) thou shalt be deprived of thy life”” Then being thus spoken to by that fellow for a second and a third time, there occurred to me the following inward (etc., *as in* § 66) reflection. ““Hailoi this low fellow is indulging (*and so forth*, *as in* § 138), in

that Chulampiya was under the belief that he was attacked by an ordinary person, or a man, until he was undeceived by his mother (*in* § 111) who showed him, that it was not an ordinary man, but an apparition, or a deva, that attacked him. The MSS., however, very often read *deva*, instead of *purisa*. I have restored the latter throughout.

that *he carries forth* my eldest son out of my house (exactly as above, § 138, down to) my youngest son (and down to) he bespatters *my body*; and now even you too he wants to carry forth out of my house in order to slay you before my eyes; so then surely it is better for me to catch that fellow." "Thus reflecting, I rose up. Then he sprang up into the air, while I caught up a stout pole, and with much loud shouting made an uproar."

141. Then that Bhaddā, a merchant's wife, spoke thus to Chulanīpiyā, the servant of the Samana: "Truly, I tell thee, it is not any human person that has carried forth (as above, §§ 132 and 134, down to) thy youngest son out of thy house, and having done so, has slain him before thy eyes. This is not any human person, that has been persecuting thee. This is a monster apparition that thou hast seen. So now thou hast succeeded in breaking thy vows, thy principles, and thy abstinences. Do thou, then, my son, acknowledge thy sin in this matter and (as above, § 81, down to) take upon thyself a penance."

142. Then that Chulanīpiyā, the servant of the Samana, saying "be it so," respectfully accepted the decision of his mother Bhaddā, a merchant's wife; and having done so, he acknowledged his sin in that matter and (as above, § 81, down to) took upon himself a penance.

143. Then that Chulanīpiyā, the servant of the Samana, engaged in conforming himself to the first standard of an uvisaga. He practised the first standard according to the sacred writings (and so forth, just as Ānanda had done, §§ 70, 71, down to) the eleventh standard.

144. Then that Chulanīpiyā, the servant of the Samana, through these lofty ascetic exercises (as above, §§ 72—89, down to), was re-born as a deva in the Arunappabha abode, situated towards the north-east of the grand abode of the Sohamma paradise in the Sohamma heaven. There he is ordained to

enjoy an existence through four pālovama periods <sup>2</sup> Finally he will obtain perfection (etc ) in the Great Videha country.

*(Here the usual Conclusion is to be inserted )*

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End of the Third Lecture of the Seventh Anga,  
called the Uvīśagadāsao

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FOURTH LECTURE

(Here the usual Introduction to the Fourth Lecture
is to be inserted)

145 Truly, Jambu, at that time and at that period, there was a town called Bay nsi. Near it was the Cheya Kottlaga. Its king was Jiyasattu. In it lived the householder Suradeva who was prosperous. He possessed a treasure of six krur measures of gold (as above, § 92, down to) six herds, each herd consisting of ten thousand head of cattle. His wife was called Dhanna. At a certain time the Lord arrived (Here it is to be related how acting in all respects like Anandā, §§ 10—60, Suradeva also took on himself the law of a householder, and how he, acting like Kamadeva, §§ 60—69, down to) lived in conformity with the teachings of the Law which he had received in the presence of the Samana, the blessed Mahavira.

146 Then one day in the presence of that Suradeva, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva.

147 That deva, brandishing a large sword of dark blue lustre (and so forth, as in § 95), spoke thus to Suradeva, the servant of the Samana. ‘O ho, Suradeva, thou servant of the Samana, who desirest what no one desires (etc., as in § 95), if thou dost not interrupt the practice of the virtues (and so forth, as in § 95), then I shall carry forth thy eldest son out of thy house, and having done so, I shall slay him before thy eyes. Then I shall cut him up into five lumps of flesh, and boil him in a cauldron full of a liquid, and having done so, I shall bespatter thy body with his flesh and his blood, so that, even before thy time, thou shalt be deprived of thy life.’ (Here it is to be related, how he said the same

with regard to the second and the youngest sons, *except that there were five lumps of flesh in each case, and how he did the same as he had done in the case of Chulanipiya, except that there were five lumps of flesh in each case.*)

118. Then that deva spoke thus for the fourth time to Surādeva, the servant of the Samana: "O ho, Surādeva, thou servant of the Samana, who desirest what no one desires, (etc., as in § 95, down to), if thou dost not abandon the practice of the virtues, then I shall this day afflict thy body, all at once, with the sixteen diseases and sicknesses, viz., asthma, cough (and so forth, down to) leprosy, so that agonised by the intolerable force of thy agonies, (as above, § 95, down to) thou shalt be deprived of thy life."

119. Then that Suradeva, the servant of the Samana, (as above, § 96, down to) remained engaged in the meditation of the law.

120. (Here the deva spoke in a similar manner for the second and a third time, as in §§ 95—97, down to) "thou shalt be deprived of thy life."

121. Then to that Suradeva, the servant of the Samana, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., as in § 66) reflection: "Halloo! this low fellow indulges (and so forth, as in § 138) in sin, in that he has carried forth my eldest son (and so forth, down to) my youngest son, (and so forth, § 138, down to) has be-pattered my body; and now those sixteen diseases and illnesses, with them too he wants to afflict my body. So then, surely, it is better for me to catch this fellow." Thus reflecting he rose up. Then the other sprang up into the air, while he caught up a stout pole, and with much loud shouting created an uproar.

122. Then that Dhanni, his wife, hearing and observing the uproar, went to where Suradeva, the servant of the Samana, was; and having gone there, she spoke to him

thus “Why is it, beloved of the devas, that you²⁴ make an uproar with such loud shouting?”

153 Then that Suradeva, the servant of the Samana, spoke thus to Dhanna, his wife “Truly, beloved of the devas, some fellow” (*and so forth*, here he says exactly the same as Chulanipiya, Dhanna too replies as before, §§ 140, 141, down to “the youngest”) “Truly, beloved of the devas, it is not any human person, that is about to afflict your body, all at once, with the sixteen diseases and sicknesses. This is not any human person that has been persecuting you,” (*and so forth*, saying the rest exactly as in the case of Chulanipiya).

154 (In like manner all the rest, without exception, as in §§ 142—144, is to be repeated down to) he was reborn as a deva in the Arunakanta abode, in the Sohamma heaven, where he, Suradeva, enjoys an existence of four pāṇvama periods, and in the Great Videha country he will attain perfection, (etc.)

(Here the usual Conclusion is to be inserted)

End of the Fourth Lecture of the Seventh Āṅga,
called the Uvigaḍḍasio

²⁴ MS A reads *tubbhe*, and MSS B D E F read *tubbhe nati* (or perhaps *tubbhena*). The case here required is the instrumental plural which, according to Hum III, 95, is *tubbheṇa* and which accordingly I have adopted in the text. The wife always addresses her husband in the second person plural while the husband uses the singular towards his wife. See also note 263.

FIFTH LECTURE

(Here the usual Introduction to the Fifth Lecture
is to be inserted)

155 Truly, Jambu, at that time and at that period there was a town called Alabhiya²⁴⁵ Near it was the garden Sankhavana Its king was Jiyasattu²⁴⁶ In it lived the householder Chullasayaga who was prosperous and (as above, §§ 3, 4, down to) possessed a treasure of six hoi measures of gold (and so forth, as in § 92, down to) six herds, each herd consisting of ten thousand head of cattle His wife was called Bahuli At a certain time the Lord arrived (Here it is to be related, how like Ananda, §§ 10 to 65, he, Chullasayaga, took on himself the law of a householder, also the rest, how he like Kamadeva, §§ 66—69, down to) lived in conformity with the teachings of the Law

156 Then one day in the presence of that Chullasayaga, the servant of the Samana, at the time of the midnight hour, there appeared a certain deva, who, brandishing a large sword (and so forth, as in § 95), spoke to him thus "O ho, Chullasayaga, thou servant of the Samana, (as above, § 95, down to) if thou dost not interrupt thy practice of the virtues,

²⁴⁵ Text *alabhiya* var lect *alahiya* or *alamhiya* The correct form of the name is uncertain The site of the town has not yet been identified In the *Kulpasutra* (§ 122) it is mentioned as one of the places where Mahavira spent one rainy season, and in the *Bhagavati* (p 1243a, Calc print) it is mentioned as the place where Gosala Mankhahputta underwent his fifth change by reanimation, (see Rhys Davids *Life of Buddha* p 200)

²⁴⁶ See note ? In the *Riyopascenaiyya* Jiyasattu is mentioned as king of Savatthi in the Kosala country The town is the well known capital of the Kosala country, see Cunningham's *Ancient Geography* p 107 This seems to point to an identity of Jiyasattu with Praenapt and Chedra See also Leumann's *Beziehungen zur Jaina Literatur*, pp 35, 70

then I shall this day carry forth thy eldest son out of thy house" (and so forth, saying the same as to Chulanipiya, as in §§ 129—134, except that there were seven lumps of flesh in each case, down to) "thy youngest son" (and down to) "I shall bespatter thy body"

157 Then that Chullasayaga, the servant of the Samana, (as above, §§ 96, 98, down to) remained engaged in the meditation of the Law

158 Then that deva spoke thus, for the fourth time, to Chullasayaga, the servant of the Samana "O ho, Chullasayaga, thou servant of the Samana (as above, § 95, down to) if thou dost not interrupt thy practice of the virtues, then I shall this day carry away from thy house that treasure of thine of six *hro* measures of gold deposited in a safe place, that capital of thine of six *hro* measures of gold put out on interest, and that well-stocked estate of thine of the value of six *hro* measures of gold, and having done so, I shall scatter the whole of it everywhere throughout the town of Abhiya on its crossings (and so forth, down to) roads, so that agonised by the intolerable force of thy agonies thou shalt, even before thy time, be deprived of thy life"

159 Then that Chullasayaga, the servant of the Samana, being thus spoken to by that deva, showed no fear (as above, § 96, down to) remained engaged in the meditation of the Law

160 Then that deva, observing that Chullasayaga, the servant of the Samana, showed no fear (and so forth, as in § 96), spoke thus to him for a second and third time, (saying the same as before, § 158, down to) "thou shalt be deprived of thy life"

161 Then to that Chullasayaga, the servant of the Samana, on being thus spoken to by that deva for a second and a third time, there occurred the following inward (etc., as in § 96) reflection "Hullo! this low fellow" (and so forth thinking exactly the same as Chulanipiya, § 139, down to) "my youngest son" (and down to) "I shall bespatter"

thy body", and now this treasure of mine of six kor measures of gold deposited in a safe place and this capital of mine of six kor measures of gold, put out on interest, and this well stocked estate of mine of the value of six kor measures of gold, those too he wants to carry away from my²¹⁷ house, and scatter them throughout the town of Mithila on its crossings (and so forth, as in § 158) So then, surely, it is better for me to catch this fellow" Reflecting thus, he rose up (and acted in all respects like Suradov, § 151, in like manner his wife questioned him,²¹⁸ and in like manner he replied, §§ 152, 153)

162 (The remainder is to be related as in the case of Chaurapriya, §§ 142—144, down to) he was reborn as a deva in the Arunoddharabodhi in the Sohammit heaven, where he is enjoying an existence through four pitarvaka periods (The remainder is to be related exactly as before, § 125, down to) he will attain perfection in the Great Videha country

(Here the usual Conclusion is to be inserted)

End of the fifth Lecture of the Seventh Anga,
called the Uvasagadasao

SIXTH LECTURE

(Here the Introduction to the Sixth Lecture, in the usual terms, is to be inserted)

163. Truly, Jambū, at that time and at that period there was the town of Kampilapura²⁴⁹ Near it there was the garden Sahassambavana²⁵⁰ Its king was Jiyasattu In it lived the householder Kundakoliya His wife was called Pus: He possessed a treasure of six kroy measures of gold deposited in a safe place, a capital of six kroy measures of gold put out on interest, a well-stocked estate of the value of six kroy measures of gold, and six herds, each herd consisting of ten thousand head of cattle At a certain time the Lord arrived (Here is to be related how, like Karmadeva, §§ 10—65, Kundakoliya took on himself the law of a householder, and all the rest, down to where it is said that) he devoted himself to supplying the Nigghanthas

164 Then that Kundakoliya, the servant of the Samana, at some time or other, at the time of the midday hour, went to where the sacred masonry platform was in the little grove of Asoga trees, and having gone there he placed on the masonry

²⁴⁹ Kampilapura, Skr Kampilapura, now a village called Kampil, on the old Ganges, between Badaon and Farrukhabad, was the ancient capital of the South Panchala country It still possesses several Jain temples See Cunningham's Arch Reports, vol I, p 255 (Plate II), and vol XI, pp 11, 12 (Also Ind Ant vol IV, p 111) It is famous in the Brahmanic and Jain legends as the place of Draupadi-Vishayambara-marriage See Jay, chap XVI, pp 1226 ff (Cale also Leumann, *Beziehungen zur Jainia Literatur*, p 73

²⁵⁰ Text *sahassambavana*, Skr *sahasambavana*, 'the grove of a thousand mango trees'

platform²¹ a seal inscribed with his name²² and his upper garment, and thenceforth he lived in conformity with the

²¹ Text *pudhavi-sila patṭae*, Skr *prithivī-shīla paṭṭaḥ*, 'a masonry platform.' *Paṭṭaya* = *asthana* or 'platform', see the Guj paraph to Bhag, p 172a (Calc print) *prithivī shīla sthan Pu-dhavi sila* does not mean 'a natural rock' ('Erdfels platte', Bhag, pp 293, 297), for these platforms are not unfrequently made at the foot of sacred trees, where there is no rock. The phrase is not usually explained either in the Skr comm or in the paraph. But here the paraph has *prithivī no shīla-paṭṭi*: 'a stone platform of earth'. It is still more clearly explained in the paraph to Ov § 10, where we find *prithivī laya ni shīla ctavata shīla paṭṭa*, i. e. 'stone of earth stuff, a stone platform made of such stone'. The meaning of *prithivīlaya* (Pr *pudhavi-laya*) is explained in Bhag, p. 1287a (Calc print). It refers to *pudhavi* 'earth, clay, etc.', *saḥkharao* 'gravel, pebbles, etc.', *śaluyao* 'sand,' *maḥao* 'stones,' *suśāḥantao* 'crystals,' 'sunstone,' etc. The Skr comm there explains *pudhavi* by *mṛttikā*. This is also the ordinary Jain explanation of the term *pudhavi sila paṭṭaya*, 'a platform made of (*maṭṭi* or) earth or clay'. As a matter of fact these platforms are frequently built up of clay, well stamped down, which when dried becomes hard like stone, and when coated with a surface of *chunam* ('lime') looks as if made of polished stone slabs. Or they are made of stones set in clay or lime. Such platforms, of varying sizes, are still commonly found near Jain shrines. Votive offerings are placed on them. Sometimes they are situated at the foot of a sacred tree, sometimes on the summit of a sacred mountain. Thus we find a *paṭṭae* at the foot of an Asoga tree, in Ov § 10, and again on the summit of the Pundarik or Shatrunjaya Mountain, in Nay, p 592 (Calc print) or of the Vipula Mountain, in Bhag, p 293, (see Cunningham's *Ancient Geography*, p 188).

²² Seals of this description are still dug out in great numbers from ancient sites of Jain or Buddhist shrines. See my '*Notes on some clay-seals found in the Panjab*,' in the *Proceedings* of the Asiatic Society of Bengal, for September 1851. See also Cunningham's *Archaeological Survey Reports*, Vol II, pp 35, 59, Vol III, p 107, Vol X, p 5, *et passim*.

teachings of the Law which he had received in the presence of the Samana, the blessed Mahāvira.

165. Then *one* day in the presence of that Kundakoliya, the servant of the Samana, there appeared a certain deva

166. Then that deva snatched away from the masonry platform the seal inscribed with his name and his upper garment, and having done so and mounting up with them into mid air under the sound of little bells, he thus spoke to Kundakoliya, the servant of the Samana. "O ho, Kundakoliya, thou servant of the Samana' good, O beloved of the devas, is the doctrine of the Law of Gosala, Maukhaliputta,²⁵³

* 253 Text *gosalassa mankhaliputtassa*, Skr *goshalasya mankhaliputrassa*. Gosala, the son of Maul hā, the founder of the Ajivika sect, was one of the principal rivals of Mahāvira, as also of Buddha. In the Skr comm to Ov § 120, the Ajivikas, are said to be *Goshu laka-mat anuvartinah*, i e., 'followers of the doctrine of Gosala', and in the Skr comm to § 181 (below), they are called *Goshalaka-shiṣya* or 'disciples of Gosala'. This the sect was, at one time, of considerable importance, appears from the reference to them in Ashoka's inscription on the Delhi pillar where the Ajivis are named together with the Brahmanas and the Nigranthas or Jains (*buddhanesu, ajivikesu, niggamtheṣu*), see *Corpus Inscriptionum Indicarum*, Plato II, lines 4, 5, also *Mahavamsa* (ed Turuour), p 67 Gosala is said to have received his name from having been born in a cow-shed (*gosala*), and his father is said to have been a *maukha* (Skr comm *chitraphalaka vyagrahara bhikṣu-titheva*), i e., a kind of beggar that tries to extract alms from the charitable by showing them pictures of diseases, which he carries about with him. In the present day in Bengal such beggars usually carry ugly pictures or representations of such diseases as *Shitala*, the goddess of small pox, or *Olabibi*, the goddess of cholera, etc. In Puri they carry pictures of Jagannath, and greatly pester the pilgrims to that shrine. The history of Gosala is related at length in the fifteenth section (*śāstaka*) of the Bhagavati sutra. As that section is of considerable importance also from the chronological and doctrinal points

terably fixed. On the other hand bad is the doctrine of the Law of the Samana, the blessed Mahāvira, which says that

passed by Gosala in Pamyabhumī, and the time of his attaining Jina-hood (for $6 + 2 + 16 = 24$). After Gosala's death, Mahāvira still lived for a period of sixteen years, according to his own prophecy (ib., pp. 1250a, 1260a), which, of course, is to be taken as a historical statement made in the form of a prophecy. We thus obtain the following series of dates for determining the length of Mahāvira's life to have been 72 years

Mahāvira left his home	30 years
„ meets Gosala	II „
„ lives with Gosala	II „
Gosala lives alone before Jina hood ..	2 „
„ lives as Jina	16 „
Mahāvira survives Gosala	16 „

Total of Mahāvira's life .. 72 years

Now this agrees with the express statement of the Kalpasūtra (§ 147), according to which

Mahāvira lived as householder ...	30 years (Kap § 110)	
„ „ as imperfect ascetic 12 „	(Kap §§ 117, 120)	} 42
„ „ as Kevalin or Jina 30 „	(Kap § 147)	

Total of Mahāvira's life . 72 „

Out of the 72 years of his life, Mahāvira spent 42 years in monk-hood (Kap § 147), viz., 12 in the preliminary and 30 in the perfect state. Similarly Gosala spent 24 years of his life in monk-hood, viz., 8 in the preliminary and 16 in the perfect state, and further, out of the 8 years of monk-hood in the preliminary state, Gosala spent 6 in the company of Mahāvira, and 2 by himself. Again out of the 12 years of monk-hood in the preliminary state, Mahāvira spent upwards of one year as a clothed monk, but in the second year he became a naked monk (Kap § 117). The latter year coincides with that in which Mahāvira, according to the Bhagavata met Gosala and attracted him as his (at present, first) disciple. Of the remaining 10 years he spent 6 with Gosala. Accordingly, after having separated from Gosala,

there is *such* ■ *thing* as exertion or labour or power or vigour or manly strength,²⁵⁴ and *that* all things are not unalterably fixed."

Mahāvīra lived for 4 years longer in his preliminary monk-hood. On the other hand, seeing that Gosāla attained Jina-hood within 2 years after his separation from Mahāvīra, it follows that at the time Mahāvīra became a Keralin or Jīna, Gosāla had already been a Jīna for 2 years. This priority of Gosāla in regard to Jīna-hood, before Mahāvīra is a noteworthy point. As Gosāla had originally been a disciple of Mahāvīra, it naturally enough explains the intense hostility, towards him, of Mahāvīra, who resented the presumption of the disciple in taking precedence of his master. It is evident from the tenor of the account in the Bhagavatī, that Mahāvīra and Gosāla never met but once, after the separation; and that was in the town of Śāvatthī at the time of the fatal encounter. As Śāvatthī was the head-quarters of Gosāla, it is clear that Mahāvīra can have visited that town but once in his life as a monk, otherwise he could not have avoided meeting Gosāla much oftener. Now this is borne out by the express statement in the Kalpasūtra (§ 122) that Mahāvīra spent but one rainy season in Śāvatthī. During that rainy season the fatal encounter must have taken place. At that time Mahāvīra had been 14 years a Jīna, while Gosāla had been so 16 years and the event took place in the 56th year of Mahāvīra's life (for $30 + 12 + 14 = 56$). If we accept the year 467 B. C. (see Jacobi's *Kalpasūtra*, Introduct., p. 9) as the date of Mahāvīra's death, his visit to Śāvatthī and the death of Gosāla will fall in 453 B. C. The only discrepancy between the accounts of the Bhagavatī and the Kalpasūtra is, that according to the former Mahāvīra spent 6 years in Paṇḍyabhūmi (in the company of Gosāla), while the latter gives him only one year in that place, but 5 years in Uṭṭalā. Of this discrepancy I am, at present, unable to offer any satisfactory solution.

167. Then that Kundakoliya, the servant of the Sāmana, spoke thus to that deva. "If, deva,²⁵⁵ the doctrine of the Law of Gosāla Minkhalaputta is good, *because it says, that there is no such thing as exertion (as above, § 166, down to) all things are unalterably fixed, and if on the other hand, the doctrine of the Sāmāna, the blessed Mahāvira, is bad,²⁵⁶ because it says that there is such a thing as exertion (as above, § 166, down to) all things are not unalterably fixed; then, deva,²⁵⁵ how didst thou attain, how didst thou acquire, how didst thou relieve this thy celestial bliss, thy celestial glory, thy celestial power of a deva? Was it by dint of exertion (as above, § 166, down to) manly strength, or on the other hand, was it without exertion, without labour (as above, § 166, down to) manly strength?"*

168. Then that deva spoke thus to Kundakoliya, the servant of the Sāmāna: "Truly, beloved of the devas, I have attained, acquired and relieved this my celestial bliss (etc as in § 167) of a deva without any exertion (as above, § 166, down to) manly strength."

169. Then that Kundakoliya, the servant of the Sāmāna, spoke thus to that deva. "If, deva, thou hast attained, acquired and achieved this thy celestial bliss (etc, as in

²⁵⁵ The MSS are uncertain reading *deva* or *devana*^o or *deva nuppiya*. I have adopted the reading *deva*, for reasons, similar to those explained in note 215. See also note 257.

²⁵⁶ Text *mangula*. The Skr. conn. explains the word by *asundari*. It is enumerated as a *desha* word by Hemachandra in his *Deshināma-mālā*, VI, 115. *mangulam anītha-pavesu*, comm. *mangula* is a *nistam papam cha mangulo chaura ity anye*, i. e., *mangula* means 'undesirable' or 'evil', according to others, it means 'a thief'. I imagine it is the same as Skr. *madgura*, from *madgu* 'an outerist,' 'low'. Ordinarily *madgu* becomes Pr. *maggu* (Hem. II, 77), but the form *mangula* would be made analogously to Pr. *tanka* (for *taḥka*), Skr. *vaḥka*, etc (Hem. I, 26). The corresponding Māgadhī word is *māg* or *māḍa*.

say anything more in reply²⁵⁰ to Kundakoliya, the servant of the Samana. So he placed the seal inscribed with his name, and his upper garment on the masonry platform; and having done so, he went away to the place whence he had come.

171. At that time and at that period the Lord arrived in *Kampillapura*.

172. Then that Kundakoliya, the servant of the Samana, having been informed of this news, was happy, and (acting in all respects like Kāmādeva, he went out to hear Mahāvīra, as above, § 116, down to) stood waiting on the Samana. (Here the Sermon of the Law is to be recited.)

173. Then the Samana, the blessed Mahāvīra, addressing Kundakoliya,²⁵¹ the servant of the Samana, spoke to him thus: "Surely, Kundakoliya, yesterday, at the time of the midday hour, in the little grove of Asoga trees, there appeared before thee²⁵² a certain deva. Then that deva snatched

the truth, and he felt guilty of the sin of falsehood (*micchā*) regarding Mahāvīra's doctrine.

²⁵⁰ Text *pāmolāham*, Skr. *pramulāham*, 'what is opposed to,' hence 'a reply.' This is the interpretation of the comm., which has *uttaram* 'a reply.' It gives *pamolā* as the Skr. equivalent. But the word occurs also in Pali *pāmolā* with the meaning 'principal, chief.' From this it is clear, that the Skr. equivalent is *pramulā*. The passage might also be translated: 'he was unable any more to say anything excellent, or of importance, to Kundakoliya'; thus giving to *pāmolā* the sense of 'principal,' 'excellent.'

²⁵¹ Lit., 'saying: O Kundakoliya'; see note 105.

²⁵² Text *tulā*, Skr. *tava*. This is the reading of MS. G. It is the correct reading according to Hemachandra's rule (III, 99), which allows only the form *tulā*, without the *anuvāra*, for the genitive singular, while the form *tulāham*, with the *anuvāra*, is assigned by his rule (III, 100) to the genitive plural. Again the singular is here the correct number, because that number is always used by a master in addressing his disciple. Thus we find the singular number

away the seal inscribed with thy name and (exactly as before, §§ 166—170, down to) went away. Surely Kuṇḍakoliya, this account is correct?"

Kuṇḍakoliya replied: "Yes, it is."

Mahāvīra continued: "Then happy art thou, Kuṇḍakoliya" (and so forth, saying the same as in the case of Kāmadeva, § 113).

174. Then turning to his venerable companions,²⁶³ the Samana, the blessed Mahāvīra addressed the male and female Niggantha ascetics who were with him, and spoke to them thus: "Surely, Venerable Companions, if those servants of the Samana who are householders, living in the midst of householders,²⁶⁴ refute the theo-

a little lower down in *dhanne si tumam*, 'happy art thou.' It should be noted, however, that the Jain MSS, in such contexts, read almost uniformly the form *tubbham*, with the anuswāra; see, e. g., § 118. See also Nāy. § 79, where the king uses *tubbham*, in speaking to his wife, whom he has immediately before addressed by the singular *tumam* 'thou.' Here the form *tubbham* is clearly intended to be the singular; for that number is always used by a husband in speaking to his wife. The nearly uniform MSS. authority, therefore, does not seem to bear out Hémachandra's rule, but to permit both forms, *tubbham* as well as *tubbha*, for the genitive singular. Of course, it is just possible, that the anuswāra is a clerical error, the general consensus of MSS. notwithstanding. Still, seeing that Hémachandra himself allows (III, 99) both forms *tumham* and *tumha* in the singular, and seeing further that the forms *tubbha*, *tumha*, *tujjha*, etc. are mere variants (III, 99), it is quite probable that *tubbham* is as true a form of the genitive singular as *tumham*. Moreover the analogy of Hémachandra's rule (I, 27) would support the addition of the anuswāra.

²⁶³ Lit., 'saying: O venerable ones'; see notes, 103, 226.

²⁶⁴ Text *gihī-majjhā vasantā*, Skr. *grihī-madhye vasantā*, 'living in the midst of householders.' The commentary follows another reading *gihamajjhāvasantā*, which it here interprets by Skr. *griham*

SEVENTH LECTURE

(Here the usual Introduction to the Seventh Lecture
is to be inserted)

180. There was a town called Polasapura. Near it there was the garden Sahassambivana. Its king was Jiyasattu.

181. There in the town of Polasapura, lived a potter, named Saddaliputti, who was a servant of the Ajiviya²⁵⁷ He having heard and understood and questioned and ascertained and mastered the tenets of the Ajiviya, and being filled with a passionate love towards them as for the most excellent thing,²⁵⁸ was conducting himself according to the

²⁵⁷ That is, of Gosala Mankhaliputti. See note 253

²⁵⁸ *Atthimimja penanuraga ratte*, Skr *asthi majja premi'anuraga-raktah*, lit 'unpassioned with the passion of love towards them as for the marrow of bones', is explained in the Guy paraph to Or § 124 by *asthi had, anas mimja had nāhili mi* (or *mi*) *dhatuvishesa, te Bhagavant na siddhanta rup, prema rup kusumbhadih ragas* (apparently a vii lect for *anuraga*) *lari nai sangana chhai jeh na*, i e, 'asthi means a bone, its mimja is the marrow (mi) within the bone, and is a kind of element, it stands for the doctrine of the Blessed one (Mahavina), love is like saffron, with the colour of which he is coloured' The usual Sanskrit equivalent of 'mimja = majja (stem *majjin*), but the Prakrit form *mimja* occurs in the Skr *manjilaminjala*, the name of two beings said to be sprung from the 'semen' of Rudra, for *majja* is a medical term for the element or essential ingredient of the body, which is produced from the bones and itself produces semen, (*Abhidhana Chintamani*, v 619) Hence the marrow is called *śukra lara* 'semen producing' (ib, = 628), and the semen, *majja samudbhava* or 'produced from the marrow' (ib, v 629) The word *mimja* occurs in

dictates of the Ājiviya tenets, believing²⁶⁹ those tenets to be the truth, the highest truth, and all the rest to be false.

182. That Saddālaputta, the servant of the Ājiviya, possessed a treasure of one kroṣ measures of gold deposited in a safe place, a capital of one kroṣ measures of gold put out on interest, a well-stocked estate of the value of one kroṣ measures of gold, and one herd consisting of ten thousand head of cattle.

183. That Saddālaputta, the servant of the Ājiviya, had a wife called Aggimittā.

184. That Saddālaputta, the servant of the Ājiviya, possessed, outside of the town of Polāsapura, five hundred potter shops. There a large number of men who received food in lieu of wages, day by day,²⁷⁰ prepared a large number of bowls, pots, pans, and pitchers and jars of six different sizes;²⁷¹ and another large number of men who also received food in lieu of wages, day by day, used to carry on a trade on the king's high road with that large number of bowls and (as above, down to) jars of various sizes.

185. Then that Saddālaputta, the servant of the Ājiviya,

Sindhi in the form *mija* or *miyu*, in Hindi as *mīgi*, in Panjābi as *mijh* or *minjh*; the Hindi has also *bhejā* which might be a corruption of the same word.

²⁶⁹ Lit, "O long lived one, the tenets of the Ājiviya are the truth, the highest truth, and all the rest are false" thus *believing*. *Ayamāuto* is a form of address used by a father towards his son or by a teacher towards his pupil; see Comm. to Ov. § 121.

²⁷⁰ Text *kallāhallaṃ*, Skr. *kalyaṇa kalyaṇ*, lit. every morning.

²⁷¹ These were the *ghaṭi*, the ordinary Indian pitcher (see note 30), the *uddhaghada*, a small pitcher, about half the size of a *ghada*, and the *kalasa* or large pitcher, further three very large kinds of jars called *alinjara* or *alanjara* (or *aranyara*, see comm. to § 91), *jambāluya* and *uṣṭiyā* (see note 30). The last named kind was also used to hold liquors or oil (Comm.). They are now usually called *maṭ'kā*.

sight,²⁷⁴ who knows the past, present and future in the buddhistie work *Kāraṇḍavyūha* (in the 11th prakaraṇa), where the doorkeepers of Bālī admit the Vāmana with the words: *pravīṣka mahābrāhmaṇa*, i. e., 'enter Mahābrāhmaṇa!' According to a verse, quoted by Bharatamallika, in his commentary to the Bhaṭṭikāvya (canto I, verse 2, *śākhā taile tathā māṃse vaidye jyotiṣike dije yātrāyām paṭhī nidrāyām mahach-chhabdo na diyate*) the word *mahā* may not ordinarily be used with the words meaning 'bianch', 'oil', 'flesh', 'physician', 'astrologer', 'brāhman', 'journey', 'path' and 'sleep', because in composition with these words, it forms technical or proper names; e. g., *mahāmāṃsa* is 'human flesh', *mahānidrā* is 'death'. The word *mahābrāhmaṇa* is, in Bengal, a technical term for those degraded (*patita*) brāhmans who accept the gift of gold in the Sbrāddha ceremony (hence also called *agradānī* or 'takers of the first gift'), as well as for the so-called *bhāṣa* brāhmans who live from hire. Possibly the use, by the Jains, of the term *mahāmūḥaṇa* (*mahā-brāhmaṇa*) for their saints may have occasioned its loss of estimation among the Brāhmans and Buddhists.—With regard to the imperative form *hana*, above quoted from the commentary, it may be noted, that though disallowed in standard Sanskrit (with *has jaṣ*), it is often used in tantric works (brahmanic as well as buddhistie); e. g., one of the mantras in a tantric homa ceremony runs thus: *chitpingala hana hana dāha dāha pacha pacha sarvajñājñāpaya svāhā*; i. e., 'O Chitpingala, kill kill, burn burn, cook cook, O Omniscient, command, *svāhā*!'

²⁷⁴ Text *uppanna-jñāna-darśana-dhara*, Skr. *utpanna-jñāna-darśana-dharaḥ*; here *uppanna* 'fully formed' has, according to the comm., the emphatic meaning of *ācarana-kṣayena ācirbhūte*, 'become manifest through the cessation of (all) obstruction.' The obstructions referred to are the *jñān-ācarana* 'obstruction of knowledge,' and *darśan-ācarana* 'obstruction of insight,' the first two of the eight hurtful classes of acts (*karma*). By *jñāna* are meant the five kinds of knowledge (see note 132), and by *darśana* the insight or belief in the Jain system. See Bhag., pp. 166, 169, 238. The whole epithet describes the highest stage of ascetic perfection. The same idea is referred to, in § 71, in the phrase *śud-ācaranijjñāna-kantatūṇa*

ture,²⁷⁵ who is an Arhat,²⁷⁶ a Jina, a Kevalin,²⁷⁷

lhaovata menaṇ ohi-nāṇe samuppanne, i. e., 'the *avadhī-jñāna* or supernatural sight was fully formed through the patient endurance of the cessation of (all) acts that tend to obstruct it.'

²⁷⁵ Text. *tīya-padupanna-m-aṇāgaya-jāṇae*, Skr. *atīta-pratyutpan-n'ānāgata-jñānakūḥ*. The compound contains several irregularities: *tīya* stands for *atīya* (see Bhag., p. 258, E. Muller, p. 20, in modern Hindi only in *goti* 'incomprehensible'); *padupanna* for *paṇḍu-panna* which occurs as a 'various reading'; and *uppanna-m-aṇāgaya* for *uppannūnāgaya* which also occurs as a various reading (see Bhag., p. 400, and note 31, above). In *prati*, when followed by a vowel, the conjunct *ty* should regularly be changed to *chch* (see Hem. II, 13, 14), but sometimes *y* is elided, and sometimes the conjunct is dissolved into *tīya*, in either case *t* being changed to *ḍ*; thus here *paḍuppanna*, and in § 218 *paḍochechhanna* for *pratyavaechchanna*; again in § 118 *paḍiuechchārcyatā* for *pratyuechchārcyatā* (also Bhag., p. 381), or in § 259 *paḍiyāikkhī* for *pratyākkhīyikūḥ*, so also probably here the reading of MS. II *paḍiya-uppanna* (for *paḍiyuppanna*), so also Ov. 123 *paḍiyāṇanda* for *pratyāṇanda*, etc. The two anomalous changes of *ty* are not specifically referred to by Hemachandra; but instances of the elision of *y* are incidentally noted; thus Hem. IV, 154 *paḍiuhā* for *pratyūhā* (apparently with doubling of *ḍ* on account of shortening of *ū*), and IV, 107 *paḍiaggat*, a denominative from *pratyag* or *pratyagra*.

²⁷⁶ The comm. explains that an Arhat is one who, on account of his worth as a saint (*arhatīa*), is the recipient of the homage (*pājā*) implied in the *mahā-prāṭihārya* or 'great marvels', or one for whom, on account of his omniscience (*sarvajñata*), there exists no mystery (*rahas*). The former explanation derives the word from the

²⁷⁷ The Jina is uniformly explained to be so called on account of his having obtained the mastery of his passions.—A Keralin, lit. 'he who is alone or absolute,' is said to be one whose knowledge, etc. are fully developed or unlimited; or as the comment to Bhag., *śāya 2*, uddesa 1, (Calc. print, p. 155a) says. 'He is so called *asakhyajñānatā*, i. e., 'on account of his unconditioned or absolute knowledge'.

who knows all and sees all, who is rapturously gazed

Skr. root *arh*, 'to be worthy', and is, of course, the true one. The latter makes the word to be a compound *a-rahā*, 'having no mystery'. Both these traditional interpretations are referred to in the Kalpa-sūtra, § 121, where Mahāvira is said to have become an *araha* or 'saint' as well as an *a-rahā* or *a-rahassa-bhāgi*, 'omniscient'. The Kalpadruma commentary to that paragraph adds another fanciful derivation, based on the alternative form *arihā*, viz., *ari-hā* or 'killer of the enemies' (*ari-ghātaka*), the enemies being the *rāga* or passions. This derivation would make the word *arihā* a synonym of *jina*. All three explanations are also given by Hemachandra, in his commentary to verse 4 of his Abhidhāna Chintāmaṇi (see Bohtlingk's ed., p. 291, where '*atishayāt surendrād*' should be read for '*atishayān surendrād*'). The Buddhists give similar explanations of the terms. The Nepalese work *Bhadraśālpāvadāna* (chapt. on *Sabbhikāvadāna*) says: *yo grāhaṃ tyaktvā aklīṣṭo viśuddho vijitendriyaḥ sarveṣāṃ hitārthaṃ tapasā cārati, so arhaṃ parikīrtitaḥ*, i. e., 'who, having left his house, sinless, holy, and with passions subdued, pursues asceticism for the benefit of all, he is well known to be an Arhat'. Similarly, in a Ceylonese work, called *Buddhanda Hilla* or 'the Faith of Buddha', it is said: *arahaṃ rāga-yada dṛeṣa-yada moha-yada ya kelesu kereṇ durāruheyyinda*, i. e., 'an Arhat is one who has put away these sins, viz., anger, hatred, lust.' The *mahā-prātihārya*, mentioned in the comm. as the cause of the *pūjā* given to an Arhat, are, as the commentary to the fourth verse of the Abhidhāna Chintāmaṇi shows, identical with the well-known thirty-four *atishaya* or 'excellencies' (see note 278). According to another, and apparently later, view, however, the number of *mahā-prātihārya* is limited to eight. Thus the printed copy of the commentary to § 157 (Calcutta print, p. 169) reads *aṣṭa-mahāprātihārya-rūpa-pūjā* or 'the reverence implied in the eight great marvels.' Similarly the Kalpadruma by Lakṣmīvallabha, a late commentary on the Kalpa-sūtra, explains (to Kap. § 121) *ārāhā* by *aṣṭa-mahāprātihārya-yuktaḥ* or 'furnished with the eight great marvels.' A modern Jain work, in the Hindi language, called the *Jina-tattva-lakṣha*, also names only 'eight great marvels,' and says *aṣṭa-ārāhā-ādi aṣṭa mahāprātihārya sarva Jina-logū ud prasiddha*

worlds,²⁷³ who, for the world of the good devas, men and asuras,²⁷⁹ is an object of worship, praise, honour, respect

manī, vv. 57—64. The excellencies of homage are said to be so called, because, on account of them, the Jina receives the homage of the three worlds. This classification is not quite intelligible; for the twelve *guṇa* are said to consist of the four *mūl'ātishaya* and the eight *mahāprātihārya*; while afterwards the latter are themselves classed in one of the sub-divisions (the *pūjā'tishaya*) of the former. Hemachandra's classification is different. He only mentions thirty-four *pūjā'tishaya* or excellencies of homage' (Abhidhāna Chintāmaṇi, vv. 57—64), and thirty-five *vāg-guṇa* or 'good qualities of speech' (ib, vv. 65—71); besides eighteen *doṣa* or 'bad qualities' (ib, vv. 72, 73).

²⁷³ Text °*lahiṇa*°, Skr. *vahita*, is explained by the comm. to mean that 'he is beheld by the three worlds with a fixed gaze of intense curiosity and profound happiness, and with a mind deeply agitated by the sight of the complete assemblage in him of the excellencies constituting his majesty.' By the 'excellencies' are meant the thirty-four *atishaya*, for an enumeration of which see Hemachandra's Abhidhāna Chintāmaṇi, v. 57—64, Wilson's 'Essays (in Asiatic Researches, vol. XVII), pp. 249, 250, Bhag. pp. 307, 314. See also note 276.

²⁷⁹ Text *sa-deva-manuj'āsura*sa, Skr. *sa-deva-manuj'āsurasya*. This is the almost uniform spelling of all MSS. here, as well as in the Kalpasūtra (§§ 118, 121, 143), and elsewhere. The MS. G alone reads *sad-deva*°. The comm. explains the phrase as a *bahuvrīhi* compound, thus: *sa-deva-manuj'āsura* *ya* *sa* *sa-deva-manuj'āsura*ḥ, i. e., 'the world in which there are asura together with men and deva, that is called the *sa-deva*° world'; and it adds that this phrase is but a detailed specification of the preceding expression *śloka*, Skr. *trailokyā*, 'inhabitants of the three worlds.' A slightly different explanation, as a *karmadhāraya* compound, is given of the same phrase by the Kalpadruma comm. to Kap. § 121; viz, *devaḥ manujāḥ asurāḥ saha tāṇyā sarvalokāṇyā paryāyam*, i. e., 'the circle of the whole world, with its asura, men and deva', (= *deva-manuj'āsura-saḥitatāṇyā lokāṇyā*). The reading of MS. G, *sad-deva*°, would mean:

, he spoke to him thus: "Truly, Reverend Sir, I possess, *atable* the town of Polasapura, five hundred potter shops. *here* do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samana, the blessed Mahāvira, accepted that offer of Saddālaputta, the servant of the Ājiviya, and lived in the five hundred potter shops of Saddālaputta, the servant of the Ājiviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddālaputta, the servant of the Ājiviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them³⁷ in the heat of the sun.

196. Then the Samana, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājiviya: "Saddālaputta, this potter's ware,—how is it made?"

197. Then that Saddālaputta, the servant of the Ājiviya, spoke thus to the Samana, the blessed Mahāvira: "This ware, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *utthā*, synonymous with *utthānam*, the form *utthā* is more likely to be the dative of the masc. *utthā*, being another survival like the dative *atthā* of *atthā* (Skr. *artha*). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

³⁷ Text *dalayā*, Skr. *dadāti*. The readings usually vary between *dalayā* and *dalā*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal; and the commentaries always render it by the Skr. primary verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddālaputti himself did not place the ware in the sun, but had it done through his workmen, but no more did he himself bring them out of shops. Like *nigat*, also *dalayā* is intended to be a *IX*

so, he spoke to him thus: "Truly, Reverend Sir, I possess, outside the town of Polāsapura, five hundred potter shops. There do you live in the enjoyment *from me* of a standing provision of stool, plank and bedding."

194. Then the Samana, the blessed Mahāvira, accepted that offer of Saddālaputta, the servant of the Ājiviya, and lived in the five hundred potter shops of Saddālaputta, the servant of the Ājiviya, in the enjoyment of a standing provision of stool, plank and bedding.

195. Then that Saddālaputta, the servant of the Ājiviya, at some time or other, brought out his air-dried potter's ware from within his workshops; and having done so, he placed them²⁸⁷ in the heat of the sun.

196. Then the Samana, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājiviya: "Saddālaputta, this potter's ware,—how is it made?"

197. Then that Saddālaputta, the servant of the Ājiviya, spoke thus to the Samana, the blessed Mahāvira: "This ware, Reverend Sir, at the first is clay, after that it is kneaded

Sanskrit masculine noun *utthā*, synonymous with *utthānam*, the form *utthā* is more likely to be the dative of the masc. *utthā*, being another 'survival like the dative *aśhā* of *aśha* (Skr. *artha*). The use of the dative to express the object or purpose is extremely common. The phrase literally means: 'he arose for the purpose of arising,' and is intended to express the instantness of the action.

²⁸⁷ Text *dalaya*, Skr. *dadāti*. The readings usually vary between *dalaya* and *dalai*. The former may be regarded as a Xth class formation from the latter. It is certainly not used as a proper causal; and the commentaries always render it by the Skr. primary verb *dadāti*, (e. g., comm. to Ov. § 20). Of course, Saddālaputta himself did not place the ware in the sun, but had it done through his workmen, but no more did he himself bring them out of shops. Like *nāci*, also *dalaya* is intended to be a p. verb.

with water,²⁸³ and then it is mixed well together with ashes and dung;²⁸² then it is placed²⁹⁰ on the wheel; and finally many bowls and (as above, § 184, down to) jars of various sizes are made.”

198. Then the Samana, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājīviya: “Saddālaputta, this potter’s ware,—is it made by dint of exertion and (as above, § 166, down to) manly strength; or on the other hand, is it made without exertion and (as above, § 166, down to) manly strength?”

199. Then that Saddālaputta, the servant of the Ājīviya, spoke thus to the Samana, the blessed Mahāvira: “Reverend Sir, it is made without exertion and (as above, § 166,

²⁸³ Text *nimijjā*, Skr. *nimijate*, passive of the root *nī-mi*; the verb is repeatedly noted by Hemachandra, viz. *nimā* (or *numā*) for Skr. *nyasyati* (Hem. IV, 109, see also IV, 21), and *nimīam* for Skr. *sthāpitam* (Hem. IV, 258). The latter form is also given in Dharmapāla’s *Nānamāla*, verse 193, as a synonym of *nīhiyama* (Skr. *nīhitam*) or *nīkṣiptam* (Skr. *nīkṣiptam*). It also occurs in the *Saptashatka*, verse 939, *gaṇḍatthala-nimīam deṭṭhīṃ* ‘the gaze fixed on the cheek,’ where the comm. also explains it by Skr. *sthāpitam*. The real Skr. equivalents, of course, are *nimitam* and *niminoti* (the regular Pṛakrit form of which one would expect to be *nimīnati*), from the root *nīti*, which means ‘to fix, settle.’ The word, therefore, here literally means: ‘it is fixed’, ‘it is made firm or tough or tenacious (with water).’

²⁸² Text *akhūreṇa*, *kariseṇa*, Skr. *karāreṇa*, *karīreṇa*. The former is explained by the Guj. paraph. to mean *rākṣī*, Hindi *rākḥ*, ‘ashes,’ especially of cowdung. The latter is explained, *ibid.*, to be *nāṭī mājḥā* (Hindi *mājḥā* or *mājḥā*), the small globules of goats’ or sheep’s dung. In Hindi the word is *karas* or *karasi*, and is used also of the sweepings of dung from a cowshed.

²⁹⁰ Some MSS. read *arobhijjā* or *arubhijjā* instead of *arubhijjā* or *arubhijjā*. On the radical form *rākḥ*, see E. Müller’s *Littré*, p. 33.

down to) manly strength; *for there is no such thing as exertion and (as above, § 166, down to) manly strength, but all things are unalterably fixed.*"

200. Then the Samana, the blessed Mahāvira, spoke thus to Saddālaputta, the servant of the Ājīviya: "Saddālaputta, if any one of thy men were to steal thy unbaked or baked potter's ware, or scatter it about, or make holes in it, or let it drop into pieces, or place it outside *unguarded*, or if he were to indulge in outrageous familiarities with thy wife Aggimittā, what punishment wouldst thou inflict on that man?"

Saddālaputta replied: "Reverend Sir, that man I should curse or beat or tie up or frighten or threaten or cuff or fine or bully, or even before his time deprive him of his life."

Mahāvira continued: "Saddālaputta, truly none of thy men can steal thy unbaked or baked potter's ware or (*as above, down to*) place it outside *unguarded*, or indulge in outrageous familiarities with thy wife Aggimittā; nor oughtest thou to curse that man or beat him or (*as above, down to*) even before his time deprive him of his life, if *it is true that there is no such thing as exertion or (as above, § 166, down to) manly strength, and that all things are unalterably fixed. But I maintain, that any one of thy men can steal and (as above, down to) place outside unguarded thy unbaked, (etc.) potter's ware, and that thou canst curse that man and (as above, down to) deprive him of his life. Therefore, what thou sayest, that there is no such thing as exertion (as above, § 166, down to) manly strength, and that all things are unalterably fixed, that saying of thine is false.*"

201. At this point, that Saddālaputta, the servant of the Ājīviya, became fully convinced of the truth of what Mahāvira had said.

202. Then that Saddālaputta, the servant of the Ājīviya, praised and worshipped the Samana, the blessed Mahāvira;

and having done so, he spoke to him thus: "I desire, Reverend Sir, in your presence to hear the Law."

203. Then the Samana, the blessed Mahāvira, expounded the Law to Saddālaputta, the servant of the *Ājīriya*, and to that *right great company* (and so forth, as in § 11).

204. Then that Saddālaputta, the servant of the *Ājīriya*, having listened and attended to the Law in the presence of the Samana, the blessed Mahāvira, and being happy and pleased (as above, § 11, down to) in his heart, took on himself the law of a householder. (He did this, like Ānanda; only that he limited himself to a treasure of one kroṣ measures of gold deposited in a safe place, a capital of one kroṣ measures of gold put out on interest, a well-stocked estate of the value of one kroṣ measures of gold, and one herd consisting of ten thousand head of cattle; all this should be related, as in §§ 13-58, down to where it is said that) he praised and worshipped the Samana, the blessed Mahāvira; and having done so, he returned to where the town of Polāsapura was. Having returned, and walking right through the midst of the town of Polāsapura, he came to where his wife Aggimittā was in his house; and having done so, he spoke thus to his wife Aggimittā: "Truly, O beloved of the devas, the Samana, the blessed Mahāvira (as above, § 9 down to) has arrived on a visit; so now do thou go and praise and (as above, § 9, down to) wait on the Samana, the blessed Mahāvira, and in his presence take on thyself the twelvefold law of a householder which consists of the five lesser vows and the seven disciplinary vows."

205. Then that wife of his, Aggimittā, saying "so be it," respectfully accepted that direction of Saddālaputta, who was now a servant of the Samana.⁵¹

⁵¹ Here is a distinct instance of two different recensions. Abhayadatta, when writing his commentary (q. r.) had a different recen-

206. Then that Saddālaputta, the servant of the Samāna, called his domestic servants; and having done so, he spoke to them thus: "Be quick, O beloved of the devas, and let the state vehicle²⁹² be yoked by skilful men,²⁹³ with a pair of excellent young bulls, matching each other in hoofs, tails and symmetrically marked horns, adorned with neck-ropes set

sion before him, which omitted §§ 206 and 207 entirely. Its reading must have run thus: § 205, *taṃ naṃ eṃ Aggimittā bhāriyā Saddālaputtassa samanovāsayaṃsa "taṃ" tti eyam-aṭṭhaṃ vīṇaṇa paḍisaṇsi, 2 tti* (§ 208) *phāyā jāta pāyachchhittā, etc.* He was acquainted, however, with the recension given in the MSS. on which the present text is founded, and which he refers to as being *pustakāntare*, 'in another book.' Similarly his recension omitted the passage describing Mahāvīra as a *mahā-dhammakahi* in § 218.

²⁹² Text *dhammiyaṃ jāṇa-pavarāṃ*, Skr. *dhārmikāṃ yāna-pravarāṃ*. The word *dhammiya* occurs, with a similar use, in Ov. § 42, where the Skr. comm. explains it by *dharmāṇi niyukta*. There is no exact equivalent in English for the terms *dharmā*, *dhārmika*. The meaning here appears to be that the vehicle was one that was set apart for use on occasions of ceremony, such as going to hear the Law. It seems, therefore, best expressed by 'state vehicle' or 'state carriage.'

²⁹³ This is, according to the comm., the meaning of the phrase *lahu-karāṇa-jutta-joyāṃ*, Skr. *laghu-karāṇa-yukta-yojitam*. It says the vehicle was 'caused to be yoked (*sambandhita*) with harness, pole, etc. (*yantra-yūpādī*) by men who were furnished (*yukta*) with dexterity (*daḥsatva* = *laghu-karāṇa*.)' The Gujarāṭī paraph., however, (here as well as in § 59) refers the phrase *lahu-karāṇa-jutta*, not to the stable-servants, but to the vehicle itself in the sense of 'fast-going.' For it says: *shigra chhe veg jeh'no, eh'vo rath tumhe jot'ro*, i. e., 'do you yoke that carriage, the speed of which is fast.' Literally the construction of the whole passage is: 'do you cause to be brought (*vaṇṭhavaṇṇa*) the vehicle (*jāṇa-pavarāṃ*) which is caused to be yoked (*jōyāṃ*) with a pair of oxen (*jōṇa-juvaṇṇaṃ*) and which is well appointed (*lakkhaṇavaveṇa*), etc.

various kinds of jewels, provided with a suitable, straight, excellent, well made and well fixed pole of good wood and altogether furnished with an excellent equipment.²⁰⁷ When this is done, bring back word to me that my order is carried out."²⁰⁸

207. Then those domestic servants (as above, § 206, down to) brought back word that his order was carried out.

208. Then that wife of his, Aggimittā, having bathed (as above, § 10, down to), performed precautionary rites,²⁰⁹

²⁰⁷ Text *ṣaṅkṣāṇopacaryam*, Skr. *śaṅkṣapropapetam*; this is the reading of the comm. to Bhag., sūtra II, addeśa 1 (p. 150a in the Calcutta print), which explains: *upapetam upa-apa-ṣ ity etasya sikhāṇa nirukti-rashād upapetam bhavati*, i. e., 'according to the rules of etymology upa with apetam forms upapetam.' Weber suggests (Bhag., p. 260) that it is an irregular form for *upavītam*. The reference, in the expression *nirukti-rashād*, is probably to the well-known verse *varp'āgamo varpa-ṣiparyayash cha dīau ch'āparau varpa-vikāra-nāishau dhātōs tau-arth'āpagamena bodhas tad uchyate pancha-vidham niruktam*, i. e., 'the derivation of words may be explained in five different ways, by the addition of a vowel, the transposition of a vowel, the change and loss of a vowel, and the alteration of the meaning of a root.'

²⁰⁸ Text *eyam āpattiyam pachthappiṇaḥ*, Skr. *etām ājñaptikāṁ pratyarpayata*. The comm. to Or. § 10 (p. 175, Calcutta print) explains the phrase thus: *ājñaptikāṁ ājñāṁ pratyarpaya, sampādya manasā niradyat*, i. e., 'deliver back the order, that is, having carried it out, inform me (of the fact of having done so).'

²⁰⁹ Text *pāyachchittā*. The comm. explains this by Skr. *prāyachchitta*, and this is the usual interpretation of the commentaries. Only the commentary to Kap. § 66 (quoted in Jacobi's edition, p. 103) gives as an alternative interpretation the Skr. *pāda-chhūpta*, 'touched with the feet,' which act is there said to insure protection against the effects of the 'evil eye.' In Bengal there is a belief that as long as one touches the earth with one's feet, one is safe from the evil eye. On the Pr. form *chhitta* for Skr. *chhūpta* see Hen. IV, 258, where it is given as the equivalent of the Skr.

put on a clean state dress,³⁰⁰ and adorned her person with a small number of costly jewels,³⁰¹ proceeded, surrounded by

sprīṣṭa 'touched.' Regarding the interpretation by Skr. *prāyaśchitta*, the comm. says that it refers to the application of collyrium (*maṣi*) to the eyes, and vermillion to the head (the *punḍra* or *tilaka* or 'mark' of a married woman), and to the putting of curds or rice or sandal powder, etc. to the forehead; and these acts are called so, because they are like a *prāyaśchitta* or 'expiation.' As the latter is performed to ensure protection against the consequences of sin, so the former acts are resorted to to insure protection against evils, such as unlucky dreams, etc., or as Lakṣmī Vallabha's comment on Kap. § 104 says. *vighna-nivāraṇāya*, 'to ward off evils.'—On these and similar precautionary rites, especially as used on the occasion of marriage, see Grierson's *Bihār Peasant Life*, §§ 1303—1353.

³⁰⁰ Text *suddhappāvesāṁ*. The MSS. vary between this and *suddhapāvesāṁ* and *suddhappāvesāṁ*; but that the first is the correct reading, is clearly shown by the explanations of the comm. Here Abhayadeva explains it by Skr. *śuddhātma-vaigīkṛṣṭi*, i. e., '(clothes) fit to adorn (*veś'ārkṛṣṭi*) a purified person.' In his comm. on the Oṣavāṇi Sutta (§ 17 on p. 61 of the Calcutta print), however, Abhayadeva adds an alternative interpretation of the phrase; viz., that it is Skr. *śuddha-prāveśyāni*, i. e., '(clothes which are) clean and fit to be worn on occasion of entering a king's court' (*rāja-sabhā-praveśyāni*). Both interpretations are also given in the comm. to Kap. § 66, quoted in Jacobi's edition, p. 109. On the other hand, the later commentary of Lakṣmī Vallabha, in its comment on Kap. § 66, admits only the latter interpretation of a 'clean state dress,' and in its comment on Kap. § 104, explains the word simply by *navīna*, 'fresh (clothes).' It would appear, that the former interpretation was in later times abandoned. This, no doubt, was correct.

³⁰¹ The Kalpadruma, Lakṣmī Vallabha's comm. to the Kalpa Sūtra, explains (ad Kap. § 66) the phrase *appa-mahaggāha* differently, by *alpa-maulyāni bahū-maulyāni*, i. e., '(jewels) of small value and of great value.' Jacobi, in his translation of Kap. § 66, gives a third interpretation: 'small but costly ornaments.'

various kinds of jewels, provided with a suitable, straight, excellent, well made and well fixed pole of good wood and altogether furnished with an excellent equipment.²⁹⁷ When this is done, bring back word to me that my order is carried out.²⁹⁸

207. Then those domestic servants (as above, § 206, down to) brought back word that his order was carried out.

208. Then that wife of his, Aggimittā, having bathed (as above, § 10, down to), performed precautionary rites,²⁹⁹

²⁹⁷ Text °lakṣhaṇavacyaṃ, Skr. °lakṣaṇopapetaṃ; this is the reading of the comm. to Bhag., says II, uddesa 1 (p. 156a in the Calcutta print), which explains: *upapetaṃ upa-apa-ity etasya sthāne nirukti-vashāt upapetaṃ bhavati*, i. e., 'according to the rules of etymology *upa* with *apetaṃ* forms *upapetaṃ*.' Weber suggests (Bhag., p. 260) that it is an irregular form for *upavitaṃ*. The reference, in the expression *nirukti-vashāt*, is probably to the well-known verse *īrṣyāṃ varṣa-īparyayaś cha dāu ch'āparau varṣa-vikāra-nāṣṇau dhātoḥ tad-arth'āpagamena bodhas tad uchyate pancha-vidhaṃ niruktam*, i. e., 'the derivation of words may be explained in five different ways, by the addition of a vowel, the transposition of a vowel, the change and loss of a vowel, and the alteration of the meaning of a root.'

²⁹⁸ Text *cyaṃ āpatityaṃ paccāhappiṣaḥ*, Skr. *etām ājñaptikām pratyaṣpayata*. The comm. to Or. § 10 (p. 173, Calc. print) explains the phrase thus: *ājñaptikām ājñāṃ pratyaṣpayā, sampādyā mama nirūḍhā*, i. e., 'deliver back the order, that is, having carried it out, inform me (of the fact of having done so).'

²⁹⁹ Text *pāyachchittā*. The comm. explains this by Skr. *prāyash-chitta*, and this is the usual interpretation of the commentaries. Only the commentary to Kap. § 66 (quoted in Jacobi's edition, p. 108) gives as an alternative interpretation the Skr. *pāda-chhūpta*, 'touched with the feet,' which act is there said to insure protection against the effects of the 'evil eye.' In Bengal there is a belief that so long as one touches the earth with one's feet, one is safe from the evil eye. On the Pr. form *chhitta* for Skr. *chhūpta* see Hem. IV, 258, where it is given as the equivalent of the Skr.

many people of the Ugga and Bhoga²⁰¹ (and other) castes have in your presence, O beloved of the devas, (as above, § 12, down to) entered into the monastic state, yet I cannot

²⁰¹ Text *uggū bhogū*, Skr. *ugrāḥ bhogāḥ*. This is the commencement of a standing phrase which contains a long list of castes or classes of people. The remainder of it will be found in Ov. §§ 23 and 38, Kap. § 211. Among them are also specially named the *Nāya*, or the *ḷṣattriyas* of the *Jūatṛi* clan, to which *Mahāvira* belonged, see note 8. The comm. to Ov. §§ 23, 38, as well as that to Kap. § 211 and Nāy. § 127, describes the Ugga as being *raṣa-vanasha-ja*, lit., 'men of the guards' class'. The Gujarāṭi paraph. to Ov. § 38, calls them 'ḷṣattriyas' (*ghaṇā ugra-kuḷ nā ūp'nā ḷṣatriya*, i. e., 'many *ḷṣattriyas* born in the Ugra-race'), and that to Ov. § 23 says that they were *koṭ'wal-panai thāpā kutā*, i. o., 'employed in the position of a koṭ'wal or police officer.' The latter remark is also made in the *Kalpadrūma* commentary on Kap. § 18, which says that they were *koṭṭapalitva 'vasthāpitāḥ*. The Bhoga are described in the same comm. as *guru-lamsha-ja*, lit., 'men of the guru class', and in the Gujarāṭi paraph. to Ov. § 23 as *pūjyasthāḥ karī thāpā*, i. o., 'appointed as objects of worship.' With respect to both classes of people all the Skr. commentaries add that they were *ādī-dāna* (or *ādī-nāthana* or *adishvarena* or *ādīnāthasamīna*) *anasthāpitā* (or *niyukta*), i. e., 'appointed by the *Ādideva*' (i. e., the *Jina* or *Mahāvira*) in their respective occupations. I can learn nothing as to the exact force of this phrase, it seems to indicate, however, that they were considered 'natural divisions of people' or hereditary classes or castes. I am not quite satisfied as to the identity of the two classes. According to *Manu* X, 9, 49 the 'Ugra' were a mixed caste, sprung from a *ḷṣatriya* father and a *sūdra* mother (so also in the *Abladhana Chintāmani*, v. 896), who lived by catching and killing animals living in holes. There is a *Rājā* clan (*gotra*) called 'Uga', still existing in the *Mallāni* State, on the borders of *Marwār* and *Sindh* (see the *Rājputānā Gazetteer*, p. 275, also *Sherring's Hindu Tribes and Castes*, vol. III, p. 16). I cannot find them named anywhere else, but I may add that I am told by *Pandit*

a circle of maid-servants, to ascend the state vehicle; and having done so, she drove out of the town of Polāsapura, *passing* right through the midst of it, and went to where the Sahassambavana garden was. Having arrived there, she descended from the state vehicle, and then, still surrounded by the circle of her maid-servants, she advanced to where the Samana, the blessed Mahāvīra, was *staying*. Having done so, she *circumambulated* him three times and praised and worshipped him; and then remaining at a distance, not too near nor too far from him, (*and so forth, down to*) joining the palms of her hands in a suppliant manner, she stood devoutly³⁰² waiting on him.

209. Then the Samana, the blessed Mahāvīra, preached the Law to Aggimittā and to that *right great company* (*and so forth, as in § 11*).

210. Then that wife of his, Aggimittā, having listened and attended to the Law, in the presence of the Samana, the blessed Mahāvīra, being now happy and pleased, praised and worshipped the Samana, the blessed Mahāvīra; and having done so, she spoke to him thus: "I believe, Reverend Sir, the Naiggantha doctrine (*as above, § 12, down to*) it is so as you have declared it."³⁰³ Still though, *admitting this,*

³⁰² Text *ṭhiyā cheva*, Skr. *sthitā eva*, lit 'being in the very act of standing.' MS. G reads *ṭhiyā jāva*, but from a comparison of parallel passages, nothing appears to be omitted to which *jāva* could refer. *Cheva* is simply intended to emphasize her posture, which may be expressed by the translation 'standing devoutly.'

³⁰³ The drift of this passage is thus explained in the comm. to Bhag., saya II, address I (p. 131b, in the Cdeutta print): first the act of faith is described by various terms, next the contents of the faith are also described by various terms. The meaning in outline is, 'I believe (*saddahāmi*, etc.), that it is so (*evam eyam*, etc.), as you say (*jak'eyam tubbhe vadaha*).' Or the passage may be taken as describing in its first portion the speaker's belief, and in its second expressing her respect for Mahāvīra.

214. Then that Gosāla Mankhaliputta, having been informed of this news, reflected thus: "Truly, Saddālaputta, having eschewed the tenets of the Ājīviyas, has adopted the views of the Nigganthas. So I will go, and having made Saddālaputta, who used to be a servant of the Ājīviya, to eschew the views of the Niggantha ascetics, I will make him adopt once more the views of the Ājīviyas." Having thus reflected, he proceeded, surrounded by a company of his Ājīviyas, to where the place of assembly of the Ājīviyas was in the town of Polāsapura. Having arrived there, he deposited his begging bowl,³⁰⁵ and then proceeded with some of his Ājīviyas to where Saddālaputta, the servant of the Samāsa, was staying.

215. Then that Saddālaputta, the servant of the Samāsa, observed Gosāla Mankhaliputta, as he was approaching; and having done so, he neither honoured³⁰⁶ him, nor even

³⁰⁵ Text *dhāṇḍaga-nikkhevaṇa karoti*, Skr. *dhāṇḍaka-nikṣepaṇa karoti*. Gosāla professed to be emphatically a 'mendicant' or *ājīviya*, and possessed absolutely nothing but a begging-bowl. That he owned no clothes whatever, may be seen from the story of his getting beaten by the women of a village in Magadha on account of his nudity. (See *Asiatic Researches*, vol. XVII, p. 253).

³⁰⁶ Text *āḍhāt*, Skr. *arḍhayati*. The MSS. give this root in three different forms, viz. *āḍhā* (3. sg. *āḍhāt*, part. pres. act. *āḍhāmāṇe*, part. pres. pass. *āḍhājjamāṇe* in § 216), or *āḍha* (3. sing. *āḍhas* as in MS. A, part. pres. pass. *āḍhijjamāṇe* as in MSS BDE in § 216), or *āḍhaya* (part. pres. act. *āḍhūyamāṇe* as in MSS AF) See also the various readings in §§ 216, 247. The MSS. of Steinthal's edition of the *Nāyādharmakathā* appear also to favour both forms *āḍhā* (3. sing. *āḍhāt* in § 69) and *āḍhaya* (part. pres. act. *āḍhūyamāṇi* in § 69; the part. pass. *āḍhājjamāṇi* in § 72 may be referred to both radical forms). From the variations of the MSS. it is difficult to decide which of the three forms is to be accepted as the really correct one, unless indeed all three are equally correct. Hemachandra would seem to have considered the form *āḍha* to

do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (*as above*, § 12, down to) *enter the monastic state*. But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

211. Then that wife of his, Aggimittā, in the presence of the Samana, the blessed Mahāvīra, took on herself the twelvefold law of a Sāvaga, consisting of the five lesser vows and the seven disciplinary vows; and having done so, she praised and worshipped the Samana, the blessed Mahāvīra; and then she ascended *again* that state vehicle; and having done so, she returned to the place whence she had come.

212. Then the Samana, the blessed Mahāvīra, at some time or other, departed from the Sahassambavana garden and the town of Polisapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddalaputta, the servant of the Samana, devoted himself to mastering *the discrimination of the living and lifeless* (and so forth; *as in* § 64).

Hara Prasāda Shāstri, that there is a class of people (mostly agriculturists) in Bengal, commonly called 'Āguri', who claim to be Ugra kshatriyas. They fall into two divisions, popularly called 'Jānū' and 'Sūt', of whom the former assume the 'janco' or sacrificial thread before marriage, but not the latter. These Sūts may be those, described in Manu X, 11, 17, (and Abhidhāna Chintāmaṇi, v. 898) as sprung from a kshatriya father and brāhmanī mother, and hence constituting a lower caste. Regarding the Bhoga I have not been able to obtain any information, save the solitary notice in Sherring (*ibidem*, vol. II, p. xxiv) of a class of brāhmanas in the Panjāb, called 'Bhog'. The Jāins of these parts know nothing about them.

214. Then that Gosāla Mankhaliputta, having been informed of this news, reflected thus: "Truly, Saddālaputta, having eschewed the tenets of the Ājīviyas, has adopted the views of the Nigganthas. So I will go, and having made Saddālaputta, who used to be a servant of the Ājīviya, to eschew the views of the Niggantha ascetics, I will make him adopt once more the views of the Ājīviyas." Having thus reflected, he proceeded, surrounded by a company of his Ājīviyas, to where the place of assembly of the Ājīviyas was in the town of Polisapura. Having arrived there, he deposited his begging bowl,³⁰⁴ and then proceeded with some of his Ājīviyas to where Saddālaputta, the servant of the Samāṇa, was staying.

215. Then that Saddālaputta, the servant of the Samāṇa, observed Gosāla Mankhaliputta, as he was approaching; and having done so, he neither honoured³⁰⁵ him, nor even

³⁰⁴ Text *bhaṇḍaga-nikkhevaṇaṃ karaṇī*, Skr. *bhāṇḍaka-nikṣepaṇa karaṇī*. Gosāla professed to be emphatically a 'mendicant' or *ājīviya*, and possessed absolutely nothing but a begging-bowl. That he owned no clothes whatever, may be seen from the story of his getting beaten by the women of a village in Magadha on account of his nudity. (See *Asiatic Researches*, vol. XVII, p. 253).

³⁰⁵ Text *āḍhāṭī*, Skr. *ardhayaṭī*. The MSS give this root in three different forms, viz. *āḍhā* (3. ag. *āḍhāṭī*, part. pres. act. *āḍhāmāṇe*, part. pres. pass. *āḍhāṭijjamāṇe* in § 216), or *āḍha* (3. sing. *āḍhat* as in MS. A, part. pres. pass. *āḍhijjamāṇe* as in MSS. BDE in § 216), or *āḍhāya* (part. pres. act. *āḍhāyamāṇe* as in MSS. AF). See also the various readings in §§ 216, 217. The MSS. of Steinthal's edition of the *Nāyāśāstram* appear also to favour both forms *āḍhā* (3. sing. *āḍhāṭī* in § 69) and *āḍhāya* (part. pres. act. *āḍhāyamāṇī* in § 69; the part. pass. *āḍhāṭijjamāṇe* in § 72 may be referred to both radical forms). From the variations of the MSS. it is difficult to decide which of the three forms is to be accepted as the really correct one, unless indeed all three are equally correct. Hemachandra would seem to have considered the form *āḍhā* to

do the same, and, in your presence, O beloved of the devas, submitting to the tonsure, (*as above, § 12, down to*) *enter the monastic state.* But I will, in your presence, O beloved of the devas, take on myself the twelvefold law of a householder, which consists of the five lesser vows and the seven disciplinary vows. May it so please you, O beloved of the devas; do not deny me!"

211. Then that wife of his, Aggimittā, in the presence of the Samana, the blessed Mahāvira, took on herself the twelvefold law of a Sāvaga, consisting of the five lesser vows and the seven disciplinary vows; and having done so, she praised and worshipped the Samana, the blessed Mahāvira; and then she ascended *again* that state vehicle; and having done so, she returned to the place whence she had come.

212. Then the Samana, the blessed Mahāvira, at some time or other, departed from the Sahassambavana garden and the town of Polāsapura; and having done so, he abode elsewhere in a different country.

213. Then that Saddālaputta, the servant of the Samana, devoted himself to mastering *the discrimination of* the living and lifeless (and so forth, as in § 61).

that the Samāṇa, the blessed Mahāvīra, is a great Māhāṇa. Yea, beloved of the devas, a great Guardian³⁰⁷ has arrived."

Saddālaputta enquired: "Who is that great Guardian, O beloved of the devas?"

Gosāla replied: "The Samāṇa, the blessed Mahāvīra, is the great Guardian."

Saddālaputta again enquired: "For what reason, O beloved of the devas, (as above, down to) the great Guardian?"

Gosāla replied: Truly, O beloved of the devas, the Samāṇa, the blessed Mahāvīra, protects and guards, with his staff of the Law, all the numerous living beings that, in the wilderness of the world, are straying or perishing, being devoured or cut asunder or pierced through or mutilated or castrated,³⁰⁸ and with his own hand brings them to the great fold of the Nirvāṇa. It is for this reason, Saddālaputta, that I say, that the Samāṇa, the blessed Mahāvīra, is the great Guardian. Yea, O beloved of the devas, a great Guide has arrived."

Saddālaputta enquired: "Who, O beloved of the devas, is that great Guide?"

³⁰⁷ Text *gote*, Skr. *gopāḥ*, lit. 'a cow-keeper'; comm. *go-rakṣakaḥ* 'a guardian or keeper of cows'.

³⁰⁸ The comm. explains that the word 'devoured' refers to animals, such as deer, etc., that are devoured by tigers and other wild animals. The following words refer to men who are cut asunder with a sword, or pierced through with a spear, or deprived of their ears or noses, or expelled from their caste or sect. The last word *viluppanāṇa* (Skr. *vilupyamāṇa*) is, in the comm., explained by *vāhy'opadhy-
opahāraṇaḥ* ' (mutilated) by the removal of the external marks of distinction.' The word *upadhi* seems here to be used in the sense of *upādhi* or 'a distinctive mark.' The idea of castration seems best to suit the context; though the reference might also be to the distinctive marks of a sect or caste (such as the sacred thread and top-knot of a brāhman), the removal of which is equivalent to the excommunication of a person from his sect or caste. } *ḍach*, excommunication is held to be worse than death.

Gosāla replied: "Saddālaputta, the Samaṇa, the blessed Mahāvira, is the great Guide."

Saddālaputta again enquired: "For what reason?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, keeps safely on the path of the Law all those numerous living beings, that, in the wilderness of the world, are straying or perishing (as above, down to) being castrated, and with his own hand brings them straight to the great city of the Nirvāṇa. It is for this reason, Saddālaputta, that I say that the Samaṇa, the blessed Mahāvira, is a great Guide. Yea, O beloved of the devas, a great Preacher has arrived here."

Saddālaputta enquired: "Who is that great Preacher, O beloved of the devas?"

Gosāla replied: "The Samaṇa, the blessed Mahāvira, is the great Preacher."

Saddālaputta again enquired: "For what reason is the Samaṇa, the blessed Mahāvira, a great Preacher?"

Gosāla replied: "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, by means of many theses and (as above, § 174, down to) explanations, with his own hand delivers from the vast wilderness of the world all those numerous living beings that, in this right great world, are straying or perishing, because, overwhelmed by the power of falsehood and overcast by the dense darkness of the eightfold kinds of works,²⁰ they have lost the true path and got on to a wrong road. It is for this reason, O beloved of the devas, that I say that the Samaṇa, the blessed Mahāvira, is a great Preacher. Yea, O beloved of the devas, a great Pilot has arrived here."

Saddālaputta enquired: "Who is that great Pilot, O beloved of the devas?"

²⁰ On the eight kinds of works see note 27f, also Bhag., p. 110.

Gosāla replied : "The Samaṇa, the blessed Mahāvira, is the great Pilot."

Saddālaputta again enquired : "For what reason?"

Gosāla replied : "Truly, O beloved of the devas, the Samaṇa, the blessed Mahāvira, by means of his boat of the Law, with his own hands brings straight to the shore of the Nirvāṇa all those numerous living beings that, on the great sea of the world, are straying or perishing²¹⁰ by sinking or drowning or floating. It is for this reason, O beloved of the devas, that I say that the Samaṇa, the blessed Mahāvira, is a great Pilot."

219. Then that Saddālaputta, the servant of the Samaṇa, spoke thus to Gosāla Munkhaliputta : "You, O beloved of the devas, that are so clever, so penetrating, so sagacious, so well instructed and so full of knowledge, are you able to hold a disputation with my teacher and instructor in the Law, the Samaṇa, the blessed Mahāvira?"

²¹⁰ The MSS. repeat here, or direct for repetition, the whole of the phrase about "being devoured and castrated," which was said at the beginning of the paragraph with regard to the great Guardian and Guide. The same is done in the MSS. with regard to the great Preacher. It is quite clear, however, from the context, that both with regard to the great Preacher and the great Pilot, the repetition of the full phrase is out of place. For the expression *khajjamāṇa* 'being devoured' is said, in the comm., to apply to animals, with whom the office of Preacher can hardly be said to have any concern. Again, 'to be devoured, or to be cut asunder, or to be castrated,' cannot well be enumerated among the dangers of seafaring from which the 'great Pilot' is to protect the 'living beings.' The two words *nassamāṇe* and *riṇassamāṇe*, of course, are appropriate, and this probably led to the thoughtless addition of the remainder of the standing phrase, by careless scribes. The structure of the text itself, in fact, shows the true state of things: the two words *nassamāṇe* and *riṇassamāṇe* are common to the description of all four titles of Mahāvira (Guardian, G_{uide}, P_{reacher}, P_{ilot}).

Gosāla replied : " No, indeed, I am not."¹¹¹

Saddālaputta again enquired : " For what reason, O beloved of the devas, do you say that you are not able to hold a disputation with my teacher in the Law, (as above, down to) Mahāvira ? "

Gosāla replied : " Saddālaputta, any man, whatsoever his name, whether he be in his youth or in full manhood, (and so forth, down to) if he is experienced in the subtle arts, can prevent a goat or sheep or pig or cock or black partridge or grey quail or bush-quail or pigeon or grey

Preacher, Pilot), but the place of the five words : (*khajjamāṇe*, to *viluppamāṇe*), used in the description of the two titles Guardian and Guide, is taken up, in the description of the other two titles of Preacher and Pilot, by two different sets of words consisting of four and three words respectively, viz., four (*ummagg°* to *atthaviha°*) in the case of the Preacher, and three (*vuddamāṇe* to *uppiyamāṇe*) in the case of the Pilot. "

¹¹¹ Text *no in'atthe samatthe*. This is the reading of MSS. ABD; but MSS. EG read *no in'atthe samatthe*, and MS. F reads *no ina-m-atthe samatthe*. With reference to my note 107, I wish to add, that if Hem. III, 85 is really to be taken as enjoining the form *inam* as a nom. masc. singular (see E. Muller, *Beiträge*, p. 55), the rule is probably founded on such readings as that exhibited by MS. F. In that case, however, Hemachandra's rule is based on a misunderstanding; for in the phrase *inam atthe*, the consonant *m* is not the nominative inflection of *ina*, but an euphonic letter (see note 31). Such a misunderstanding would be somewhat strange on Hemachandra's part. It appears to me, therefore, more probable that in III, 85 he intended *inam* to be the nom. sing. neuter of *etad*; and that, if he wanted to teach any nom. sing. masculine at all, it would have been *ina*. - Regarding the main point at issue, the reading *inam*, if the final *m* of it is to be taken as an inflection, would rather favour its interpretation as an instrumental form. I may add, that there is no intrinsic improbability of the existence of a nom. masc. *ina*, corresponding to the acc. sing. masc. *inam* (as in

its hands²¹² or feet or hoofs or tail or feathers or horns or tusks or hair, wherever he may catch hold of it. In like manner, the Samāṇa, the blessed Mahāvīra, can refute my theories by means of many theses, arguments (as above, § 174, down to) explanations wherever he gets hold of me. It is for this reason, Saddālaputta, that I say that I am not able to hold a disputation with thy teacher in the Law (as above, § 73, down to) Mahāvīra."

220. Then that Saddālaputta, the servant of the Samāṇa, spoke thus to Gosāla Mankhaliputta: "Since you have told, O beloved of the devas, the praises of my teacher in the Law (as above, § 73, down to) Mahāvīra, regarding things that are true, real, genuine and actual, therefore I now hospitably invite you to a standing provision of stool, plank and bedding. But *do not think* that it is an act of duty or of penance.²¹³ So you may go *now* into my potter shops and live there in the enjoyment of a standing provision of stool, plank and bedding."

221. Then that Gosāla Mankhaliputta, accepted this offer of Saddālaputta, the servant of the Samāṇa; and having done so, he lived in the potter shops in the enjoyment of a standing provision of stool, plank and bedding.

Hindī *titar*, is the common francoline or black partridge (Jerdon, *ib.*, p. 558). The *vassaya* is the Hindī *bafer*, the common gray quail (*obturnix communis*, Jerdon, *ib.*, p. 586). The *lāvaya* is the Hindī *lāvā*, the rock bush-quail (*perdicula asiatica*, Jerdon, *ib.*, p. 583), properly a kind of dwarf partridge—The name *seṇaya* is very variously spelled in the MSS; but I believe the Skr. *syona* is intended, 'a hawk'. The word is now no more in use.

²¹² *I. e.*, 'forefeet', as the comm. explains.

²¹³ He means that Gosāla is not to think, that his act is an indication of a change of mind on his part, and of a return to his old allegiance to Gosāla.

222. Then that Gosāla Mankhaliputta, seeing that he was not able, in spite of much talking, explaining, persuading and ingratiating, to cause Saddālaputta, the servant of the Samāṇa, to depart from, or to swerve from, or to transgress against the doctrine of the Niggantha, and being now weary, tired and disappointed *with his efforts*, departed from the town of Polāsapura; and having done so, he abode elsewhere in a different country.

223. Then fourteen years passed by, during which that Saddālaputta, the servant of the Samāṇa, sanctified himself by many exercises in the moral restraints (and so forth, as in § 66); and when he was in the middle of the fifteenth year, at the time of the midnight hour (*as before*, §§ 66—69, down to *where it is said that*) in his posāha-house, he lived in conformity with the teachings of the Law which he had received in the presence of the Saṃgha, the blessed Mahāvira.

224. Then one day in the presence of that Saddālaputta, the servant of the Samāṇa, at the time of the midnight hour, there appeared a certain deva.

225. Then that deva, brandishing a large sword of dark blue lustre (and so forth, as in § 95), spoke thus to Saddālaputta, the servant of the Samāṇa. (*Here it should be related, how the deva inflicted on him exactly the same persecutions as on Chulānīpiyā; only that he cut up each of his sons into nine lumps of flesh; and so forth, as in §§ 129—131, down to where it is said that*) he slew his youngest son; and having done so, he bespattered his body *with his flesh and his blood*.

226. Then that Saddālaputta, the servant of the Samāṇa, showed no fear (*as above*, § 96, down to) remained engaged in the meditation of the Law.

227. Then that deva, observing that Saddālaputta, the servant of the Samāṇa, showed no fear (and so forth, as in § 96), spoke thus for the fourth time to Saddālaputta, the servant of the Samāṇa: "O ho, Saddālaputta, thou servant

of the Samana, who desirest what no one desires (*as before, § 95, down to*) if thou doest not interrupt *thy practice of the virtues*, then I shall this day carry forth out of thy house that wife of thine, Aggimittā, who is well affected towards the Law, fully conversant with it, and passionately devoted to it, and who patiently bears *both* pleasure and pain; and having done so, I shall slay her before thy eyes, and then cut her up into nine lumps of flesh, and then boil her in a cauldron full of a liquid; and having done so, I shall bespatter thy body with her flesh and her blood, so that agonized (*as above, § 95, down to*) thou shalt be deprived of *thy life*."

228. Then that Saddālaputta, the servant of the Samana, being thus spoken to by that deva, showed no fear (*as above, § 96, down to*) remained *engaged in the meditation of the Law*.

229. Then that deva, for a second and a third time, spoke thus to Saddālaputta, the servant of the Samana: "O ho, Saddālaputta, thou servant of the Samana," (here he spoke exactly as before, in § 227).

230. Then to that Saddālaputta, the servant of the Samana, being thus spoken to by that deva for the second and the third time, there occurred the following inward, (etc., as in § 66) reflection: (here he bethought himself, exactly as Chulaṇḍīpiya, in § 138) "that he carries forth my eldest son, and my second son, and my youngest son (*and so forth, down to*) bespatters my body; and now this wife of mine, Aggimittā, who patiently bears *both* pleasure and pain, even her too he wants to carry forth out of my house and slay her before my eyes. So then, surely, it is better for me to catch that fellow." Thus reflecting, he rose up. (Here everything is to be related exactly as in the case of Chulaṇḍīpiyā, in §§ 138—142; only that his wife Aggimittā, hearing the uproar, spoke to him; the remainder again is to be related as in the case of Chulaṇḍīpiyā; only that) he was

reborn as a *deva* in the Arunabhūya³¹⁵ abode (and so forth, as in §§ 89, 90, 144, down to) he will obtain perfection (etc.) in the Great Videha country.

³¹⁴ The MS. readings of this name vary greatly. I have adopted that of MS. G, which is supported by all MSS. (exc. F) in the enumeration of all the different 'abodes' in § 277. All the names of the 'abodes' refer, in one way or the other, to the splendour of the dawn. Thus we have 1, *aruna* (Skr. the same), 'the dawn'; 2, *aruna-ābha* (Skr. the same), 'shining like the dawn'; 3, *aruna-prabhā* (Skr. *aruna-prabha*), 'resplendent like the dawn'; 4, *aruna-kānta* (Skr. *aruna-kānta*), 'lovely like the dawn'; 5, *aruna-siṣṭha* (Skr. *aruna-śiṣṭha*), 'excellent like the dawn'; 6, *aruna-ghṛaya* (Skr. *aruna-ghṛaja* Hem. II, 27), 'having the dawn for its standard'; 7, *aruna-bhūya* (Skr. *aruna-bhūta* or *aruna-bhūya*), 'being the very dawn'; 8, *aruna-ratnastaya* (Skr. *arun-aratnastaya*), 'having the dawn for a crest'; 9, *aruna-gava* (Skr. the same), 'being like the rays of the dawn'; 10, *aruna-kila* (Skr. the same), 'being like the light of the dawn.' The reading of MS. D *aruna-achchha* would also yield a good sense, as it represents Skr. *arun-archchha*, 'radiant like the dawn' (from *archha*); so would also that of MS. H *aruna-bha* (Skr. the same), 'being like the dawn,' and also that of MS. A in the Berlin Catalogue (ed. Weber, p. 159) *aruna-achchha* (Skr. *arun-achchha*), 'imperishable like the dawn.' Of the reading of MS. A' *aruna-chha* (repeated by F in § 277) I can make nothing satisfactory. I may add that the reading *aruna-tila* of all MSS in § 62 and of MSS. FG in § 89 is clearly an error, being inconsistent with the whole scheme of the names. Accordingly I have altered it to *aruna*. The reading *aruna-siddha* of E in § 162, though it would give a good sense, 'perfect like the dawn,' is negated by the commentary to § 277.

(Here the usual Conclusion is to be inserted.)

End of the Seventh Lecture of the Seventh Aṅga,
called the Uṁsagadāsāo.

EIGHTH LECTURE.

then

(Here the usual Introduction to the Eighth Lecture in a is to be inserted.)

231. Truly, Jambū, at that time and at that period the ^{of} was the city of Rāyagiba, the cheya Guṇasila, and the king Seniya.

232. There, in Rāyagiba, lived a householder, called Mahānyaga, who was prosperous and (here the rest of his epithets to be given as in the case of Ānanda, in §§ 3, 4, except that) he possessed a treasure of eight kroṣ kamsa³¹⁶ of gold deposited

³¹⁶ Text *sa-kamsāo*, Skr. *sa-lāṃsyāḥ*, 'measured by kāmīya.' The *kāmīya* or *kamsa* is a drinking vessel of brass, used as a measure. According to the statement, in § 235, it held two *drona*. The *drona* is usually said to contain four *āḍhaka*; but there was also another *drona* of two *āḍhaka* and a third of one *āḍhaka*. According to the Bhāva Prakāśha (and the Medini Kosha, see the Shabda Kalpadruma, new ed., s. v. *kamsa*) the *kamsa* is equal to one *āḍhaka*; for both are there said to be equal to 64 *pala* (for 1 *āḍhaka* = 4 *prastha* = 8 *śarāva* = 64 *pala* = 1 *kamsa*). But according to the Charaka, the *kamsa* holds 2 *prastha* (see *ibid.*, s. v. *āḍhaka*), that is, 2 *āḍhaka*. It follows that the *drona*, referred to in § 235, is the smallest of the three kinds, namely that which is equal to one *āḍhaka*. The *āḍhaka* is variously said to contain "about 750 of our cubic inches" (see Bate's Hindi Dictionary, s. v.), or 432, or 290, or 91 cubic inches (see Colebrooke's Essays, Vol. I, pp. 534—535). From the statement in § 235, it would appear that the gold was measured not so much by weight, as by the quantity which a

rebor
as in
in th
a safe place, a capital of eight kroṣ kamsa of gold put out
interest, a well-stocked estate of the value of eight kroṣ
pasa of gold, and eight herds, each herd consisting of ten
thousand head of cattle.

that 233. That Mahāsayaḡa had thirteen wives, among whom
Revai was the chief, and who were perfect in every way
'about so forth, down to) beautiful.

234. This Revai, the wife of that Mahāsayaḡa, possessed
ancestral property consisting of eight kroṣ measures of gold and
eight herds, each herd containing ten thousand head of cattle.

235. The remaining twelve wives possessed each only one kroṣ
measures of gold and one herd, containing ten thousand
head of cattle.

235. At that time and at that period the Lord arrived
on a visit, and a company of people went out to hear him.
(Here it is to be related, as in §§ 10—58, how, like Aṇanda,
Mahāsayaḡa also went out, and how similarly he took on him-
self the law of a householder, only that in his renunciations
he specified eight kroṣ kamsa of gold and eight herds, and
that, with the exception of his thirteen wives of whom
Revai was chief, he renounced all other sexual intercourse.
All the rest is to be repeated exactly as before. In addition
he pronounced the following vow:—) "Henceforth it shall be
a rule with me, every day to traffic with no more than one
brass vessel¹⁷ holding two drops of gold.

236. Thus that Mahāsayaṅga, having become a servant of the Samāṇa, now devoted himself to mastering *the discrimination of the living and lifeless* (and so forth, as before, § 58).

237. Then the Samāṇa, the blessed Mahāvira, abode elsewhere in a different country.

238. Then while that Lady¹¹⁹ Revaī, at some time or other, at the time of the midnight hour, was kept awake by thoughts on her household affairs, there occurred to her the following inward (etc., as in § 66) *reflection*: “Surely it is owing¹²⁰ to these twelve co-wives of mine, that I am un-

¹¹⁹ Text *be-doṣṇiyāc*, Skr. *dvai-droṇikayā*, ‘containing two drona.’ Similar formations are *beṇḍiya*, *behiya* (Bhag., p. 425). The alternative reading *do-doṣṇiyāc* would correspond to such forms as *do-nāsiyaṇ*, ‘two monthly’ (Bhag., p. 425).

¹²⁰ Revaī is throughout called a *gāhāvāṇī* (Skr. *griha-patnī*), except once in § 234 where she is called simply *bhāriyā* ‘wife.’ All the other women, mentioned in the several chapters of the Uṇṣagadaśo, are simply called the *bhāriyā* or ‘wives’ of their respective husbands; thus Sivanandī, the *bhāriyā* of Ānanda, § 58, 59, 60; Dhannā, the *bhāriyā* of Surādeva §§ 152, 153; Aggimittā, the *bhāriyā* of Saddālaputta, §§ 204, 205, 211, etc. The reason of making a distinction in the case of Revaī appears to be, that in § 234 she is expressly stated to be a wealthy woman. Her wealth is stated to be equal to that of her husband, and is described as ‘ancestral.’ She was, therefore, come of an old landed family, and belonged to the land owning class. The term *gāhāvāṇī*, in her case, therefore, is clearly not only intended to describe her as ‘the wife of a land owner,’ (which description would be equally applicable to nearly all the other women of the book), but as ‘a lady of the land owning class.’ It would be translated by ‘landed proprietress,’ corresponding to *gāhāvāṇī* ‘a landed proprietor’ or ‘land owner.’ I have adopted ‘Lady’ as a shorter and more convenient term.

¹²¹ Lit. ‘through the obstacle of these twelve co-wives I am unable’ etc.

able³²⁰ to keep enjoying thoroughly the usual connubial pleasures with Mahāsayaga, the servant of the Samāṇa; so it is better for to me deprive all these twelve co-wives of mine of their life, either by means of fire or by means of some weapon, or by means of poison, and after having appropriated as my own their several kroy of gold and their several herds, to live in thorough enjoyment (and so forth, as above) with Mahāsayaga, the servant of the Samāṇa." Thus she reflected; and having done so, she kept watching her opportunities when those twelve co-wives of hers were sparingly attended or left entirely by themselves.³²¹

239. Then that Lady Revai, at some time or other, having observed her opportunity with those twelve co-wives of hers, dispatched³²² six of them by means of a weapon; and six

³²⁰ Text *samchāet*, Skr. *santyājayati*. The commentaries always explain it by Skr. *śaknoti*. This, however, does not give the phonetic equivalent, but merely explains the meaning of the word. The same word, in its simple form *chael* (for *chāet*, metri causa) occurs in Ov. § 183. The real derivation is suggested by Hemachandra (in IV, 86), who gives *chayai* with the same meaning, and places it with the synonymous words *tarai*, *tirai*, *pārai*, and suggests the Skr. *tyajati* as its equivalent. This is correct. The words *tarai*, *tirai*, *pārai*, either in the primary or in the causal form, mean originally 'to pass over,' hence 'to complete' or 'to accomplish,' and hence 'to be able;' for if one accomplishes a thing, he is able to do it. Similarly *chayai* (Skr. *tyajati*) and *chāci* (Skr. *tyājayati*), the primary and causal forms, mean originally 'to pass by,' 'to quit,' hence 'to complete' or 'to accomplish,' and hence 'to be able.' Accordingly Pr. *samchāet* is the Skr. *santyājayati*.

³²¹ Lit., 'kept watching the times and the openings and the lonelinesses of the co-wives.' See the commentary, which explains *chhiddūpi* by *vīrala-paricaratvānti*, lit. 'state of the suite having interstices.'

³²² Text *uddacet*, Skr. *uddharayati*. This is a rare word, which

others she dispatched by means of poison; and having done so, she took into her own possession the several kroy of gold and the several herds of those twelve co-wives of hers; and then she lived in thorough enjoyment of the usual connubial pleasures with Mahāsayaga, the servant of the Samapa.

240. Then that Lady Revaī, being greedy after meat, infatuated with *the desire* for meat (*and so forth*, down to) solely intent upon meat, used to indulge in the consumption (etc.) of juices, liquors and spirits of various kinds,²²³ to-

does not seem to occur in Sanskrit. It occurs again in § 242, where the comm. explains it by *vinashayata* 'destroy,' 'kill.' Here the word clearly bears the same meaning of 'killing.' The substantive *uddavaṇa* occurs in Ov. § 30II', where the Skr. comm. gives two alternative explanations of the compound *udda-vaṇakara*. It means either *marasāntika-veḍāṇā-kāri* 'torturing to death,' or *dhanaharan'ādy-upadrava-kāri* 'injuring by seizure of property.' It seems clear from this, that the word is a denominative formation from the substantive *uddrava* (from the root *ud-ṛu*), a synonym of *upadrava*. This is confirmed by the var. lect. of MSS. DEG. in § 242, which have *uvaddaveha* instead of *uddaveha*, i. o., Skr. *upadravayata* for *uddravayata*. The derivation from a root *ud-du* (see Ov., Index, s. v. *uddavaṇa*) is not tenable, for though the meaning 'to burn up,' i. e., 'to distress to death' might suit the word in Ov. § 30, it would not well suit the word in § 242, where it is applied to the slaughter of cattle, nor would the derivation from root *uddu* suit the alternative meaning given by the comm. to Ov. § 30II'. On the other hand, both meanings of 'killing' and 'plundering' are easily deducible from the root *uddu* 'to run away.' The English word 'to dispatch' is similarly used to mean 'to kill.' The compound denominative verb *uddravaya* has not been met with in Sanskrit, but the corresponding simple verb does occur in the prakritized form *daraya* (for *dravaya*) 'to remove.'

²²³ The original has six different terms, of a more or less general import. *Sarā* is explained by the comm. as 'that which is extracted from what is crushed by wood'; it would apply

gether with many kinds of viands consisting of roasted or fried or baked meat.

241. Then, in the town of Rāyagiha, at some time or other, a proclamation was made, forbidding all slaughtering³²⁴ of animals.

242. Then that Lady Revai, being greedy after meat, infatuated with the desire for meat (etc., as in § 239), called her family retainers; and having done so, she spoke to them thus: "Do you, beloved of the devas, kill every morning two young bulls out of the herds belonging to my ancestral property, and having done so, bring them to me."

243. Then those family retainers, saying "be it so," respectfully accepted that order of the Lady Revai; and having done so, they every morning killed two young bulls

to wine or cider or any juice, extracted by pressure. *Prasannā* is simply said to be a kind of *sura*. *Mahu* (Skr. *madhu*) is said to be *hāudra*, 'a preparation of honey.' *Majja* (Skr. *madya*) is said to be 'prepared from molasses and (the flowers of) the Dhakaki plant' (*Woodfordia floribunda* or *Grislea tomentosa*, see Watt's *Economic Products of India*, Part V, p. 297). *Sidhu* (Skr. *śūḍhu*) is said to be a kind of the same *majja*; and so is also *meruga* said to be a kind of *majja*. The comm. identifies the latter with Skr. *meraka*, which appears to be intended for *maireyaka*. Böttlingk's Skr. Dictionary gives for *meraka* only the meaning of 'a scat padded with the bark of trees.'

³²⁴ Text *amā-gḥāe*, explained in the comm. by Skr. *ama*., lit. 'not-slaughter,' 'prohibition of slaughter.' I explain the expression as two separate words: *a-mā* = *a-māna* or *a-pramāṇa*, 'having no permission,' and *gḥāe* 'slaughter'. The whole would thus mean 'slaughter has no authority,' 'slaughter is not permitted,' and give the actual words of the proclamation. The word *amā*, in the sense of 'no authority' or 'having no authority' occurs in the last verse of the Jaiminiya-nyāya-milā-vistara (I, 3, 10, where read *no 'ma*). The vernacular paraph. adds that the proclamation was made by order of king Sepiya.

from the herds belonging to the ancestral property of that Lady Revai, and brought them to her.

244. Then that Lady Revai used to indulge in the consumption of juices (etc., as before, § 240) together with the viands made of the roasted (etc., as in § 240) meat of those bulls.

245. Thus fourteen years passed by, during which that Mahāsayaga, the servant of the Samana, sanctified himself by exercises in the moral restraints (and so forth, as in § 63). (Here it is to be related, as in §§ 66—69, how he likewise placed his eldest son in charge of his household, down to where it is said that) in his posaha-house he lived in conformity with the teaching of the Law.

246. Then that Lady Revai, in a state of intoxication, with reeling steps and dishevelled hair, and entirely divested of her upper garment, came to where Mahāsayaga, the servant of the Samana, was in his posaha-house; and having done so, while exhibiting, according to the manner of women, all sorts of amorous wiles calculated to excite the passion of love, she thus spoke to him: "O ho, Mahāsayaga, thou servant of the Samana, who longest after truth, righteousness, heaven and salvation, and bankerest after them, and thirstest after them, what is to thee, O beloved of the devas, the use of truth or righteousness or heaven or salvation, if thou wilt not indulge³²⁶ in thorough enjoyment of connubial pleasures with me?"

³²⁶ In illustration of Revai's sentiments; the commentary here quotes three verses, one in Prākṛit and two in Sanskrit. I have not been able to identify any of them, and they would rather seem to be popularly current verses (text *bhāṣanti*) of no known author. Their scansion, too, shows irregularities, such as are found in popular verse. The meaning of the Prākṛit verse is: 'if there were no women with the charming red colour, then surely libera-

247. Then that Mahāsayaḡa, the servant of the Samana, neither regarded nor noticed the invitation of that Lady Revāī, but without paying any regard or taking any notice, he continued silently in the meditation of the Law.

248. Then that Lady Revāī spoke thus for a second and a third time to Mahāsayaḡa, the servant of the Samana: "O ho," and so forth. (Here she said the same as before, and he also in the same way) without paying any regard or taking any notice continued in the meditation of the Law.

249. Then that Lady Revāī finding that Mahāsayaḡa, the servant of the Samana, paid no regard to her nor took any notice of her, returned to the place whence she had come.

250. Then that Mahāsayaḡa, the servant of the Samana, engaged in conforming himself to the first standard of an uvāsaga. He practised the first standard according to the sacred writings (as above, §§ 70, 71, down to) the eleventh standard.

251. Then that Mahāsayaḡa, the servant of the Samana, through these ascetic exercises lofty (as above, § 72, down to) become emaciated and reduced to a skeleton.

tion (or salvation) would be threefold bondage; it would not be (real) liberation.' The reference is to the custom of Indian women of marking the parting of the hair (*śiṃśukā*) with red colour. The Sanskrit verses mean: 1, 'I say truly, I say well, I say really, again and again; in this unreal world, the only thing real is a beautiful (lit. deer-eyed) woman;' 2, 'a young woman of twice eight years, and a man of twenty-five and above,—their constant love is heaven; thus it is laid down.' The use of the singular (*tanmāṃ rīharasi*, Skr. *īṣaṃ rīharasi*), in an address of the wife to her husband, is unusual. Perhaps this circumstance accounts for the many various readings. The singular may have been put in the mouth of Revāī in conformity with her intoxicated condition, which made her forget herself and put aside the usual rules of propriety. *Tullhann*, of course, is also singular; see notes 211, 262.

252. Then while that Mahāsayaḡa, the servant of the Samāṇa, at some time or other, at the time of the midnight hour, was keeping religious vigils, there occurred to him the following inward (etc., as in § 66) reflection: "Truly, through these ascetic exercises, lofty" (and so forth; *here everything is to be repeated as in the case of Ananda, § 73, down to where it is said that*) he devoted himself to the mortification of his body by the last mortal emaceration, renouncing all food and drink and patiently waiting for his end.

253. Then to that Mahāsayaḡa, the servant of the Samāṇa, by reason of his splendid perseverance (*as above, § 74, down to*) his patient endurance of the cessation of all acts that tend to obstruct its acquisition, there was vouchsafed the gift of supernatural sight. Towards the East, in the salt sea, he recognised and beheld an area of a thousand yojana, and the same towards the South and West. Towards the North he distinguished and saw as far as the Vāsadhara mountain, called Chulla Himavanta. Below, on this Rayanappabbhā earth, he recognised and beheld the Loluyachhua hell, the period of punishment in which extends to 84,000 years.

254. Then that Lady Revai, at some time or other, intoxicated and (*as above, § 246, down to*) entirely divested of her upper garment, came to where Mahāsayaḡa, the servant of the Samāṇa, was in his posaha-house; and having done so, she spoke thus to Mahāsayaḡa: (*here it is to be related how she spoke exactly as before, §§ 246—248, down to where it is said that*) she spoke thus to him for a second and a third time: "O ho" (*and so forth, exactly as before, § 248*).

255. Then that Mahāsayaḡa, the servant of the Samāṇa, being thus spoken to by that Lady Revai, grew furious (etc., as in § 95), and applying his power of supernatural

sight, by means of it ascertained³²⁶ *her future*; and having done so, he spoke thus to that Lady Revaī: "O ho, Revaī, who desirest what no one desires (etc., as in § 95), truly within seven days,³²⁷ being overpowered by the tortures of wind-dropsy³²⁸ and agonised by the intolerable force of thy

³²⁶ Text *ohiṃ paunjaḥ, ohiṃ ābhoeḥ*, Skr. *avadhiṃ prayunaṣṭi* (or *prayunkṣte*), *avadhiṃ ābhogayati*. The same phrases occur in a passage of the Bhagavatī (śhata 15, uddesha 1, p. 1280 of the Calcutta print): *ohiṃ paunjihii, Vimala-vāhanassa ranno tiyaddhā ābhoeḥii*, 'he shall apply his *avadhi*-power, and ascertain the past career of the king Vimala-vāhana.' This shows that, in the present case, *ābhoeḥ* is used elliptically, and some word meaning 'her future' must be supplied. The Gujarātī paraph. always renders the denominative verb *ābhogaya* by the synonyms *forṭi* or *dehḥā*, 'to see,' 'to ascertain.' It does not seem to occur, with that meaning, in Sanskrit.

³²⁷ Text *anto sattarattassa*, Skr. *antaḥ sapta-rātrasya*, lit. 'within a period of seven nights.'

³²⁸ Text *alasaṇṇam*, Skr. *alasaṇṇa*. The *alasaṇṇa* is some painful disease of the intestines, said to be the wind-dropsy or tympanitis. Its symptoms, according to the Charaka (see the new edition of the *Shabda-kalpadrūpa*, s. v. *alasaṇṇa*) are: debility of the system, weak digestion, abundant phlegm, and interruption of the functions of the bowels. The verse quoted in the comm. I take to be quoted from Vāgbhaṭa's *Aṣṭāṅga Hṛdaya Saṃhitā*, where (in *sūtra-sthāna*, 8th *adhyaya*, p. 189 of A. M. Kunze's edition) it occurs with the slightly different reading of *prayāti n'ordhvaṃ* for *n'ordhvaṃ irayati*. In the *Shabda-kalpadrūpa* as well as in the Vāchaspatya dictionaries this verse is quoted from Vijaya Rakṣita's *Madhukosha* commentary to Mādhavakara's *Nidāna*, as occurring merely in *tantrāntare*, i. e., in another medical work, the identity of the work, apparently, being unknown to them. In another edition of Vāgbhaṭa's work, the verse reads *tipachyate* for *cha pachyate*, and *tenāmo* for *tena so*. The *Blāva-prakāśha*, part II, p. 25, quotes from Kashyapa (*Kashyapas to āka*) a similar verse: *n'ādho yāti na chāpy ūrdhvaṃ āhāro na cha*

agonies, thou shalt, without having obtained peace, come by thy end at the appointed time,³²⁹ and be re-born as a Neraiya³³⁰ on this Rayanappabhā earth in the Loluyachhua hell among the Neraiya, the period of punishment of whom extends to 84,000 years."

256. Then that Lady Revai, being thus spoken to by Mahāsayaḡa, the servant of the Samana, spoke thus to herself: "Mahāsayaḡa, the servant of the Samana, is angry with me, Mahāsayaḡa is unkind to me, I have been cursed by Mahāsayaḡa, the servant of the Samana; who knows³³¹ but I shall die by some evil death." Saying so to herself, in fear, dread, alarm, anxiety and terror she very slowly retired; and having done so, she returned to where her own house was, and there with anxious thoughts (and so forth, down to)³³² she meditated.

257. Then that Lady Revai, overpowered by the tortures of wind-dropsy and agonised by the intolerable force of her agonies, came to her end at the appointed time within seven days, and was re-born as a Neraiya on this Rayanappabhā

pachyate, loṣṭha-sṭhilo 'rasibhūtas tato 'sāv alasaḥ smṛitah. According to this verse the disease consists in indigestion without evacuation upwards or downwards.

³²⁹ On the terms *a-samāhi-patta* and *kāla-māse*, see notes 161, 103. Here they are not used in the technical, but in a more general sense.

³³⁰ A *neraiya* (Skr. *nairayika*) is an inhabitant of a *niraya* or hell. See Bhag., p. 156.

³³¹ Lit., 'it is not known, (but) I shall be killed by some evil death.'

³³² The remainder is given thus in the Kalpa Sūtra § 92 (Jacobi's Translation, in *Sacred Books*, vol. XXII, p. 249): 'with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground, she meditated.'

earth in the Loluyachichua hell among the Neraiya, whose period of punishment extends to 81,000 years.

258. At that time and at that period the Samana, the blessed Mahāvira, arrived. (*Here the usual account of his arrival is to be given, down to where it is said that*) the company of people returned home.

259. When they had gone away, the Samana, the blessed Mahāvira, addressing Goyama, spoke to him thus: "Truly, Goyama, here in this town of Rāyagiha, a disciple of mine, Mahāsayaga by name, a servant of the Samana, is devoting himself in his posaha-house, to the mortification of his body by the last mortal emaceration, renouncing all food and drink, and patiently waiting for his end. Then the wife of that Mahāsayaga, the Lady Revai, coming intoxicated and (*as above, § 246, down to*) entirely divested of her upper garment, to where Mahāsayaga was in his posaha-house, and exhibiting (*as above, § 246, down to*) wiles calculated to excite the passion of love, spoke to him thus: (*here her speech is to be repeated, as before in § 246, down to where it is said that*) she spoke to him in the same way for a second and a third time (*see § 249*). Then that Mahāsayaga, the servant of the Samana, being thus spoken to by that Lady Revai for a second and a third time, grew furious (*etc., as in § 95*) and applying his power of supernatural sight, by means of it ascertained her future; and having done so, he spoke thus to that Lady Revai: (*here the whole of his reply is to be repeated as in § 255, down to where he said*) " " thou shalt be re-born as a Neraiya." " Now truly, Goyama, it does not befit a servant of the Samana, who, renouncing all food and drink, is devoting himself to the mortification of his body by the last mortal emaceration, to enter any more into undesirable, uncharitable, unkind, unwelcome and unpleasant explanations, however true, real, genuine and actual they may be. So do thou, Beloved of the devas, go and

speak thus to Mahāsayaga, the servant of the Samana :
 “ “ It does not, O beloved of the devas, befit a servant of
 the Samana, who, renouncing all food and drink, is devoting
 himself (as above, down to) the last mortal emaceration, to
 enter any more (as above, down to) actual they may be.
 Now thou, beloved of the devas, hast entered with that
 Lady Revā into undesirable (etc., as above) explanations,
 however, true (etc., as above) they may be. So thou must
 acknowledge thy sin in this matter (and so forth, see § 84,
 down to) take upon thyself a suitable penance.” ” ”

260. Then that blessed Goyama, saying “ so be it,”
 respectfully accepted that command of the Samana, the
 blessed Mahāvira; and having done so, he departed thence,
 and entered the town of Rāyagihā, walking right through
 the midst of it. He then proceeded to the house of Mahā-
 sayaga, the servant of the Samana, and to the place where
 Mahāsayaga himself was.

261. Then that Mahāsayaga, the servant of the Samana,
 observed the blessed Goyama approaching; and having done
 so, being happy (as above, see § 12, down to) in his heart, he
 praised and worshipped the blessed Goyama.

262. Then that blessed Goyama spoke thus to Mahā-
 sayaga, the servant of the Samana: “ Truly, O beloved of
 the devas, the Samana, the blessed Mahāvira, declares, says,
 points out, and presents thus: “ “ It does not, beloved of the
 devas, befit a servant of the Samana, who is devoting him-
 self (and so forth, as above § 259) to enter into explanations
 (and so forth, as above § 259).” ” Now thou, beloved of
 the devas, hast entered with that Lady Revā into unkind
 (etc., as in § 259) explanations, however true (etc., as in
 § 259) they may be. So now, beloved of the devas, do thou
 acknowledge thy sin in this matter (and so forth, down to)
 take upon thee a penance.”

263. Then that Mahāsayaga, the servant of the Samana,

saying "so be it," humbly accepted that reproof of the blessed Goyama; and having done so, he acknowledged his sin in that matter, and (as above, down to) took on himself a suitable penance.

264. Then that blessed Goyama departed from the presence of Mahāsayaḡa, the servant of the Samana; and having done so, he went out of the town of Rāyagiha, *walking* right through the midst of it; and then proceeded to where the Samana, the blessed Mahāvira, was *staying*. Having arrived there, he praised and worshipped the Samana, the blessed Mahāvira, and then engaged in sanctifying himself by the exercise of restraints and austerities.

265. Then the Samana, the blessed Mahāvira, at some time or other, departed from the town of Rāyagiha; and having done so, he lived elsewhere in a different country.

266. Then that Mahāsayaḡa, the servant of the Samana, having sanctified himself by many exercises in the moral restraints (and so forth, as above, §§ 66, 89), and having followed the profession of a servant of the Samana for twenty years, and having duly observed in his body the eleven standards of an uvāsaga, now mortified himself by a course of emaceration continued through one month, during which he deprived himself of sixty meals, remaining entirely without food. At the end of the month allotted for his death, having made confession of sins and promise of amendment, and being sunk in deep spiritual abstraction, he attained his death, and was re-born as a deva in the Arupa-vadīpsaga abode in the Sohamma heaven. There his existence will extend to four paliorama periods. Finally he will attain perfection in the Great Videha country.

(Here the usual Conclusion is to be inserted.)

End of the Eighth Lecture of the Seventh Aṅga,
called the Uvāsagadasāo.

NINTH LECTURE.

(Here the usual Introduction to the Ninth Lecture is to be inserted.)

267. Truly, Jambū, at that time and at that period there was the town of Sāvattī, the cheya Koṭṭhaga, and the king Jiyasattū.

268. There, in the town of Sāvattī, there lived a householder, named Nandīpiyā, who was prosperous. He possessed a treasure of four kroṇ measures of gold deposited in a safe place, a capital of four kroṇ measures of gold put out on interest, a well-stocked estate of the value of four kroṇ measures of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was called Assiṇī.

269. At some time the Lord arrived on a visit. *(Here it is to be fully related how, like Ānanda, so also) he took on himself the law of a householder. Then the Lord went away and abode elsewhere in a different country.*

270. Then that Nandīpiyā, having now become a servant of the Samana, devoted himself (and so forth, as before, §§ 58, 64).

271. Thus fourteen years passed by, during which that Nandīpiyā, the servant of the Samana, sanctified himself by many exercises in the moral restraints imposed by the religious vows (and so forth, as in § 66). *(Here it is fully to be related, as in §§ 66-69, how) he likewise placed his eldest son in charge of his household, and then lived in conformity with the teachings of the law, and thus followed the profession of a servant of the Samana for twenty years. (There is to be the variation, however, that his re-birth took place in the Aruṇa-*

gava abode.) *Finally* he will attain perfection in the Great Videha country.

(Here the usual Conclusion is to be inserted.)

End of the Ninth Lecture of the Seventh Anga,
called the Uvāsagadasīo.

TENTH LECTURE.

(Here the usual Introduction to the Tenth
Lecture is to be inserted.)

272. Truly, Jambū, at that time and that period there was the town of Sāvattī, the cheya Kottāga, and the king Jiyasatta.

273. There in the town of Sāvattī, there lived a householder named Sālhipiṇḍā,³³³ who was in prosperous and brilliant circumstances. He possessed a treasure of four kroṣ measures of gold deposited in a safe place, a capital of four kroṣ measures of gold put out on interest, a well-stocked estate of the value of four kroṣ measures of gold, and four herds, each herd consisting of ten thousand head of cattle. His wife was called Phaggunī.

274. At some time the Lord arrived on a visit. (Here it is to be related, how, like Āpanda, so also) Sālhipiṇḍā took on himself the law of a householder, and (how like Kāmadeva, so also) he, having placed his eldest son in charge of his household, lived in his posāha-house in conformity with the teachings of the Law of the Samāna, the blessed Mahāvīra. (Here all the eleven standards of an uvāsaga are to be re-

³³³ The first part of this name occurs in various forms in the MSS., here as well as in § 2. The chief variations are Sālāhi in BF, Sālātī in D, Sālāṇī in F, Sālciṣī in DE, Sālciṣyā in E, and Letiyā or Letikā (§ 4) in G. The last mentioned form was found also in the MS. examined by Prof. A. Weber (see *Indische Studien*, vol. XVI, p. 317). The reading *Lalitāṅka* in MS. C is probably an error. In a work called *Vardhamāna-deshanā*, (referred to by Prof. Weber, *ibid.*) the name is given as *Talipio* (*Tealipiṇḍā*?). See also the Berlin Catalogue (ed. Weber), pp. 481, 489, 493.

lated exactly as before, §§ 70, 71, 114, 123, except that they were attained without *suffering* any persecution; likewise *the rest of the account is to be adduced as in the case of Kāmadeva, down to where it is said that* he was re-born as a deva in the Aruṇakila abode in the Sohamma heaven. *There his existence will extend to four paliovama periods. Finally he will attain perfection in the Great Videha country.*

275. 'To all the ten men, while they were in the fifteenth year of their profession, there occurred the thought of *ascetic retirement*; and of all ten men the period of profession as servants of the Samana extended to twenty years.

276. Truly, Jambū, this was taught by the Samana (as before, § 2) who has passed away, as the purport of the tenth lecture of the seventh Anga, *which is called the Uvāsagadasīo.*

277. *Summary in gāthā verses.*¹²⁴

1. Vāṇiyagāma, Champā, and twice the town of Bājārasī; also the goodly town of Ālabhiyī and Kampillapura may be noticed;

2. Polisa, Rāyagiha, and let be added twice the town of Sāvattthī;¹²⁵ these truly are to be noted as the towns of the ten uvāsagas.

¹²⁴ This summary is probably a later addition. A portion of it, including the first six verses, however, existed already early in the twelfth century, as Abhayadeva, in his commentary, quotes them, as being contained "in another manuscript." The MSS., therefore, showed already in his time the same divergence with regard to these verses, as they do now. The last six verses would appear to have been unknown to Abhayadeva, and are probably a still later addition. To this the form *abāṅgagā* in verse 8, a late modification of the Skr. *abhāṅgagā*, for the older *abhāṅgagā*, seems to point. The latter form would not suit the metre.

¹²⁵ It may be noted that *dvams* is here used as a collective

3. Sivanandā, Bhaddā, Sāmā, and Dhannā, Bahulā, Pāsā, Aggimittā; Revāī, Assinī next, and Phaggunī are the names of the ten wives.

4. Supernatural knowledge, the pisāya, the mother, also disease, wealth and the upper garment; the pious and the impious wives, and the two unpersecuted ones, *these are the leading features of the ten lectures.*

5. Aruṇa, Arunābha, truly, and Aruṇappaha, Aruṇakanta, Siṭṭha; also Aruṇajjhaya as the sixth, and Bhūya Vadimsa, Gava, Kila are the names of the ten abodes.

6. Forty, sixty, eighty, sixty, sixty, sixty, and ten thousands of cattle; eighty, forty, forty are also the amounts of their other thousands.

7. Twelve, eighteen, twenty-four, three times eighteen, these, be it known, are the kroṣa of wealth of the ten uvāsagās, and three, twenty-four, twelve, twelve.

8. Towels, tooth-brushes, fruits, unguents, powders, and bathing water; clothes, perfumes, flowers, ornaments, incense, and beverages;

9. Pastry, boiled rice, pottages, clarified butter, vegetables, liquors, relishes, and drinking water, are the twenty-one objects vowed by Ānanda and the other uvāsagās.

10. Above to Sohamma, below to Lolūya, then northwards to Himavaṇṭa, and over five hundred yojanas in the remaining three directions extends the supernatural knowledge of the group of ten uvāsagās.

11. Insight, the vows, inward peace, the posāha abstinences, fastings, continence, refraining from living food, from self-exertion, from employment of others, and from specified food, and lastly being a Śamaṇa:

numeral substantive 'pair' (Skr. *dvaya*), constructed with the singular verb *bhavē* (Skr. *bhavet*) and the genitive *Sāvattihī purī*, lit. 'of the town Sāvattihī let there be a pair.' Similarly *duce*, in the first verse, is a collective, constructed with the genitive *Buḍḍasā*.

12. *After these eleven standards, practised during a course of religious profession for twenty years, and after abstention from all nourishment for one month and an existence for four paliorama periods in the Sohamma heaven, the uvāsaga will attain perfection in the Great Videha country.*

*End of the Tenth Lecture of the Seventh Anga,
called the UvāsagadasĪo.*

End of the Seventh Anga, called the UvāsagadasĪo.

The seventh Anga, called the UvāsagadasĪo, constitutes one book of holy writ. Its ten chapters, each forming one portion, are recited in just ten days; and thus in *that time* the whole book is completely read. It is permitted,²⁴⁶ however, to do the same with the Anga in two days.²⁴⁷

²⁴⁶ Text *anussārijjat*, Skr. *anujāśpyate*, conjecturally restored for the corrupt readings *anussarijjat* and *anuriñjjat* of the MSS. (and *anutiñjjat* of MS. B in the Berlin Catalogue, ed. Weber, p. 409). Probably the same word is intended by the corrupt readings in the Bhagavatī, *anussarati* and *anussarati* (Bhag., p. 378) or *anulach-chaī* and *anussarati* (Calc. print).

²⁴⁷ That is, it is permitted to complete the recitation of the whole book in two days; probably taking five chapters each day. On the whole rubric, see *Indische Studien*, vol. XVI, p. 315, footnote 9. In the *Vidhi-prajñā*, (strangely enough) it would seem (see *ibid.*, vol. XVI, p. 250, footnote 1), fourteen days (not ten) are appointed for the recitation of the whole book.

APPENDIX

THE HISTORY OF GOSALA MANKHALIPUTTA

*briefly translated from Bhagavata, saya XV, uddeśa I**

Gosala Mankhaliputta was born in the settlement (*sant-tessa*) Saravana, in the neighbourhood apparently of the town of Savatthi. His father was called Mankhalī, because he was a 'manīha' or mendicant who went about getting his livelihood by showing a picture which he carried in his hand. His mother was called Bhadda. Once on his wanderings Mankhalī came to the settlement of Saravana, and failing to obtain any other shelter, he took refuge for the rainy season in the cow shed of a wealthy brahman, called Gobhila (p 1204). There his wife bore him a son, and as the child was born in a cow shed (*gosala*), his parents gave him the name of Gosala (p 1205). When grown up, he also adopted the profession of a *manīha*. About that time Mahavira, having shortly before, at the age of thirty years, adopted the ascetic life, was spending his second year in a weaver's shed in Nalanda, a suburb (*likhīraja*) of Rājagṛha (p 1206). Gosala, in his wanderings, also happened to arrive and put up there. One day, observing the extraordinary respect shown to Mahavira by Vijaya, one of the rich householders of Rājagṛha, he approached Mahavira, as he came out of Vijaya's house, and asked to be admitted as his disciple. Mahavira, however,

* In order to preserve the historic sequence of the events I have, in the translation slightly altered the sequence of the narrative as given in the Bhagavata. This will be seen from the references to two pages of the Calcutta part of that work.

declined his request (p. 1210a). The same circumstances were repeated on two successive occasions, when Mahāvīra was honourably entreated by the householders Ānanda and Sudāmasapa (p. 1211a). The next time Mahāvīra went to the settlement of Kollāga, at some distance from Nālandā, where he was hospitably entreated by the brāhman Bahula. Gosāla, thinking that Mahāvīra had again gone into Rāyagiha, vainly sought him in the city and its suburbs. Failing to find any trace of him, he returned to the weaver's shed, gave away his clothes, vessels, shoes and pictures to a brāhman, shaved off his hair and beard, and in despair departed (p. 1212). On his way he passed Kollāga, which he reached at the very moment when a great crowd were applauding the liberality of Bahula towards Mahāvīra. He now recommenced his search and at last fell in with Mahāvīra in a place called Paṇiyabhūmi. There he again begged to be received as a disciple. This time Mahāvīra listened to Gosāla's prayer, and thenceforth these two lived together for six years in Paṇiyabhūmi, practising asceticism (p. 1214a).^{*} After this period they were once travelling together from the town Siddhatthagāma to the town Kummagāma. On their way they passed a large sesame shrub in full bloom. On seeing it Gosāla asked Mahāvīra, whether the shrub would perish or not, and where its seeds would reappear. Mahāvīra replied, that the shrub would perish, but that the seeds would form in seed vessels of the same shrub. Gosāla would not believe it; so, thinking to prove him a liar, he quietly returned to the shrub, tore it up by the roots and threw it away. As chance would have it, just then a shower of rain fell. In consequence of it the shrub was able again to take root and stand up, and so the seeds after all formed in its seed vessels (p. 1216a). In the meantime Mahāvīra and

* This hardly agrees with the statement in the Kalpasūtra, § 122, that Mahāvīra spent but one rainy season in Paṇiyabhūmi.

Gosāla had passed on to Kummagāma. Outside the town they met the ascetic Vesiyāyana sitting with upraised arms and upturned face in the glare of the sun, while his body was swarming with lice. On seeing him Gosāla, quietly dropping behind, derisively asked him whether he was a sage or a bed of lice. Vesiyāyana giving no reply, Gosāla twice repeated his question. Vesiyāyana, now roused to anger, attempted to strike Gosāla with his magic power; but Mahāvīra, taking pity on Gosāla, interposed with his own magic power to save him. The other, observing this, (pacified) said to him: "all right, Sir! all right, Sir!" Gosāla then asked Mahāvīra, why that man had said so, whereupon Mahāvīra explained to him his danger and deliverance by magic power. This account greatly terrified Gosāla who wished to know, how the man had acquired his magic power. Mahāvīra then explained to him the severe ascetic discipline by which he had obtained it (p. 1220). Shortly afterwards when the two ascetics returned to the town Siddhatthagāma, they passed the identical sesame shrub. On seeing it, Gosāla reminded Mahāvīra of his prophecy, that the shrub would die, but that the seeds would form on it in a seed vessel, adding, that it was quite clear that the shrub had not died, and the seeds had not formed. Mahāvīra replied that his prophecy had come true; for the shrub had perished, seeing that Gosāla himself had pulled it out by the roots and thrown it away; but that owing to a lucky fall of rain the shrub had come to life again, and the seeds had formed in its seed vessel (p. 1221). He added that similarly all plants were capable of reanimation. Still Gosāla would not believe it, and went up to the plant to examine its seed vessel. But finding, on opening it, that Mahāvīra had been correct, he drew the further conclusion that not only plants, but in fact all living beings were capable of reanimation. This generalisation of the theory of reanimation, apparently, not finding favour with Mahā-

really possessed magic powers of destruction (p. 1231a). Mahavira admitted Gosala's power, but added that it could have no effect on an Arhat, because the magic powers of the latter were still greater. He further told Ananda, to forbid all his followers to hold any intercourse with the heretical Gosala (p. 1236a). While Ananda was still communicating this interdiction to the other Niggantha ascetics, Gosala with his Ajiviyas came out to Kotthaga, and addressing Mahavira, said to him "You have called me your pupil, but that pupil of yours, Gosala Maunkhaliputta, is long since dead and re-born in the world of the devas, while I, who am really Uda Kundiyayanija, have only, in the seventh (and last) of my series of changes of body by means of reanimation, entered the body of Gosala, which body I am still retaining (p. 1237)." He then proceeded to explain in detail his theory of all re-births of all living beings, as well as to enumerate his own seven reanimations successively in the bodies of Enejjaga for 22 years, of Mallarama for 21 years, of Mandiya for 20 years, of Roha for 19 years, of Bharadda for 18 years, of Ajjuna Goyamaputta for 17 years, and of Gosala Maunkhaliputta for 16 years. The last named reanimation, he said, he had undergone in the town of Savatthi, in the potter shop of Halahala, the potter woman (p. 1243a). * Mahavira, in reply told him, that he acted like a thief who on being hard pressed by the villagers, tried to hide himself under different disguises in all sorts of out-of-the way places, fondly imagining that he could not be recognised (p. 1245a). Gosala now getting angry, began to grossly abuse him and when Savvanubhuti, one of Mahavira's disciples, reproved him for such shameless conduct towards his former teacher, he

* A fuller translation of Gosala's account of his pre-existent history will be found in Loktila's *Life of the Buddha* Appendix I, pp. 203-205. See also Appendix II of this work, footnote p. 18.

destroyed him by means of his magic power (p. 1247a). For the same reason and in a similar way he destroyed Supakkhatta, another disciple of Mahāvīra (p. 1248a). At last Mahāvīra himself reproved him. Gosāla then drawing back a few paces, shot forth his magic power of destruction against Mahāvīra; but harmlessly rebounding from him as from a rock, it returned burning Gosāla himself (p. 1249a). The latter thinking, that he had hit Mahāvīra, told him that he would now die of bilious fever within six months. But Mahāvīra replied that so far from dying within six months, he would yet live sixteen years longer as a Jina, while on the contrary, Gosāla himself, having been bit by his own magic power, would perish of bilious fever within seven days (p. 1250a). The rumour of this dispute spread through the town, and there was much discussion among the people as to whose threat would prove true, the better sort among them maintaining, that Mahāvīra spoke the truth (p. 1250b). Mahāvīra himself told his Niggantha ascetics, that now that Gosāla was discomfited by magic power, they might go to him and worry him with questions and discussions. They went and did so, and Gosāla, though greatly enraged, was unable to defend himself (p. 1252a). Then his Ājivīya followers, observing the discomfiture of Gosāla, left him and attached themselves to Mahāvīra; but a few of them still remained with Gosāla (p. 1253a). The latter, discomfited and horror-stricken, fled back to Hālāhalā's potter shop, where in the delirium of fever, holding a mango in his hand, he gave himself up to drinking, singing, dancing, soliciting Hālāhalā, and sprinkling himself with the cool muddy water in the potter's vessels (p. 1253b). On this Mahāvīra took occasion to explain to his followers that the magic power that destroyed Gosāla was powerful enough to cause the destruction of the people of the sixteen tribes of the Anga, Banga, Magaha, Malaya, Malava, Achchha,

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks:* the former include what is excreted by the cow, what is soiled by the hand (e. g., the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or mīṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māpihadda, and clutch his limbs with

others he held up between his tusks; others he bathed with a spray of water; and others he amused in various other ways. The tornado probably refers to one of those cyclonic storms, accompanied with torrents of rain, which occasionally visit India. The term *charana* 'last' denotes that events or things, so improper or so extraordinary as those mentioned, would never again occur.

* Text *chattāri pāṇagāṃ chattāri apāṇagāṃ*. The commentary explains *pāṇagāṃ* by *jalarisheṣā vratīyogyāḥ*, i. e., 'kinds of water that are fit (to be drunk) by ascetics;' and *apāṇagāṃ* by *pānaka-saḍṛśhāṃ śhītalatrena dāhōpashamahetavah*, i. e., 'objects that resemble water because, on account of their coolness, they serve to assuage (internal) heat.' The words might be more literally translated: 'four things which may be drunk, and four things which (though they may be touched) may not be drunk.'

cool and wet hands, then he who submits to their caresses furthurs the work of serpents, but who does not submit to them, in his body arises a fire which consumes his body, and thus he attains death and perfection, this is the pure drink (p 1257) At that time a layman of the Ajivika sect, called Ayampula, who lived in Savatthi, happened to go to visit Mankhaliputta, to put a question to him on the nature of the Halla insect. On approaching the potter's shop and observing Mankhaliputta in his delirious state, he felt ashamed and wanted quietly to retire, but the Theras who were about Mankhaliputta called to him to stay and, explaining to him the above-mentioned new points of doctrine, invited him to enter and put his question to Mankhaliputta (p 1259b). In the meanwhile they secretly signed to the latter to throw away the mango which he was holding in his hand. Ayampula then entered and put his question. Mankhaliputta replied "this which you see is not a mango, but merely the skin of a mango, you want to know what the Halla insect is like, it is like the root of the bamboo, play the lute, brother, play the lute!" With this reply, Ayampula whose suspicions had been lulled by the previous explanations of the Theras, contentedly retired (p 1261a). Then feeling certain of his death, Mankhaliputta instructed his Theras to bury him after his death with every mark of honour and to proclaim publicly that with him the last Tithinnara had passed away (p 1262a). But at the last moment his assurance gave way, and overwhelmed by the sense of his evil deeds, he retracted everything, declared that Mahavira alone was the true Jina, that he himself was only Gosala, the son of Mankhali, and a wicked man, and that his Theras should bury him with every mark of dishonour and publicly proclaim his shame. Immediately afterwards he died (p 1261a). Upon this the Theras closed the doors of the potter's shop, and within its precincts made a pretence

Again Mankhaliputta's wetting himself with the muddy water from a potter's vessel led to the doctrine of the four things that may be used as drinks, and the four things that, on account of their cooling properties, may be used as substitutes of drinks:* the former include what is excreted by the cow, what is soiled by the hand (*e. g.*, the water in a potter's vessel), what is heated by the sun, and what drops from a rock. By the latter is understood when one clutches a dish or a bottle or a pot or a jar which is cool or wet with water, but does not drink from it; or when one squeezes or presses with one's mouth a mango or a hog-plum or a jujube fruit or a tinduka fruit when it is tender or uncooked, but does not drink of its juice; or when one squeezes or presses with one's mouth kalāya or mudga or māṣa or shimbali beans when they are tender or uncooked, but does not drink of their juice; or when one eats pure food for six months, lying successively, for two months at a time, on the bare earth, on wooden planks and on darbha-grass, then there appear to him, on the last night of the six months, the two devas Puṇṇabhadda and Māpiḥhadda, and clutch his limbs with.

The account then goes on to relate how the two disciples of Mahāvīra, Savvāpubhūi and Supakkhatta, who had been slain by Gosāla, were re-born as devas, and so forth (p. 1271a). Similarly it is related of the false disciple Gosāla, that he was re-born as a deva in the Achechuya world, where he is to remain for a period of twenty-two Sagaravama. Afterwards he is to be born again in the Bhāraba country of Jambūdiva, in the town of Sayaduvāra, in the province of Puṇḍa, at the foot of the Vinjhā Mountains, in the family of king Sumai, as the son of his wife Bhaddā; and on account of a miraculous rain of lotuses on the day of his birth, he is to bear the name of Mahāpauma (p. 1275b). When he will be past eight years of age, he will be made king, and two powerful devas, Puṇḍabhadda and Māpi-bhadda, will act as his generals, and he himself, on that account, will be called Devasena (p. 1276a). He will get into his possession a beautiful white elephant, and take his rides upon it in and out of the town, and on that account he will receive the name of Vimalavāhana (the white-vehicled-one) (p. 1277a). He will then enter into disputes with the Niggantha Samanas, and will ill-treat them in many ways. Then the people of the town, disapproving of the conduct of the king, will try to dissuade him from continuing it.

of gourd (*luṣmāṇḍa*), so called on account of its colour; and *majjara* (skr. *mārjāra*) 'cat' they take to be a species of plant, commonly called *virūlikā* or *viḍūlikā* or *vidūrikā* (the latter also means 'a female cat'), and *lukūḍa* to be a synonym of *viṣapūra* 'a citron.' Hence they would interpret: 'there was no need of the two gourds which she had been cooking for him, but that there was the pulp of citrons seasoned with *virūlikā* the day before,—that she should send.' The comm. further adds a third interpretation, agreeing with the second in everything, except that it takes *majjara* to mean a certain kind of morbid affection of the windy humor (*rajo*) for which the pulp of citrons was a remedy.

of carrying out Maṅkhaliputta's instructions regarding a dishonourable burial; then they opened the doors again and gave his body a public burial with all honours according to his original instructions (p. 1265a). After these events Mahāvīra left Sāvattthī, and after wandering about some time, at last came to the Sākotthaya cheya near the town of Mithiyagāma, where there was a fine flourishing arbour of the Mālukā creeper. In that town there lived a married woman, Revāī by name (p. 1266a). Soon after his arrival Mahāvīra got a very severe attack of bilious fever, and all the people of the town thought that Gosāla's prophecy was going to be fulfilled, and that Mahāvīra would die in a paroxysm of fever after six months. This greatly troubled the mind of one of Mahāvīra's disciples, called Siha, who was going through a course of asceticism in the vicinity of the Mālukā arbour,* so much so that retiring into the arbour he began to weep aloud (p. 1267). On hearing his voice, Mahāvīra sent his Niggaṇthas to call him. They went and called Siha. Mahāvīra then comforted him, telling him that he was so far from dying through Gosāla's curse, that he would yet live for sixteen years longer the life of a Jina (p. 1269a). He further instructed him to go to the woman Revāī and tell her, that there was no need of the two pigeons which she had been cooking for him, but that there was the flesh of a cock killed the day before by a cat,—that she should send (p. 1269a).* Siha did as he had been instructed, and obtaining from Revāī that flesh, placed it in the hands of Mahāvīra, who voraciously gulped it down. Instantly he recovered from his disease to the intense delight of all men and devas (p. 1272a).

* This is the literal interpretation (*śhrāyamāṇam ev'ārtham*) of the words of the text; and the commentary says that some people interpret them in that way; but it adds, that others interpret it differently. They take *kaṭoya* (Skr. *kapota*) 'pigeon' to be a species

The king, however, will not listen to them (p. 1279a). Now there will be near the town of Sayadūvāra a sacred grove called Subhāmibhāga, and in it Sumangala, a descendant of the Arhat Vimala, an ascetic endowed with the miraculous power of destruction and the threefold knowledge, will be going through a course of asceticism (p. 1279b). Then one day, when the king will be taking the air in his chariot, he will observe Sumangala engaged in his ascetic practices, and, being enraged, will push him with the front of his car, upon which Sumangala will rise up, continuing his asceticism with uplifted arms (p. 1280a). The king then will push him once again, upon which the ascetic will apply his miraculous (*avaḥi*) power, and recognizing the past existence of the king, will tell him that he was not the king Vimalāvāhana Devasena Mahāpaṇḍita, but that three births ago he was the wicked Gōṣāla Maṅkhaliputta, and that though he was at that time spared by Mahāvīra and his disciples, he himself would not spare him this time, but by means of his ascetic power destroy him together with his horse, carriage and driver (p. 1281a). The king, hearing this, will angrily push him a third time, upon which Sumangala, carrying out his threat, will miraculously destroy the king with his horse, chariot and driver (p. 1281b). After this the king will pass through the longest-enduring hell of the seventh earth, and then be re-born as a fish, and be caught and killed (p. 1283a). After having gone through the same circle of changes once more, he will then similarly, twice in succession, pass through the longest-enduring hell of the sixth earth (*ṭamappabhā*), and be re-born as a woman and killed (p. 1283b). Similarly he will go successively through the following phases of existence, undergoing each phase twice: an inhabitant of the longest hell of the fifth earth (*dhūmappabhā*), a serpent; an inhabitant of the longest hell of the fourth earth (*paṇḍappabhā*), a lion; an inhabitant of

the world of Sohamma, Sanakkumāra, Bambha, Mahāsukka, Anaya and Āraṇa, and finally in the grand abode of Savvatthasiddha (p. 1289b). Thence he will at last be re-born in the Great Videha country, as the son of a wealthy man, and will receive the name of Daḍhapaiṇṇa, and pass through all the vicissitudes of Ambada Daḍhapaiṇṇa, as related in the Ovavāya Sutta (p. 1290a).^{*} Finally having become a kevalin, Daḍhapaiṇṇa shall recognise his previous existences, and assembling the Niggāntha ascetics around him, he will tell them, how once on a time he was the wicked Gosāla Mankhaliputta, and how he came to a miserable end, and then wandered through an interminable series of existences. Thus he will exhort them to take a warning from his experiences. This account will be listened to by the Niggānthas with great awe. After that Daḍhapaiṇṇa will live many years as a kevalin, and at last depriving himself of all food, he will attain a blessed end (p. 1291a).

^{*} See Dr. Leumann's edition, §§ 89—110.

APPENDIX II.

THE DOCTRINES OF GOSĀLA MANKHALIPUTTA

translated from the Pāli of the Sumaṇṇaphala-Sutta-Vaṇṇanā in the Sumaṅgala-Vilāsinī, Buddhaghosa's commentary on the Dīgha Nikāya, II, 20.¹

In Makkhali's system the term *a necessary* (*pachchayo*) is simply a synonym of 'cause.' He rejects both tenets, that the evil actually done in deed, word and thought is a necessary consequence of depravity (*sankilesa-pachchayaṇṇ²*), and that the good actually done in deed, word and thought is the necessary consequence of rectitude (*visuddhi-pachchayaṇṇ*).

The term *self-action* (*atta-kāro*) has its ordinary meaning. He also rejects the tenet that the creatures here on earth (*ime sattā*) can attain deva-hood or Māra-hood or Brahma-hood or the knowledge of a śāvaka (i. e., disciple of a Buddha or Jina) or the knowledge of a pachcheka (i. e., one who has attained saving knowledge, but does not communicate it to others) or the condition of an Omniscient (Buddha) through acts done by themselves.

In the second place, he rejects the tenet that, setting aside a 'Great Being' (*mahāsatta*, i. e., a bodhisattva), the rest of mankind attain human happiness and all other conditions, including arhat-ship, through acts done by others, that is,

¹ The translation is made from the Pali Text Society's edition, pp 160—163. I regret that the text of the Dīgha Nikāya itself was not also available to me for translation. The portions printed in italics give Gosāla's tenets, those in brackets are added for the sake of clearness.

² *I.e.*, has depravity as its necessary cause

through the instructions and exhortations of others. By this denial that fool (i. e., Gosāla) may be said to give a blow to the authority of a Jina. By the expression *there is no such thing as manly action* (*n'atthi purisa-kāro*) he rejects the tenet that any creature can attain the above-named kinds of conditions by such actions as men are capable of. By the expression *there is no such thing as power* (*n'atthi balaṃ*) he rejects the tenet that, trusting in any power of his own, any creature can, by exerting himself, attain to those conditions. By the expression *there is no such thing as vigour* (*n'atthi viri-yaṃ*) and similar ones, he rejects all synonymous phrases for the power of man's actions (*purisa-kāra*), such as when we say: "this we owe to our vigour (*virīya*), this to our manly strength (*purisa-tthāma*), this to our manly exertion (*purisa-parakkama*)". And on account of his rejecting all these terms, he then accepts the following set of expressions.

In the term *all beings* (*sabbe sattā*) he comprises camels, oxen, asses and other (animals) without exception. The term *all sensitive beings* (*sabbe pāṇā*) he uses to denote those with one sense, those with two senses, and so forth. The term *all generated beings* (*sabbe bhūtā*) he uses with reference to those that are generated or produced from an egg or from the womb. The term *all living beings* (*sabbe jīvā*) he uses with reference to rice, barley, wheat, and so forth; for in these he conceives that there is life, because it is their nature to grow. His terms *forceless*, *powerless*, *vigourless* (*avasā, abalā, aviriyā*) indicate that (all) those (beings) have no force or power or vigour of their own. In his expression *they become diversified* (*pariṇatā*) *through their destiny, their surroundings and their nature*, the term *destiny* (*niyati*) means fate,³ the term *surroundings* (*sangati*) means the walk

³ The reading of the text is not quite intelligible. The quotation of the term has *niyati* 'fate'; but the explanation reads *niyati* and *niyattā*, which is incongruous. I am not aware of the

of life peculiar to each of the six classes (to which any particular being belongs); the term *nature* (*bhāva*) means the peculiar nature of each being. Thus it is that in accordance with their destiny, their surroundings and their own nature they (*i. e.*, all beings) are *diversified* (*pariṇatā*) or get into that variety of conditions in which we find them. For it is clear that every thing happens exactly as it must happen; and that which must not happen, does not happen. He says that in those very six classes (*cchāsu eva abhijātisu*)—by which expression he means that it is only on account of their being in one of those six classes—they experience pleasure as well as pain (*sukhañ cha dukkhañ cha patisaṃvedenti*). It follows that (according to him) there is no other ground of experiencing pleasure or pain.*

By the expression *hundred thousands of principal births* (*yoni-pamukha-satasahasāṇi*) he means 'fourteen hundred thousands (1,400,000, in the *Dulva* only 14,000) of principal or best births'; he also believes in other *sixty hundreds* (6,000, in the *Dulva* 60,000), and again in other *six hundreds*, and also in *five hundreds of functions* (*kamma*). This non-sensical doctrine he only sets forth for the mere sake of argument. The same is to be said about his expressions that there are *five (kinds of) acts as well as three (kinds of)*

existence, in Pāli, of any such words as *nīyati* or *nīyattā*; possibly they are misprints for *nīyati* (Skr. *niryāti*) and *nīyattā* (Skr. *niryat-tā*), but these words which mean 'exit' or 'decease' would yield no sense in the context. The correct reading would seem to be either *nīyatitī nīyatata* or *nīyatitī nīyata*, in the latter case *nīyatā* agreeing with *sabbe sattā*.

* The doctrine, contained in the paragraphs down to this point, agrees in the main with those ascribed to Gosāla in the Tibetan *Dulva*, as translated in Rokhill's *Life of the Buddha*, p. 101. But the remaining portion of it is there ascribed to another 'heresiarch' Ajita (*ibid.*, pp. 103, 104).

acts, and so forth. But some say that he uses the expression *five (kinds of) acts* (*pancha kammāni*) on account of the five organs of sense, and the expression *three (kinds of) acts* (*tīṇi kammāni*) on account of the threefold distinction of acts done with the body, the speech and the mind (i. e., acts, words and thoughts). The terms *act* (*kamma*) and *half act* (*adḍha-kamma*), again, express his heretical view that acts done with the body and acts done by speech are (full) acts, while acts done with the mind are only half-acts.⁵

⁵ With the statements in the above paragraph may be compared another in the Jain Bhagavati, p. 1237b (Calcutta edition). There can probably be little doubt but that the two sets of statements refer to the same doctrine of Gosāla, though the numbers differ somewhat in the Jain account of it. The latter (also quoted and translated by Dr. Leumann in Rukhill's *Life of the Buddha*, p. 253) runs as follows, Gosāla explaining it to Mahāvira: "According to my doctrine, O venerable Kāsava, all those who have become, or are now becoming, or will hereafter become perfected, have to finish eighty-four hundred thousands of mahākālpas, during which they have, in regular succession, while born seven times as a dove, seven times as a sanjūha (some kind of embodiment), seven times as a sentient being (*saṃnigabbha*), and reanimated in seven different bodies, to rid themselves, with reference to the functions (*kammāpi*), of the five hundred thousands and the sixty thousands and the six hundreds (of them), and (also) of the three varieties of actions (*kamm'ansa*, i. e., *karma-bheda*); and having done so, they attain final perfection." From the context, in which the statements occur in the Bhagavati, and in which Gosāla relates his 'pre-existent' history, there can be no doubt that they refer to the doctrine of the transmigration of souls, though what the exact meaning of them may be I am unable to make out. It is clear, however, from the remarks of both the Buddhist and Jain commentators, that to them they were equally unintelligible. Buddhaghosa declares them to be "non-sensical"; and Abhayadeva says, that, failing an exposition by the older commentators (*chārṇakāra*), he restricts himself to a

The term *sixty-two modes of conduct* (*dvatīhi paṭipadā*) he mere verbal explanation. At the same time, Abhayadeva's explanation, in one point, is open to doubt. The Prākṛit text reads *pancha kammaṇi sayasahassāṇi saṭṭhiṇ cha saḥassāṇi chhach cha saṭṭhiṇi ya kamm'amse*. Abhayadeva's commentary takes *kammaṇi* as Skr. *karmaṇi* (loc. sing., = *karmaliṣaye*), 'with reference to functions (or actions)', and connects *pancha* with *sayasahassāṇi* as Skr. *pancha-shata-sahasrāṇi*. Accordingly I have so translated it above. But Abhayadeva himself admits that he does not understand the doctrine, and a comparison with Buddhaghosa's statement seems to me to suggest a different construction and interpretation of the passage. *Pancha* should be connected, not with *sayasahassāṇi*, but with *kammaṇi*, and the latter word may be Skr. *karmaṇi* or, perhaps, is a misreading for *kammāṇi* (acc. plur., Skr. *karmāṇi*). The meaning of the passage would then be: 'they have to rid themselves of the five (kinds of) actions, and of the hundred thousands and the sixty thousands and the six hundred (of births), and of the three kinds of actions.' Thus interpreted, the passage has a much closer agreement with Buddhaghosa's statement, especially if the word *chudasa* 'fourteen,' which seems inconsistent with his context, be omitted from it, and his *saṭṭhi saṭāṇi* be amended to *saṭṭhi saḥassāṇi*, as the corresponding passage in the Dulva (Rokhill, *ibid.* p. 103) has it in agreement with the Bhagavati. In that case, both authorities speak of the 5 kinds and the 3 kinds of actions, and also of the 100,000 and 60,000 and 600 births. I believe the addition of *chudasa* in the statements of both, Buddhaghosa ($1\frac{1}{2} \times 100,000$) and Dulva ($1\frac{1}{2} \times 1000$), is capable of being in a general way harmonised with the Jain account. Buddhaghosa explains that the term 'hundred thousands' refers 'to the principal births'; and as of such 'principal births' there are 'fourteen', there must be altogether 'fourteen hundred thousands' (of principal births). By the 'principal births,' I imagine, are meant births as devas and births as men. Now later on (see pp. 25, 26) it is stated by Buddhaghosa, that Gosāla believed in 'seven (kinds of) devas,' and 'seven (kinds of) men.' He also believed in 'seven kinds of paśāchas' and 'seven kinds

uses with the ordinary meaning. By the term *sixty-two sub-*
of sentient beings. Any two of these classes would together
 give 'fourteen principal births.' Now with this may be compared
 the Jain account (see Rokhill, *ibid.*, p. 254), according to which
 living beings pass through a series of fourteen alternate births
 as devas and as sentient beings. There is, therefore, clearly here
 some kind of general agreement between the Buddhist and Jain
 authorities. The number 14,000 in the *Dulva*, unless it be a mere
 misprint in Rokhill, I take to be an error for 1,400,000, as given
 in the *Dīgha Nikāya*. The Jain account itself requires a word
 of explanation of a seeming inconsistency in it. According to
 it (see the passage at the beginning of this note) all beings
 must pass through a series of births, seven of which are devas,
 seven *sanjūhas* (of uncertain meaning, but according to the com-
 mentator 'some kind of embodiment') and seven sentients, and
 finally they pass through seven re-animations. This would seem
 to give a total of 21 births and 7 re-animations. In the detailed
 application, however, of this theory to Gosāla's own case, the Jain
 account (see *Bhagavati*, Calc. ed., pp. 1239-1241, translated in
 Rokhill, *ibid.*, p. 254) says, that 'after endless embodiments (*san-*
jūha) a being passes through a series of fourteen births, alternating
 between an embodiment (*sanjūha*) as a deva and a birth as a senti-
 ent (*samvibbha*), and finally undergoes seven re-animations.' The
 fourteen alternative births are thus specified: 1, as a deva in the
 upper *Mānasa* embodiment (*mānase sanjūhe*); 2, as a sentient
 being of the first kind; 3, as a deva in the middle *Mānasa* em-
 bodiment; 4, as a sentient being of the second kind; 5, as a deva
 in the lower *Mānasa* embodiment; 6, as a sentient being of the
 third kind; 7, as a deva in the upper *Mānasuttara* embodiment;
 8, as a sentient being of the fourth kind; 9, as a deva in the
 middle *Mānasuttara* embodiment, 10, as a sentient being of the
 fifth kind, 11, as a deva in the lower *Mānasuttara* embodiment;
 12, as a sentient being of the sixth kind, 13, as a deva in the
Brahma-world (not 'embodiment'); 14, as a sentient being of
 the seventh kind. These two enumerations have an appearance
 of inconsistency. The commentator, *Abhayadeva*, reconciles it

ordinate periods (*dasāṭṭh-antarakappā*) he means to say that there are sixty-two⁶ sub-periods in his one (kind of) mundane period (*kappa*). And this he says, because he does not recognize the two other (kinds of mundane periods).⁷

The expression *six classes* (*chaḷ-abhijātiyo*) refers to his tenet, that there are the following six classes: the black, the dark-blue, the red, the yellow, the white and the supremely white. Among these he denotes, by the "black class" (*kaṇhābhijāti*), the sheep-butchers, the boar-hunters, the bird-catchers, the deer-stalkers, the hunters, the fish-killers, the thieves, the murderers for the sake of robbery,⁸ the prison-keepers, and in fact all other workers of wickedness. The Bhikkhūs (or Buddhist mendicants), according to him, constitute the "blue class" (*nīlābhijāti*); they are said to eat after inserting thorns into their four necessities. For the Sacred Text (*Pāli*) itself says on the subject, that "the mendicants are those who practise the insertion of thorns" (*bhikkhū kantaka-vuttikā*).

thus: in the list of fourteen births there are mentioned 6 embodiments, these in addition to the 'endless embodiments' mentioned previously, make up a total of 7 embodiments (*saujāhu*); again in that list are mentioned 7 births as devas and 7 births as sentiments; and the list is followed by 7 re-animations, thus we obtain the four sets of sevens of the first enumeration. I cannot say, that this reconciliation strikes one as quite satisfactory; still its tendency is to prove a series of 'fourteen principal births,' and, thus far, to establish an agreement with the Buddhist accounts. Even thus, however, after all has been said, Gosāla's doctrine on the point remains obscure.

⁶ The text has *chaḍa-saṭṭhi* 'sixty-four,' which I do not understand. One would expect *dā-saṭṭhi*.

⁷ The Buddhists recognize three kinds of periods, the *mahā-kappa*, the *asankheyyakappa*, and the *antarakappa*. Gosāla only recognized the *mahākappa*, see below, p 26.

⁸ *Pāli chora-ghātaka*, German *Raubmörder*, modern *thief*.

Or it may be that he designates by the name of "those who practise the insertion of thorns" some kind of ascetics.⁹ The "red class" (*lohitābhijāti*) are the Niggaṇṭhas (or Jain mendicants); he calls them "the men with one garment."¹⁰ These are said to be whiter than the two preceding classes. The householders who wear white clothes and are the adherents (*sāvaka*) of the Unclothed one (*achelaka*, i. e., Gosāla) constitute, according to him, the "yellow class" (*haliddābhijāti*). Thus he assigns to these (laymen) who supply him with his own necessaries, a higher place even than to the Niggaṇṭha (ascetics).¹¹ The Ājīvika mendicants (or the ascetic followers of Gosāla) constitute his "white class" (*sukkābhijāti*). They are said to be whiter than the four preceding classes. Nanda, Vachchha, Kisa, Sankichcha and Makkhali-Gosāla constitute his "supremely white class". They are said to be whiter than all the others.¹²

⁹ The commentator's meaning is, that by the 'blue' class Gosāla intends the bhikkhus or Buddhist mendicants; and by the term 'thorn-inserters' he may mean either these bhikkhus or some other kind of ascetics. The 'four necessities of a Buddhist mendicant' are his clothing, food, bedding and medicine (see Childers' Dictionary, s. v. *pachchayo*). I do not understand, however, the practice referred to, nor do I know where the "sacred text" referred to occurs. There appears to be some doubt as to the correct reading of the word *lanṣula* or *lanḍaka*; accordingly the meaning of it must remain uncertain.

¹⁰ Ordinarily a Jain ascetic was to content himself with one garment; see *Āchārāṅga Sūtra*, Jacobi's Translation, II, 5, 1, § 1 (p. 157), also Introduction, ¶ xxvi.

¹¹ Gosāla's preference of his lay patrons to any ascetics, even if they were only the heretical Niggaṇṭhas, appears particularly reprehensible to the Buddhist commentator. In the text *Niggaṇṭhe* it is clearly a misprint for *Niggaṇṭhe* (abl. plur.).

¹² Thus would seem to be intended as a classification of all men. Gosāla himself and, apparently, his chief disciples con-

By the expression *eight stages of man* (*aṣṭha puriṣa-bhūmiyo*) he designates the following eight-developmental periods of man: the dull stage, the playful stage, the experimental stage, the erect stage, the learning stage, the ascetic stage, the jīna stage, and the prostrate stage. What he means is this: beginning with the day of birth, for (a period of) seven days, till they come out of a condition of mental obstruction, (living) beings are dull (*manda*) or semi-conscious (*momāha*). This he calls "the dull stage" (*manda-bhūmi*). Afterwards those that have arrived (in the present birth) from a state of torment (in a previous existence) perpetually cry and scream; while those that have come from a state of happiness laugh in the perpetual recollection of it. This he calls "the playful stage" (*līlīdā-bhūmi*). Then when they attempt to walk along on the ground, holding on to the hands or legs of their parents or to a bed or a stool, that he calls the "experimental stage" (*vīmaṃsā-bhūmi*). The time when they are fully able to walk on their feet, he calls "the erect stage" (*ujugāla-bhūmi*). The time when they are made to learn the arts, he calls "the learning stage" (*śikṣa-*

bhūmi). The time, when leaving their houses, they devote themselves to a life of ascetic mendicancy, he calls "the ascetic stage" (*samāṇa-bhūmi*). The time when, after a continuous course of ascetic practices, they attain perfect knowledge, he calls "the Jina stage" (*jina-bhūmi*). When a mendicant, becoming a prostrate Jina, no longer speaks (i. e., begs) anything, showing thereby that he has become an ascetic who is passed all wants, that he calls "the prostrate stage" (*panna-bhūmi*).¹³

The expression *forty-nine hundreds of mendicancies* (*ekūṇa-paññāsa ājīva-satō*) signifies forty-nine hundreds (4900)¹⁴ of modes of mendicancy.

¹³ Childers' translation of *panna-bhūmi* by 'period of decay' (see a. v. *puriso* in his Dictionary) hardly gives the meaning quite accurately. The stage referred to seems to be similar to that of the religious suicide in the Jain system, see *Āchārāṅga Sūtra* (Jacobi's translation) I, 7, 8, pp. 74-78. It is only permitted to ascetics who have reached the highest degree of perfection, and is regarded as leading to final liberation. The ascetic gives up begging, selects a suitable place on which he lies down, and starves himself to death.

¹⁴ Perhaps the object of the commentator may be to guard against the expression being taken to mean 'one hundred and forty-nine'; and so on in the following cases. From the parallel passage in the *Dulva* (see Rokhill's *Life of the Buddha*, p. 103) it would seem that the numbers were sometimes taken in that sense. The corresponding numbers are there given as follows: "120 bells, 130 organs (or sensible distinctions), 36 elements of dust, 19,000 nāgas, 49,000 garuḍas, 49,000 parivrajakas, 49,000 aśelakas, 49,000 nirgranthas, 7 modes of conscious existence, 7 of unconscious existence, 7 as asuras, 7 as piśāchas, 7 as devas, 7 human; there are 7 (or) 700 lakhs, 7 (or) 700 (kinds of) writing(?), 7 (or) 700 drums, 7 (or) 700 proofs(?), 7 (or) 700 kinds of precipices." These tenets are in Rokhill's translation ascribed to the heresiarch Ajita, possibly through a mere misunderstanding.

The expression *hundreds of wandering mendicants* (*paribhājaka-saṭe*) means hundreds of formal professions of wandering mendicancy.

The expression *hundreds of abodes of Nāgas* (*nāgāvāsa-saṭe*) means hundreds of regions (inhabited) of Nāgas.

The expression *twenty hundreds of sensible distinctions* (*vīśa indriya-saṭe*) means twenty hundreds (2000) of sensible distinctions.¹⁵

The expression *thirty hundreds of hells* (*tiṃse niraya-saṭe*) means thirty hundreds (3000) of hells.

The expression *dust-depositories* (*rajo-dhātuyo*), that is, places on which dust gathers, he uses with reference to tables¹⁶ (*halṭha-piṭha*), footstools (*pāda-piṭha*), etc.

The term *seven (kinds of beings) produced from sentient beings* (*satta saññi-gabbhā*) he uses with reference to camels, oxen, asses, goats, sheep (*paṇu*), deer, and buffaloes.

The expression *produced from insentient beings* (*asaññi-gabbhā*) he uses with reference to (the seven kinds of cereals) rice, barley, wheat, mugga-beans, kangu-millet, varaka-beans, and kuḍrūsaka-grain.

The expression *produced from an inter-joint* (*niyaṇṭhi-gabbhā*), that is, 'taking their rise in a joint,' he uses with reference to sugar-cane, bamboo, reeds, and so forth.¹⁷

His expression *seven (kinds of) devas* (*satta devā*) refers to the numerous devas, whom he, however, declares to be (of) seven (kinds).

ing or through a confusion of the original Tibetan pages, but they seem clearly to belong to Gosāla, see note 1.

¹⁵ I suppose, by the term *indriya* are here intended "principles" like the thirty-three enumerated in Childers' Dictionary, under *indriya*.

¹⁶ Or counters of shops, etc.

¹⁷ Instead of this clause, the parallel passage in Rokhill (*Life of the Buddha*, p. 103) has a clause speaking of "seven (births) as *maras*."

The *men* (*mānusa*), who are also numberless, he declares to be (of) seven (kinds).

By the expression *seven* (*kinds of*) *pisāchas* (*satta pisāchā*) he means the gigantic (*mahanta-mahanta*) *pisāchas*, whom he holds to be (of) seven (kinds).¹⁸

The expression *lakes* (*sarā*) refers to the (seven) 'great lakes,' which he holds to comprise the Kanyamunḍa, Rathakāra, Anotatta, Sihappapāta, Tiyyagga, Muchalinda and Kunāladaha.¹⁹

By the expression *precipices* (*papātā*) he means the (seven) 'great precipices,' and by the expression *hundreds of precipices* (*papāta-satūni*), the (seven) hundreds of small precipices.

By the expression *dreams* (*supinā*) he means the (seven) 'great dreams' only; and by the expression *hundreds of dreams* (*supina-satūni*) he means the (seven) hundreds of small dreams.²⁰

The term *great period* (*mahākappa*) is taken in its ordinary

¹⁸ See the description of such a 'gigantic' *pisācha* in Lecture II, §§ 94, 95. The text reads *sattā ti* (Skr. *sattvāni iti* 'beings'), but it should probably be *sattāti* (i. e., *satta ti*, Skr. *sapta iti* 'seven'), as shown by the corresponding passage in Rokhill's *Life of the Buddha*, p. 103.

¹⁹ The corresponding passage in Rokhill (*Life of the Buddha*, p. 103) mentions the number seven of the lakes, but does not name them. A clause that here follows is omitted, as I do not understand the expression *pachufā* or its variants. May *gaṇḍhikā* be a synonym of *gaṇḍhikā* in the sense of 'hill,' or 'declivity' ? see the Petersburg Dictionary. The corresponding passage in Rokhill (*ibid.*, p. 103) offers two different clauses which are themselves doubtful: "seven (kinds of) writing (?) " or "seven proofs(?)".

²⁰ I have added 'seven' in this as well as in the preceding clause on the authority of the corresponding passage in Rokhill (*Life of the Buddha*, pp. 103, 104), which speaks of "7 or 700 dreams" and "7 or 700 kinds of precipices".

meaning. This period he holds to be equal to the time consumed in completely draining a 'great lake'¹¹ seven times, by removing from it, by means of a blade of 'kusa' grass, one drop once in every hundred years. With regard to these 'great periods,' his belief is that after the lapse of eighty-four hundred thousands (8,400,000) of them, *the fool and the wise alike*—as he says—*will make an end of their suffering* (*bālo cha paṇḍito cha dukkhaṣṣ'antaṃ karonti*).¹² Even the wise, he means to say, cannot become perfected within a shorter time, nor can even a fool go beyond it.

The expression *by religious precept* (*sīlena*) means 'by (observing) the precept of nakedness or any other that they may have'. In the expression *by religious rites* (*vatena*), the word 'rite' has the same meaning (as with us Buddhists). In the expression *by ascetic practices* (*tapena*) the word 'ascetic practice' (*tapo-kamma*) has its ordinary meaning.

¹¹ From the general connection in which the expression 'great lake' here occurs, it seems evident that Buddhaghosa intended it to refer to the seven 'great lakes' mentioned in one of the preceding paragraphs. This, however, is a misunderstanding, as can be clearly seen from the Jain account of the same subject. In the Bhagavati (Calc. ed.), pp. 1233, 1239 (transl. in Rockhill, *Life of the Buddha*, pp. 253, 254) the measure of a *maṅgalappa* is thus explained: 'The river Gangā is 500 *yojanas* in length, $\frac{1}{2}$ *yojana* in breadth and 500 *dhanu* in depth, there is altogether a series of seven Gangā rivers, each succeeding having seven times the dimensions of the preceding, the last of the series, accordingly, is equal to $117,649$ (or $7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7$) Gangā rivers, if now every hundred years one grain of sand be removed, then the time required to exhaust the whole of the sand of those $117,649$ Gangās would be one *sara* period, and $300,000$ of such *sara* periods make one *maṅgalappa* period, and $8,400,000$ of these *maṅgalappas* make one *maṅgalasara* period.'

¹² *Balo* and *paṇḍito* have the theological sense, the fool is the 'worldly,' and the wise, the 'religious'. of course, from Gosāla's point of view

The expression *he cherishes immature (knowledge) (a-paripakkam, scl. ñānaṃ, paripāceti)* describes one who, thinking himself to be a wise man, becomes (as he fondly imagines) perfected within a shorter time (than 8,400,000 'great periods'). The expression *he more and more removes from himself mature (knowledge) (paripakkam phussa phussa vyantikaroti)* describes one who, thinking himself to be a fool, (fondly imagines that he) may go beyond the period limited as above stated.

By the expression *it is not so (hevan n'althi)* he means to show that it is impossible that either of the two cases should happen.²³

The expression *dona-measured (dona-mita)* means 'measured, as it were, with a drona.'

The terms *pleasure and pain (sukkha-dukkha)* have their ordinary meaning.

The expression *one who has reached the end (kata-pariyanta)* means 'one whose end coincides with the end of the period limited as above stated'.

The expression *there is neither decrease nor increase (n'althi hāyana-vadḍhana)* means that there is no diminution nor any augmentation. His meaning is, that the period of transmigratory existence neither decreases in the case of the wise, nor increases in the case of the fool.

The terms *raising and lowering (ukkams'āvakaṃsa)* he uses as synonyms of 'increase' and decrease.'

Finally clinching this theory of his by a simile, he adds the words *just as (seyyathāpi nāma)* and so forth. In that simile, by the expression *a ball of string (sutta-gula)* he means 'a ball of string which is fully wound up'; and by the expression *it opens out just so far as it can be unwound*

■ I. e., either falling short of, or exceeding the above-stated limit of 8,400,000 'great periods.'

(*nibbethiyamānam era phaleti*) he means that a ball of string which is thrown from a mount or from the top of a tree goes on unwinding just so far as the length of the string allows; when the string is run out, it stops there and goes no further. Even so, he means to show, can a fool not go beyond the time above stated.²⁴

From the same work, II, 3, pp. 143, 144.

Then another began to speak, thinking within himself that he would now relate the story of his particular confidant. Hence it is said *another then also* (*aññataro pi kko*) and so forth, all which is to be understood exactly as before explained.

Now here by the word *Makkhali* is meant that that was his name, and by the word *Gosāla*, that that was his second name (given to him) on account of his having been born in a cow-shed. Regarding him, it is said that (seeing him) walking on a muddy piece of ground, with an oil-pot in his hand, the owner of it said to him: "My dear man, take care lest you stumble!" He, from carelessness, having stumbled and fallen, began to flee away through fear of the owner. The owner, having run up, caught the edge of his garment. He letting go his cloth, fled away naked. The rest is the same as in the case of *Pūrāṇa*.²⁵

APPENDIX III.

ADDITIONS AND EMBELLISHMENTS

ad § 12, p. 10.

With regard to the standing phrase "many kings, princes, nobles, etc.," see Prof. A. Weber's remarks in *Indische Studien*, vol. XVII, p. 26, footnote 1.

I have used the word tonsure as a convenient translation for *munḍa*. But it may be well to note that, originally at least, the process was not one of cutting or shaving the hair of the head, but of plucking it out in handfuls. Thus it is related of Mahāvīra himself that, when he adopted the ascetic life, "he plucked out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls" (see *Āchārāṅga Sūtra*, II, 15, p. 199 in Jacobi's Translation).

ad § 12, p. 11.

The phrase *ahāsukam, Devānuppiyā, mā paṭibandham kareha*, which I have translated 'may it so please you, O beloved of the devas, do not deny me!', as the concluding words of Ānanda, addressed to Mahāvīra, is treated differently by Dr. Leumann, in his *Beziehungen der Jaina-Literatur zu andern Literaturkreisen Indiens*, p. 57. The phrase occurs in a very similar connection, at the end of a speech of king Paesi addressed to the ascetic Kesī, a follower of Pāsa (or Pārshwa). Dr. Leumann separates it from Paesi's speech, and puts it into the mouth of Kesī as his reply to Paesi: "Well then, O beloved of the devas, do not cause any obstruction."¹

¹ "Wohlan denn, mein Lieber, verursache keine Störung."

This interpretation appears to me untenable. The phrase is one which occurs frequently, and as a rule in the same connection, namely, at the termination of a request of some one to a religious preceptor to be instructed by the latter in his religious tenets, or to receive some other indulgence (e. g., in § 77). In this connection, the phrase in the mouth of the religious preceptor, is quite incongruous. Why should he warn the supplicant against causing any obstruction (Storang)? That, surely, is the last thing the petitioner is thinking of at the time! He is burning with desire to listen to the preceptor, and is all eagerness, lest he should be denied by him. Moreover the grammatical form of the phrase necessitates the interpretation which I have given to it. The verb is *kareha*, i. e., the second person plural. A religious preceptor addressing a supplicant or disciple, always uses the singular; while the latter, addressing a religious preceptor, always uses the plural. If the phrase were spoken by the religious preceptor, he would say *karchi*. Thus in §§ 84, 85, Goyama (the monk) speaking to Āṇanda (the layman) says *paṭivajjāhi* (sing.) 'do thou take upon thee,' but Āṇanda speaking to Goyama says *paṭivajjaha* (plur.) 'do you take upon yourself'; again in § 86, Mahāvīra himself speaking to Goyama (his disciple) says *paṭivajjāhi* (sing.) 'do thou take upon thee.'

With regard to the term *devānuppiyā*, the discovery of the word *anuppiya* (Skr. *anupriya*) 'pleasant,' by Dr. Morris (in his *Notes and Queries*, p. 117, in the *Journal of the Pāli Text Society* for 1886) may be worth noting. It would explain, in a very natural manner, the formation of the term *devānuppiya* = *deva* + *anuppiya*, 'agreeable to the devas,' (Skr. *deva* + *anupriya*). The usual explanation by *devāṇu* + *ppiya*, assumes that *devāṇu* is an anomalous modification of the genitive plural *devānaṃ* (Skr. *devānām priya*), see Weber's *Fragment der Bhagavatī*, pp. 153, 105, Jacobi's *Kalpasastra*,

Glossary, etc. E. Muller in his *Beiträge zur Grammatik des Jaina Prakrit* (p. 15) rightly says, that *devānu*, taken as a genitive plural, is "a very strange form for which no analogy has been found either in the inscriptions or the Gāthās of the Northern Buddhists." It has been supposed (by Jacobi in the *Journal of the German Oriental Society*, vol. XXXIV, p. 235, and Aurel Stein in the *Oriental and Babylonian Record* for August 1887) that the title *sāhānusāhi* 'Shāh of Shāhs' (or king of kings) offers an analogous formation. The word occurs twice in the Jain book, *Kālakāchārya Kathānaka* (Jacobi's edition, *Journ. Germ. Orient. Soc.*, vol. XXXIV, p. 262), as a title of the Shaka (Trans-Indus Scythian) kings. It is rightly explained as a combination of *sāhānu* (gen. plur.) plus *sāhi*. But I much doubt whether it has any right to be considered as an analogous form justifying the usual explanation of the title *devānuppiya*. In the *Kālakāchārya Kathānaka* it is evidently quoted as the foreign title of the Shaka kings, but not as an indigenous (Prākrit) formation. It has been rightly pointed out by Dr. Stein, that "the construction of the phrase is distinctly un-Indian," and that, "in fact (it exhibits) the genuine Iranian ending of the genitive plural of thematic stems." It has further been shown that the old Persian ending *ānām* becomes *ānām* or *ānā* in Zend, and *ānō* or *ān* in the Middle-Persian or Pahlavī; see Dr. Kirste's paper on ΠΑΟΝΑΝΟ ΠΑΟ, in the *Vienna Oriental Journal*, vol. II, No. 3, p. 241. It seems clear, therefore, that the Prākrit form *sāhānu* is merely an Indian attempt at representing the older Pahlavī form *sāhānō*, the final *u* being meant to represent the obscure final after-sound *ō*. If this be so, it is also clear that the foreign form *sāhānu-sāhi*² cannot be adduced to

² The proper spelling of the title is *sāhi* (𑀲𑀸𑀭𑀺) or *sāhi* (𑀲𑀸𑀭𑀺) or *shāhi* (𑀲𑀸𑀭𑀺), as found in ancient inscriptions and on coins. The short *i* is merely an indistinct after-sound, commonly used in India

explain the essentially indigenous Prākṛit form *devāṇuppiya*; —at least, till it has been shown that the latter word is a Pahlavī importation into the old Prākṛit. In the meanwhile I would suggest, that the two phrases *devānaṃ piya* or *devāna piya*,⁵ occurring in the (Buddhist) Ashoka inscriptions, and *devāṇuppiya*, occurring in the Jain records, though having the same meaning, are based on different derivations, the former being Skr. *devānaṃ priya*, the latter, Skr. *deva-anupriya*. It appears to me also, that if the Jain word were really equivalent to Prākṛit *devānaṃ piya* or *devāna piya*, it would probably be spelled *devāṇuppiya* (*devā-ṇu piya* with one *p*), and not *devāṇuppiya*. Another proof in the same direction is the occurrence of the same title in the Sanskrit inscription of Samudra Gupta on the Allahabad pillar, in the form *śāhāna-śāhi* (see *Journal*, As. Soc. Beng., Vol. VI, pp. 974, 977). Here the termination *āna* (in *śāhāna*) is as little a modification of the Sanskrit gen. plur. termination *ānām*, as *āṇu* (in *śāhāṇu*) is of the Prākṛit gen. plur. termination *āyaṃ* or *āya*. Both, the Sanskrit as well as the Prākṛit, are clearly mere transcripts of a foreign title, the Prākṛit, however, preserving the somewhat more antique form with the after-sound *u*, while the Sanskrit transcribes simply the Pahlavī termination *ān*.

guṇa hotā haī or *anuvratā kṛ vṛiddhi hotā haī*). Perhaps it might be better to say, that they are called so because they confer additional merit on the person who keeps them in addition to the 'lesser vows.' The term, therefore, should be rather translated 'meritorious vows.'

The term *śikṣā*, in *śikṣā-vrata* or 'disciplinary vows,' is explained by the Muni to mean 'repeated exercise' or 'repeated discipline' (*bār bār abhyās kar'nā*); and those vows are said to be so called, because they are taken upon one's self for a short time, while the *anuvrata* or 'lesser vows' and the *guṇavrata* or 'meritorious vows' are taken upon one's self for one's whole life. The intention of the former is, to discipline a person from time to time in the keeping true to one's religious profession. These remarks of the Muni will help further to explain Abhayadeva's remarks referred to in my note 65, on page 26.

As the subject of the enumeration of the twelve vows is beset with some obscurities, it may be useful to explain it in detail. The vows themselves are enumerated in §§ 13—48, and the typical offences against them in §§ 45—56.

In § 12, Ānanda promises to take on himself all the twelve vows; viz., the five 'lesser' and the seven 'disciplinary' vows. The latter comprise two classes; viz., the three 'meritorious' vows, and the four proper 'disciplinary' vows. Having made this general promise, Ānanda next proceeds to actually take on himself eight vows; viz., the five 'lesser' and the three 'meritorious' ones. The remaining four 'disciplinary' vows, he does not take on himself at this point of time, but is allowed to defer them till the proper occasion for taking them should arise. In taking, however, those eight vows on himself, he is made to enumerate and define in detail the several points in which they will have particular application to himself; for these points would naturally vary in accordance with the differing cir-

cumstances of the different individuals that took the vows. Accordingly, his taking of the five 'lesser' vows is detailed in §§ 13—19, three paragraphs (§§ 17, 18, 19) being devoted to the fifth 'lesser vow' about the limitation of property. With § 20 the detailed enumeration of the three 'meritorious vows' begins; and §§ 20 and 21 refer to the *digvrata* or the 'vow of the quarters.' It is curious that this vow is not referred to with its technical name *disivvaya*, unless it be disguised in the term *disāyattiya* or 'travelling into foreign parts' applied to both the carts and the boats. But that the two paragraphs 20 and 21 refer to this 'vow of the quarters,' and not (as it may seem at first sight) to the 'vow of the limitation of property,' is made clear by two considerations. Firstly, if §§ 20, 21 referred to the latter vow, the 'vow of the quarters' would be entirely omitted. Secondly, the property in §§ 17, 18, 19 is detailed as being wealth in money, in animals and in land; and practically the same details we find repeated in § 19, where the offences against the 'vow of the limitation of property' are mentioned. In §§ 22—42 the 'vow regarding things of reiterate and momentary use' (*uvabhoga-paribhoga-parimāṇa*) is given in very minute detail. Finally in § 43 the 'vow regarding unprofitable employment' (*ayaṭṭhā-daṇḍa-veramaṇa*) is detailed. Here, after § 43, the four 'disciplinary vows' should have followed in detail. They are, however, omitted, because, as they are not taken for life, there was no need to take them at that time (at the commencement of the *sāvaga*-hood); they are reserved to be taken when the proper occasion arises. Hence Mahāvira proceeds at once, in § 45, to detail the offences against the three classes of vows. In §§ 45—49 the typical offences against the five 'lesser vows' are enumerated. In §§ 50—52 the typical offences against the three 'meritorious vows' are detailed. In §§ 53—56 the typical offences against the

four 'disciplinary vows' are specified. Finally the two §§ 44 and 57 constitute a sort of introduction and appendix to the subject of the offences; § 44 enumerates the typical offences against the true religious profession of a sāvaga generally; and § 57 details those against the final and crowning act of a sāvaga's religious profession, *viz.*, his religious suicide.

I may add that the subject of the introductory paragraph 44 constitutes the first 'standard' (*paṭimā*) of an uvāsaga (see p. 40). The subject of §§ 45—52, *i. e.*, both the 'lesser' and the 'meritorious' vows and their respective 'offences', constitute the second 'standard.'* Lastly the subject of §§ 53—58, *i. e.*, the 'disciplinary' vows and their 'offences,' constitute the third and fourth 'standards'; this may be seen from the terms of the fifth 'standard.' Only two of the four 'disciplinary' vows, *viz.*, the first one of inward peace and the third one of the posaha abstinences, are expressly named in the third and fourth 'standards' respectively. Perhaps these two vows were regarded as the most important of the set and thus typical of the other two, of which the second one 'of the quarters' must be considered as implicitly included in the third 'standard', and the fourth one 'of the right distribution of alms,' in the fourth 'standard'. The remaining 'standards,' from the fifth to the eleventh, seem to be intended to gradually prepare the uvāsaga for the crowning act of his life, his religious suicide.

Perhaps it may be worth noting, that besides the lumping together of the three 'meritorious' and the four 'disciplinary' vows under the general term 'seven disciplinary' vows, there is another point of divergence between the

* The 'lesser' vows are directly named in the terms of the standard, but the 'meritorious' vows are indirectly included in the term "virtues of compassion, etc."

Uvāsagadasāo (an *Anga*) and the *Ovavāi Sutta* (an *Upāṅga*). The serial order of the 'meritorious' vows in the two books differs; the *Uvāsagadasāo* places the vow of 'unprofitable employment' (*anattḥā-danḍa*) last among the three (and so does Muni Ātmārām-jī in the list given me by him), while the *Ovavāi Sutta* gives it the first place.

Information on the subject of these vows may be obtained, as Muni Ātmārām-jī informs me, from the following works: 1, Haribhadra's commentary (*ṭīkā*) on the Āvashyaka-niryukti the 6th chapter (*adhyayana*) on the renunciations (*pratyā-khyāna*)⁴; 2, In Umāsvāti's *Shrāvaka-Prajñapti*,⁵ and Haribhadra's commentary (*ṭīkā*) on the same; 3, Haribhadra's *Dharmabindu*, with Munichandra's commentary⁷; 4, Hemachandra's *Yogashāstra*; 5, the *Panchūshala* (without mention of author); 6, the *Pravachana Surodhāra* (also without mention of author)⁸; and others (not named).

ad § 13, note 21, p. 12.

With regard to the 'three forms' of doing evil for a Jain monk, I may note a Buddhist testimony mentioned in Spence Hardy's *Manual of Buddhism*, p. 277. It occurs in a conversation of Buddha with Upāli, a lay-follower of Mahāvīra. Buddha said to him: "The tīrttakas (i. e. tīrthakas or Nig-

⁴ See Weber's catalogue of the Berlin MSS, pp 762, 781, also his *Indische Studien*, vol XVII, p 75

⁵ On the name of the author see p. 50, footnote. I cannot find this work noted in any of the collections in Europe

⁷ A MS. of this work seems to exist in the Royal Library at Berlin. See Journal, G O S, vol XXXIII, p 151

⁸ A MS of this work is named in Professor Jacobs's collection, Journal, G O S, vol. XXXIII, p 635, where it is ascribed to Nemichandra. Another is in the Royal Library of Berlin, *ibid*, p 151, together with a commentary by Siddhasena. A MS of the latter is also mentioned in Dr. Mitra's *Notes of Sanskrit MSS.*, vol VIII, pp 177, 178

ganthas) do not take life, nor cause others to take life, nor do they approve of those who take life; they do not steal, nor cause others to steal, nor approve of those who steal; they do not lie, nor cause others to lie, nor approve of those who lie; they do not indulge in evil desire, nor cause others to indulge in evil desire, nor approve of those who indulge in evil desire. In these things we are agreed. But they say that in cold water, decayed wood, leaves and sugar there are worms; now if any one crush an insect, when walking or from any similar cause, what will be the consequence, according to the teaching of Nigganathanātha (i. e. Mahāvīra) ?” Upāli answers, that it will be a sin.

ad § 23, note 27, p. 15.

With regard to the tooth-brush, see Grierson's *Bihār Peasant Life*, § 747. The modern Hindī word is *datuan* or *datuan* or *datūn* or *dataun* or *dātān*.

ad § 24, note 28, p. 15.

With regard to the *āmalaka* fruit, as an article of food, see the story related in Beal's *Siyuki* or *Buddhist Record of the Western world*, vol. II, pp. 95, 96. It is there related of a minister of king Ashoka, how, having eaten one half of an *āmalaka* fruit, he placed the other half in the hands of the king, who afterwards made it an offering to a monastery.

ad § 35, note 36, p. 17.

With regard to the seedling-rice, see Hemachandra's *Abhidhāna Chintāmaṇi*, verse 1169 (line 45, p. 218 in Böhtlingk's edition), where among the seedling-rice (*shālī*) two, called *kalama* and *kalāmaka* are enumerated. The seedling-rice is “generally sown with the first rains in Jeth (May-June); it is transplanted in Sāwan (July-August); and the regular harvest is held in Aghan (November-December);” see Grierson's *Bihār Peasant Life*, § 971.

ad § 39, note 42, p. 19.

The South Indian name of the *pālangā* is also pronounced *pārangī*; see J. S. Gamble's *Manual of Indian Timbers*.

ad § 55, note 87, p. 32.

With regard to the *posaka*-fast it should be noted that it is not a weekly sacred day, for it occurs six times in every month; viz., 1, on the eighth day of the dark half-month, 2, on the fourteenth of the dark half-month, 3, on the day of the new moon (*amāvāsī*), 4, on the eighth day of the light half, 5, on the fourteenth day of the light half, and 6, on the day of the full moon (*pūrṇimā*). This is Muni Ātmārām-jī's explicit statement. The days of the new moon and the full moon are, of course, the days immediately following the fourteenth of the respectively preceding half-months; they are accordingly the fifteenth days of the respective half-months; and, therefore, two *posaka*-days, the fourteenth and fifteenth, always fall in immediate juxta-position. These two days, falling always together, may be looked upon as constituting one sacred time. It is only in this inaccurate sense, that the Jains may be said to have a 'weekly sacred day.' It would be more accurate to say, that they have a 'weekly sacred time', two of which times consist of one day each, while the two others consist of two days each, altogether six days.* I imagine that with the Buddhists the case is not different, though Childers in his dictionary, under *uposatho* states that the day "occurs four times in the month" and that "it is therefore a weekly festival." His enumeration of the so-called "four days," however, is confused and evidently misunderstood; for he

explains the *chatuddasī* as the day when there is no moon, while the *pañchadasī* is said by him to be the full moon; but, clearly, the day preceding the full moon could not be a day without a moon! It seems to me evident, that the Buddhists have the same six *posaha*-days as the Jains, and arranged in the same way, so that two *posaha*-days, the fourteenth and fifteenth, always fall together; and these two days, as Childers states, "are devoted by the priests to the special ceremony of reading the *pātimokkha*."

Information about the *posaha* and its rites may be found in the work called *Vidhi Prakaraṇa*, on which see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VIII, No. 2594, p. 49.

ad § 71, note 127, p. 46.

The Prakrit verses, descriptive of the eleven standards, which are quoted in Abhayadeva's commentary (pp. 26—29), may be translated as follows. I follow in the translation a Hindi paraphrase, kindly supplied to me by Muni Ātmārām-jī. His explanations are given in the footnotes. See also the additional note on p. 36.

1. *The Standard of Right Views.*

A living being that is proof against the darts of doubt etc., and has acquired right views, but is still released from (keeping) the other virtues,¹⁰ is said to be keeping the first standard.

2. *The Standard of the Vows.*

Having acquired the standard of right views, the living being that now observes the lesser vows without fail and acquires the virtues of compassion etc., is said to be keeping the standard of the vows.

3. *The Standard of Inward Peace.*

Having acquired the standards of right views and the

¹⁰ I. e., 'from keeping the five lesser vows and the seven disciplinary vows.' See § 12, note 20.

vows, he who now, in the morning and evening,¹¹ maintains inward peace, in the highest form, (viz.) for three months, is said to be keeping the standard of inward peace.

4. *The Standard of the Posaha-Abstinenes.*

Having acquired the afore-mentioned standards, he who now thoroughly observes the posaha-abstinenes on the eighth, the fourteenth and the others days,¹² for four months, is said to be keeping the fourth standard.

5. *The Standard of the Statuesque Posture.*

Having acquired right views and (the keeping of) the (five) lesser, the (three) meritorious and the (four) disciplinary vows, and being firm and well-instructed in them, he now assumes, on the eighth and fourteenth days (of the month), a statuesque posture¹³ during the whole night.

He does not bathe; he eats at an unseasonable hour; he keeps the folds of his loin-cloth tied up; he exercises continence by day; and at night, on the days not devoted to the statuesque posture, he imposes a limit on himself.¹⁴

¹¹ Viz., Hindi "donṣ sandhyāṣ mē", "at both sandhyās."

¹² I e., 'the eighth, the fourteenth, the new-moon and the full-moon of each month.' The posaha-abstinenes are four abstaining from food, etc.' See § 53, note 57, and App III, p. 39

¹³ I e., the pose of a *pratimā* or sacred image or statue of a Jina. The 'statuesque posture' is thus described by Muni Ātmāram-ji: "The penitent is to stand erect, with the head slightly bent down; he is to keep his eyes open and look fixedly straight before him; he is to let both his arms hang down at full length, but so as not to touch his body, he is to place his two feet parallel to each other, but the width of four fingers (about 2 inches) apart - and he is not to move any part of his body." This description evidently coincides with the well-known standing figures of Mahāvira and other Tīrthankaras.

¹⁴ I e., 'with regard to conjugal enjoyment.' By 'unseason-

While standing up in the statuesque posture, he meditates for five months on the Jinās who are worshipped in the three worlds as the conquerors of the passions, or else on his own spiritual foes.

6. *The Standard of Abstinence from Incontinence.*

Having acquired the afore-said virtues, and more specially having conquered sensual desires, he now, with a firm mind, abstains from incontinence even in the privacy of the night.

He avoids erotic talk, nor stays alone with a woman; he also eschews much (female) society and (all) excessive adornment.

Thus he conducts himself for six months. Nevertheless it must be understood, that in this world he abstains from those things throughout life.¹⁵

7. *The Standard of Abstinence from Living Food.*

Having fully attained the other (afore-mentioned) steps, he now abstains, without exception, from living food, whether in eating (or drinking) etc.,¹⁶ for seven months, according to the order of sequence.

8. *The Standard of Abstinence from Acting by One's self.*

Having attained the previously-mentioned virtues, he now for eight months abstains from doing himself any blameable acts,¹⁷ but causes it to be done by his servants, if needed for his livelihood.

able hour' is meant 'eating in day-time,' instead of at night or rather late in the evening. The remark about the loin-cloth is in Hindī *dhōṭi ki lāṅgan fāṅge*.

¹⁵ I. e., 'Abstinence from incontinence in every shape (in deed, talk and thought) is incumbent on a Jain layman at all times of his life, but here it is enjoined on him in a special manner.'

¹⁶ For the four kinds of food - meat, drink, relishes, delicacies, see § 58, note 100.

¹⁷ I. e., 'acts which involve any taking of life.'

9. *The Standard of Abstinence from Acting through Servants.*

Having attained the before-mentioned virtues, he now, for nine months in the order of sequence, abstains from causing to be done by his servants any blameable act of a gross kind.

10. *The Standard of Abstinence from Lawful Food.*

He now abstains even from lawful cooked-food, how much more from all other¹⁷; he also shaves his head with a razor or, it may be, wears a mere tuft of hair.

Being asked about business, if he knows it, he speaks; if not, he does not speak; (In this manner) having attained the before-mentioned virtues, (he lives) for ten months, according to the order of time.

11. *The Standard of Becoming an Ascetic.*

Having shaved (the hair of) his head with a razor or having plucked it out, and carrying a dusting-broom and a begging-bowl, he now, in the garb of an ascetic, wanders about, observing the (ascetic) law in his body.

In this way he wanders about, (keeping it) in the highest form, (viz) for eleven months, observing at the same time all (the other standards) at the rate of one day (two days) etc.¹⁸

I have not been able to identify the work from which the

verses, above translated, are quoted by Abhayadeva. Muni Ātmārām-jī informs me, that similar verses on the eleven standards may be found in about a dozen different Jain books, but that he is not aware of any book which gives the identical verses quoted by Abhayadeva, though possibly they may be contained in some book which he has not read.

ad § 74, note 132, p. 48.

On the five kinds of knowledge, see also the Introduction to Jacobi's translation of the Āchārāṅga Sūtra, pp. xxxiii, xxxiv, (in *Sacred Books of the East*, vol. XXII); also Dr. Leumann's *Beziehungen zur Jaina-Literatur*, p. 44, quoted from the Rāyapaseṇaijjā.

Muni Ātmārām-jī writes to me that by the *ohi-nāna* or 'limited knowledge' the Jains understand that 'one's power of knowing is limited to material or physical objects (*rūpi-vastu*), and that by material objects are meant all things from an atom (*paramāṇu*) to anything possessing the qualities of colour, smell, taste, touch, sound.' The *ohi-nāna*, accordingly, differs from the *kevala-nāna* or 'absolute knowledge,' in as much as 'the former is limited to material objects, while the latter extends to both material and immaterial objects' (*rūpi-arūpi padārtha*). This agrees with my remark, that the *ohi-nāna* cannot go beyond the limits of physical objects, or as Prof. Weber (in the *Berlin MSS. Catalogue*, p. 486) says: "it is the power to see everything that lies within the material limits of the six quarters."

ad § 74, p. 48.

Instead of 'his patient avoidance of the taint of all acts that tend to prevent its acquisition' read 'his patient endurance of the cessation of all acts that tend to obstruct its acquisition,' as translated in note 274.

this difficulty can never arise, as the ten standards are now kept simultaneously, and thus neutralise any inconsistency.

ad § 76, p. 50.

The correct translation of the epithet *vajja-risaha-nārāya-sanghayane*, i. e., ‘with joints firmly knit (as if) by mortise, collar and pin’, I owe to Muni Ātmārām-jī, who explained it to me in Hindī and referred me to Abhayadeva’s Sanskrit interpretation in his commentary to the Sthānānga Sūtra (Benares ed., p. 413a). According to the latter, *vajja* (Skr. *vajra*) means a linch-pin or bolt (*līlikā*), *risaha* (Skr. *ṛṣabha*) means an encircling strap *pariveṣṭana-paṣṭa*, a ‘collar’ or ‘coupling-box’, and *nārāya* (Skr. *nārācha*) means a double tenon-and-mortise-joint (*ubhayato markāṣa-bandha*). Hence when two bones are joined by double tenon and mortise, and encircled by a third bone in the form of a collar, and fixed by a fourth bone in the form of a pin that pierces the third bone, then such a joint is called a ‘mortise-collar-and-pin-joint.’ The Sthānānga Sūtra enumerates six different kinds of joints (*sanghayana*); among them the above-described one is the firmest; another kind is the ‘double mortise-and-collar-joint’, another the ‘double mortise-joint’, another the ‘single mortise-joint’, and so forth. The *nārācha* or *markāṣa-bandha* is thus explained by the Muni: *donḍhaṇḍīyḍ ke chhchaḍe paraspar gāṛhe sangin mule hūe*, i. e., ‘the ends of both bones, being let into one another, are firmly joined.’ The result is a double mortise-joint or what is known as the dovetail-joint. The single mortise-joint is merely a tenon inserted in a hole. Abhayadeva, however, mentions also an alternative interpretation of the epithet, which he says is preferred by some other people. According to this interpretation, the phrase describes ‘a kind of strength’ (*śakṭi-vishēṣa*) and is to be taken figuratively; namely, that the joint has the strength of a bolt etc. (*dīru-āder ira*). After all, I am not sure that this alternative interpretation, though it is not the traditionally accepted one, is not the more probable and more natural of the two.

ad § 94, p. 65.

The description of the *piśāya* may be compared with that of an *ifrit* in the tale of the fisherman and the Jinnī, as given in Captain Burton's translation of the Arabian Nights, vol. I, p. 41. "His head was as a dome, his hands like pitchforks, his legs long as masts, and his mouth big as a cave; his teeth were like large stones, his nostrils ewers, his eyes two lamps, and his look was fierce and lowering."

ad note 191, p. 72.

In Abhayadeva's commentary to the *Vipāka Sātra* (Calcutta edition, p. 90) the word is spelled *āsurutte* and explained thus: *āshu shīghram ruṣṭaḥ* (v. l. *ruptaḥ*) *hrodhena vimohito yaḥ sa āsurutta*, *āsuraṃ vā asura-satkaṃ loṣānaṃ* (v. l. *kopana*) *vū 'ruṇatvād uktaṃ bhanitaṃ yasya sa āsuroktaḥ*, i. e., 'he who is quickly enraged or disturbed by anger, or to whom, on account of his red colour, asura-like wrathfulness is ascribed, is (called) *āsurutta* (Skr. *āshu-ruṣṭa* or *āsur'okta*).' A portion of the same explanation is repeated, in the same commentary (*ibid.*, p. 239): *āsurutte tti āshu shīghram ruṣṭaḥ* (v. l. *ruptaḥ*) *kopana vimohitaḥ*, i. e., '*āsurutta* is he who is quickly enraged or disturbed by wrath.' In the Sanskrit translation which accompanies the *Bhagavatī* in the Benares edition (p. 1217b) the word is also rendered by *āshu-ruṣṭaḥ* 'quickly angered.' It would appear from these explanations and renderings, that the derivation from *āshu* was preferred to that (certainly more fanciful one) from *āsura*; and this confirms my suggestion in note 191. Both traditional explanations only attempt to account for the form *āsurutte*, which in Abhayadeva's time would appear to have been considered more correct than *āsuratte*. The identification of the Prākṛit *rutta*, however, with Sanskrit *ruṣṭa*, being unsupported by any rule of Prākṛit Grammar, was clearly felt to be unsatisfactory; and

this circumstance, probably, accounts for the alternative explanation by the Sanskrit *āsur'okta*, of which *āsurutta* would be the regular Prākṛit equivalent. The explanation by the Sanskrit *āshu-rupṭa* (which is occasionally found as a *varia lectio*) looks very much like an after-thought, to account for *āsurutta* without having recourse to the anomalous *āshuruṣṭa* or the fanciful *āsur'okta*. The root *rup* is, in all root-collections and dictionaries, said to have the meaning of *vimoha* or *vimohana* 'disturbation' or 'infatuation'; but I cannot find that that meaning is anywhere supported by any quotation from old Sanskrit literature. It can, therefore, hardly be considered a satisfactory means of explaining the ancient Prākṛit word *āsurutta*. But the difficulty in explaining the origin of the latter is much reduced, if we take the 'various reading' *āsuratte* as the original form of the word, of which the form *āsurutte* is a modification produced by the assimilation of adjacent vowels. For the form *āsuratta* the Sanskrit word *āshu-rakṭa* offers a sufficiently satisfactory source.

ad § 114, n. 222, p. 84.

With regard to the *parisaha* and *urasagga*, Muni Ātmārām-jī has kindly supplied me with the following information. *Parisaha* means 'things with regard to which patience must be exercised,' or shortly 'trials of patience.' *Urasagga* means 'an assault,' namely an assault made on a *sādhu* (see § 12, note 18) for the purpose of perverting him. Of *parisahas*, there are the following twenty-two: 1, *kṛut* or 'hunger'; the *sādhu* is to suffer hunger rather than eat any unlawful food. 2, *Pipāsā* or 'thirst'; the *sādhu* is to suffer thirst rather than partake of any forbidden drink. 3, *Shīta* or 'cold'; a *sādhu* is to suffer cold rather than exchange his worn-out clothes for unlawful ones; and if he otherwise (being a naked monk) suffer cold he is not to warm himself

by ■ fire. 4, *Uṣṇa* or 'heat'; if a sādhu be troubled by excessive heat, he is not to step into water, or bathe, or fan himself. 5, *Damṣha-mashaka* or 'stinging fly'; if a sādhu be bitten by musquitos or other insects, he is not to remove to another place, or drive them away by smoke or with a fan. 6, *Achela* or *nāgnya* or 'nakedness'; a sādhu should content himself with worn-out or tattered clothes rather than beg or accept unlawful ones; or if he be a *jinakalpī* (i. e., a naked monk), he must be content to suffer the pains of it. 7, *Aratī* or 'low-spiritedness'; if a sādhu feels cast down, he must only seek spiritual consolation in the Law. 8, *Strī* or 'woman'; a sādhu must withstand all temptations arising from the thought or sight of a woman's beauties and graces, or from her solicitations. 9, *Oharyā* or 'wandering mendicancy'; a sādhu must be content to bear the trials incident on the eight months' peregrination that is incumbent on him as an ascetic; for four months (during the rainy season) he may rest. 10, *Niṣadyā* or 'dwelling'; a sādhu may only reside in places where there are neither women nor animals (*pushu*) nor eunuchs (*napuṃsaka*); and he is not to be anxious as to whether his dwelling is agreeable or disagreeable. 11, *Shayyā* or 'bed'; a sādhu is not to care whether his bed be high or low, hard or soft, dusty or clean, well- or ill-ventilated. 12, *Akrosha* or 'abuse'; a sādhu is to bear patiently abuses and revilings. 13, *Badha* or 'beating'; the sādhu is to suffer patiently beatings with sticks or other objects. 14, *Yāchanā* or 'begging'; the sādhu must not be ashamed to beg, seeing that it is his duty to live by alms. 15, *Alābha* or 'refusal'; if the sādhu is refused alms, he must not be angry or disappointed. 16, *Rōga* or 'sickness'; the sādhu is to bear patiently all sickness of his body. 17, *Triṇa-sparsha* or 'pricking of grass'; if a spread of grass be given to a sādhu, and he be ill-provided with clothes or have none at all, he must nevertheless take his rest on it, unmindful

of the prickings of the grass. 18, *Mala* or 'dirt'; a sādhu may not remove, by bathing, the dirt that has gathered on his body through perspiration or contact with mud, but must patiently bear all troubles arising therefrom. 19, *Sathāra-purashāra* or 'respect and attention'; if honour is done to a sādhu, he is not to rejoice, nor is he to repine, if none is done to him. 20, *Prajñā* or 'intelligence'; a sādhu is not to feel proud, if he excels in intelligence, nor be down-cast, if he fails to do so. 21, *Jñāna* or 'knowledge'; a sādhu is not to feel proud, if he possesses much knowledge (of sacred lore), nor feel pained at possessing little of it. 22, *Ādarshana* or 'want of sight'; a sādhu is not to think that, because heaven and hell, etc. are not objects of sight, therefore they do not exist, and that therefore it is useless for him to undergo difficult religious duties for their sake.

Uvasaggas or 'assaults' are of four principal kinds; viz., arising from devas, from men, from animals, and from one's own body.¹² Each of these again may be of four kinds, so that there are altogether sixteen kinds of 'assaults.' They are as follows: (a) from devas, 1, by ridicule, 2, by malice, 3, by temptation, 4, by all those three combined; (b) from men, 5, by ridicule, 6, by malice, 7, by temptation, 8, by incitement to sexual and other immoral practices; (c) from animals, 9, by inspiring fear, 10, by indicting harm, 11, in search of food, 12, in defence of their young or their dwelling; (d) from one's own body, 13, by injuring the eye with one's hand or by the growth of swellings on the neck or on other parts, 14, by falling from carelessness, 15, by rheumatic stiffness in the feet or other parts, 16, by contraction (*juddhānā*) of the hands or feet or other limbs.

¹² On this subject there would appear to be two different traditional doctrines. According to that represented in § 119 the *uvasaggas* are only of three principal kinds, i. e. from devas, men and animals only.

The above information on the *parisaha* is obtained from the ninth lecture (*adhyāya*) of Umāsvāti's *Tattvārtha Sūtra*,¹³ and that on the *uvasagga*, from the fourth chapter

¹³ On this work see Dr. Mitra's *Notices of Sanskrit MSS.*, Vol. VII, p. 187, No. 2428. Muni Ātmārām-jī spells the name of its author twice distinctly *Umāsvāti*. He adds, that there is a *bhāṣya* to it by the same author, and a *ṭīkā* by Siddhasena Gaṇi. This appears to be a different *ṭīkā* from that referred to in the *Notices*, which is ascribed to Shruta-sagara Sūri (not Vidyānanda, as stated in the *Notices*), a disciple of Vidyānanda Deva, a disciple of Devendra-Kirtti Bhāṭṭāraka. A copy of the *bhāṣya* is named in Professor Jacobi's private collection, see *Journal of the German Oriental Society*, Vol. XXXIII, p. 695. In the latter, as well as in the *Notices*, the author's name is stated to be *Umāsvāmin*. The difference of name is thus explained by the Muni. "His mother's name was *Umā* and his father's, *Svāti*; his own name was made up by a combination of the two names, given him by his parents. This is stated by Umāsvāti himself in his *Bhāṣya* to his *Tattvārtha Sūtra*. The Digambaras, however, who also receive the same work, call him *Umāsvāmin*. He died (*hūā haī*) 300 years after Mahāvira's death, and was a disciple of Balisaba, who was a disciple of Mahāgiri, who was a disciple of Sthūlabhadra. He is said to have composed 500 books, several of which are still extant among the Shvetāmbaras. His own disciple was Shyāmābhārya, the author of the *Paṇḍāvanā*, one of the *Upāṅgas*, who died (*hūā haī*) 353 years after Mahāvira's death. Siddhasena Gaṇi, the author of the commentary (*ṭīkā*) to the *Tattvārtha Sūtra*, assisted Devarddhi Gaṇi in the redaction of the sacred canon (*Devarddhi Gaṇi Kṣamashramagā he sath śāstra lakk'ne nū hāzū the*). The Muni's remark about the Shvetāmbaras and Digambaras acknowledging the same work, *Tattvārtha Sūtra*, as authoritative (*yah śāstra donō Svetāmbar-Digambar-mat-vāle mān'te haī*), is noticeable, and may have a bearing on the question of the age of the schism. The expression *hūā haī*, used with the dates, would rather indicate 'birth', but, as the dates usually given are those of the *nirvāṇa* or death, I have preferred taking it in that sense.

(*thāṇa*) of the *Sihānāṅga Sūtra* (Benares edition, leaves 332, 333).

ad § 155, note 245, p. 103. -

The town of Ālabhiyā is mentioned, about A. D. 986, under the form *Alawei* in certain information about the kingdoms of India, communicated to the Chinese by one Shihu, an Indian ecclesiastic, as quoted by Colonel Yule in his *Cathay and the Way Thither*, vol. I, p. lxxii, footnote. "Three days' journey west of Magadha was *Alawei* (Rewā?), then Karana Kiuje (i. e., *Kanyakujba* or Kanauj), Malwa, Ujjayani, Lolo (Lara according to Julien), Surashtra, and the Western Sea." Colonel Yule, it will be seen, suggests an identification with the modern town of Rewā.

In Spence Hardy's *Manual of Buddhism*, p. 269, we find the mention of a king of Alow and his city (Alow). From the story there related it appears that near the city of Alow there was a large forest, in which the king used to go hunting. There was also in the neighbourhood a banian-tree, inhabited by a 'yakkha', called Alawaka—a name probably connected with that of the city. The distance between Sāvattī and the city of Alow is given as about 30 yojanas; for Buddha is said to have proceeded that distance from Jetavana, his vihāra in Sāvattī, to the yakkha's dwelling in the banian-tree.

In Beal's translation of Fabian's travels (*Buddhist Records of the Western World*, vol. I, p. xliii) there is mention of a forest of A-lo. It is stated, that on his way from Kanauj to Sa-chi (i. e., Sāketa or Ayodhyā) Fabian met that forest on the eastern side of the Ganges. He stayed and preached there; and there were also stūpas there. It is clear, therefore, that it cannot have been a mere forest, but that there was an inhabited place in or near it. The stūpas probably marked the spot of the conversion of the yakkha Alawaka,

mentioned in Spence Hardy's book. From Kanauj it is said to have taken Fahian 3 yojanas or 21 miles to reach Alo, and thence 10 yojanas or 70 miles to reach the borders of the kingdom of Śi-chi or Śāketa.

From the above notices it appears that Alawei or Aloi or Alo was the name of a kingdom and of its capital town, as well as of a forest of great dimensions which evidently formed a remarkable feature of that country, and from which the city and kingdom would seem to have obtained their name; for that name clearly represents the Pāli *Alavī* or Sanskrit *Alavi* which means 'a forest,' and is named in Pāli books as a city existing in Buddha's time. Thus it occurs as the name of the forest Alavī in the commentary to the *Uragasutta* (Spiegel's *Anecdota Pālica*, p. 81), and as a name of the city Alavī in the commentary to the *Dhammapada* (Faustoll's ed., p. 354). In the *Abhidhānappadīpikā* (W. Subhūti's ed., p. 80, No. 199) Alavī is mentioned in a list of twenty names of cities, including Bārāṇasī, Sāvattthī, Vesālī, Mithilā, Alavī, Kosambhī, Ujjeni, Takkasilā, Champā, Sāgala, Sumsumāragira, Rājagaha, Kapilavatthu, Śāketa, Indapatta, Ukkatthā, Pāṭaliputtaka, Jettuttara, Sankassa, and Kusinārā.

Regarding the position of this town of Alavī or Alawei or Alo, it has been shown by General Sir A. Cunningham that it must be identical with the place called Navadevakula by Hiuen Tsiang, and the ancient remains of which still exist under the name of Newal, "just nineteen miles south-east of Kanauj," on the eastern side of the Ganges. See his *Archæological Survey Reports*, vol. I, p. 293 and vol. XI, p. 49; also Beal's *Buddhist Records of the Western World*, vol. I, pp. 223, 224. With this identification the distances given by Fahian and Hiuen Tsiang very fairly accord. According to the former, Alo is distant 10 yojanas from 'the great country of Sachi,' i. e., from its frontiers (not from

its capital town Sāketa). According to the latter, Navadevakula is distant from 'Oyup'o (i. e., Ayodhyā or Sāketa) 'about 600 li,' i. e., 15 or 16 yojanas (at 40 li for 1 yojana). Fahian, accordingly, had to travel 5 or 6 yojanas farther before he reached the capital of Sachi. Calculating the yojana at 7 or 8 miles, the total distance of 15 or 16 yojanas between Ālavī and Ayodhyā will amount to about 120 miles, which fairly represents the actual distance between the modern Newal and Ajudhyā.

My suggestion is that the town called Ālabhiyā by the Jains is identical with the Buddhist Ālavī, and therefore with the modern ruins of Newal. The position, thus assigned to Ālabhiyā, is just what one would expect from the notices of it in the Jain books. It must have lain somewhere within that comparatively narrow circle within which Mahāvira made his missionary peregrinations, and which contained the towns of Sāvattthī, Mithilā, Vesālī, Champa and others. Ālabhiyā is but a longer form of Ālabhī; and the latter, except for one cognate sound, is identical with Ālavī. I know of only one other instance of the substitution of *bh* for *v* in Prākṛit, in *bhūsiyā* for *visinī* (Hem. I, 238). There are some more in Pālī, e. g., *bhisa* for *visa*, *valabhā-mukha* for *valabāmukha*, etc.

ad § 166, note 253, p. 111.

See also Appendix I, page 2, footnote. With regard to the discrepancy between the Bhagavati Sūtra and the Kalpa Sūtra about Mahāvira's stay in Panīyabhūmi, I ought to mention the solution suggested by Abhayadeva in his commentary (see Benares ed., pp. 1213b and 1211a). According to him the Prākṛit word *Panīyabhūmi* may either be taken as a place named thus on account of its being a "place for storing merchandise" (*janita-bhūmi*=*bhūṃ ja-vaśtrīya-sthāna*), in which case it must be construed as the ablative singular; or it

may be taken as a descriptive name of a certain place, meaning 'the agreeable place' (*prayīta = manojña*), in which case the word must be construed as the locative singular. Accordingly in the former case, the meaning of the passage would be, that "from (the time of his meeting with Gosāla at) Paniyabhūmi, Mahāvīra lived together with Gosāla for six years." In the other case the passage would mean, that "Mahāvīra lived together with Gosāla in an agreeable place for six years." With the latter interpretation, there can hardly be a doubt, Abhayadeva intended Mithilā, where according to the Kalpasūtra Mahāvīra spent six rainy seasons. In this case, the narrative of the Bhagavatī would, in effect, tell us that Mahāvīra met Gosāla at Mithilā, and spent six seasons with him there. Moreover the construction of the Prākṛit *paṇiya-bhūmī* as a locative singular is the more natural one in the context. On the other hand, as the Kalpasūtra gives *Paṇiya-bhūmi* as the proper name of a particular place where Mahāvīra once stayed for one rainy season, it seems inadmissible to take the same word in the Bhagavatī, not as a proper name, but as a mere descriptive name of another place (Mithilā). To avoid this difficulty would seem to have been the reason of Abhayadeva's suggesting his second interpretation. In this case in the Bhagavatī, too, the word is to be taken as a proper name (identical with that in the Kalpasūtra), but it is to be construed as the ablative singular. If the latter construction can be justified, the difficulty would indeed be solved. To my mind, however, that construction is questionable; to take *paniyabhūmī* as an ablative singular, defining a limit of time by a mere determination of locality, appears to me unusual, if not unnatural. However, till some better solution is found, I suppose we must be contented with either of Abhayadeva's suggestions. I may add, that the place *Paṇiyabhūmi* is by some commentaries on the Kalpasūtra

said to be *anārya-deshā*, 'an unsuitable or not-respectable place.' And Muni Ātmārām-jī says, that it cannot be believed that the Bhagavatī Sūtra would represent Mahāvira as staying for six seasons in an 'unsuitable' place. This argument, however, begs the question.

ad § 181, note 268, p. 118.

Regarding the phrase of the 'marrow of bones' I may note the occurrence of a very similar one in Rokhill's *Life of the Buddha*, p. 107. There it is related how Devadatta, in great fear of being cast into hell, exclaimed: 'To the very marrow of my bones I seek my refuge in the Buddha.' I have translated the phrase, as explained in the Gujarātī paraphrase; though it may be questioned, whether its meaning *does not perhaps rather correspond to our 'from the bottom of the heart,'* and the whole should be translated: 'he was filled with a passionate love towards them from the very bottom of his heart.'

ad § 187, note 276, p. 125.

With regard to the 'eight great marvels,' it may be noticed that the two signs of the bowing of trees and the blowing of favourable winds, are also mentioned in the case of Buddha, when about to be born from his mother, queen Māyā, as related in Bigandet's *Life or Legend of Buddha*, vol. I, p. 35.

ad § 210, note 304, p. 139.

With regard to the Uggā, it may be worth noting that a "city of the Uggā" is mentioned in Bigandet's *Life or Legend of Buddha*, vol. I, pp. 257—259. The Uggas are there described as 'upholders of false doctrines,' and the Uggā, to whom the story particularly refers, is said to have 'followed the teachings of the heretics.' These heretical teachers themselves are described as 'sitting quite naked,

with dishevelled hair, in the midst of the most disgusting uncleanness, under a shed prepared for them.' Afterwards Buddha is said to have visited the city and converted a great number of the Ugga people in it. The description of the heretical teachers fits well enough the Niggantha ascetics, if we remember that it is a Buddhist account of them. As is well known, Mahāvīra and the Jinakalpikas, or those who tried to imitate him as much as possible, went about naked; and the Niggantha ascetics, in their own Āchārāṅga Sūtra, are thus described: "the mendicants, because they never bathe, are covered with uncleanness; they smell after it, they smell badly, they are disagreeable, they are loathsome" (see Achār. II, 2, 2, § 1, in Jacobi's translation). The story shows that the Uggas belonged to the earliest adherents of Mahāvīra. There is nothing in the account which would enable one to identify the city of the Uggas; except the vague indication that a merchant of Sāvattī married his daughter to an Ugga merchant of the Ugga city.

In Spence Hardy's *Manual of Buddhism*, pp. 226—234, the same story appears to be related of the well-known lady Vaishākhī, the daughter of a merchant Dhananjan, who originally lived in Champā, but afterwards settled in Sāketa. She was married to a son of "a merchant" of Sāvattī, called Migāra; and this Migāra is described as a "sceptic" and an adherent of "the naked Tīrtakas" (i. e., Niggantha ascetics).

Again the same story occurs in Roxhill's *Life of the Buddha*, pp. 70, 71. (See also von Schiefner's *Tibetan Tales*, translated by Ralston, No. VII, p. 110.) Here Vaishākhī's father-in-law is called Mrigadhara, and is said to have been the "first minister" of king Prasenajit of Sāvattī. Her father is called Balamitra, and is said to have been living at Champā.

From these accounts it would seem that the Uggā of Bigandet is identical with the Migāra of Hardy and the Mṛigadhara of Rokhill and Schiefner. According to the latter two accounts the city of the 'Uggā' would be Sāvattihī itself; but according to Bigandet's account, which reverses the residences of the two merchants, it would be either Sāketa or Champā.

In the story, as given by Bigandet and Hardy, the Uggā-Migāra is only a very rich merchant. As given by Rokhill and Schiefner, the story, however, makes the Uggā-Mṛigadhara "the first minister of king Prasenajit." The latter statement would fairly agree with the Jain tradition, that the Uggas were "men of the guards' class," and "employed in the position of Koṭ'wāls." Under a native administration, the Koṭ'wāl of a town is the chief officer, commandant or prefect of the town. The truth would seem to be that the Uggas were a noble clan like the Licchavis and Mallas, who in private life followed the profession of a merchant, and from amongst whom the chief officers of the state were chosen. I would throw out the suggestion that the Uggā may be identical with the Tartar tribe of the Ung (*Ungkut*) or Uighur (*Ynechi*), a portion of which had settled in Tibet, and thence may have descended to settlements in India. See on these tribes Sir A. Cunningham's *Archæolog. Survey Reports*, vol. II, p. 62; Yule's *Marco Polo*, vol. I, pp. 183, 285. If this identification should prove correct, the Sanskrit form of the name *Ugra* would be a false sanskritisation, suggested by the adjective *ugra* 'formidable.'

It may be also worth noting that in Rokhill's *Life of Buddha*, p. 132, there is mention of a place, called Bhoganagara, or 'city of the Bhogas,' which, from the context (see p. 133), would appear to have been situated "in the country of the Mallas." It cannot have been, therefore, very far from Vesālī and Pāvā.

With regard to these Bhogas I should add, that according to Muni Ātmārām-jī's statement, they, no less than the Uggas, were a Kshattriya caste or clan (*jāti*). From the fact of their being described as *guru-varṣha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Rīṣabha, the first king of India (*bhārata-varṣa*), established his rule, he appointed certain men to the office of *koṭ'wāl*, while he acknowledged others as persons deserving of honour (*pūjya kar'ke mānā*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshattriya castes (*jāti*). In the present day they seem to be included among the Kshattriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*ṭīkā*) to the Jambuddiṃva Paṇṇattī, as well as in those (*vr̥ttī*) to the Ovavāi and the Rāyapasapaījja. The notices to be found in the commentary of the Ovavāi are quoted in my note 304. The *ādideva* is not Mahāvira, as there erroneously stated by me, but Rīṣabha, the first Jina.

§ 219, pp. 146—148.

A very similar argument to that mentioned here is quoted in Spence Hardy's *Manual of Buddhism*, p. 276. It is put in the mouth of Upālī, an adherent of Mahāvira, who makes use of it with reference to Buddha: "I will hold him," said he, "as a man who seizes a sheep by its long hair, and it kicks and struggles, but cannot get away; or as a toddy-drawer who takes the reticulated substance he uses to strain his liquor, knocking it on the ground that it may be free from dirt, etc."

ad Appendix I, p. 7.

The story of the war between Kūṇiya and Cheḍaga is also referred to in the Bhagavatī (Benares ed.), pp. 496ff. The expression 'fight with big stones as missiles' (*mahāsilākaṇṭae sangāme*) is thus explained by the commentator Abhayadeva: "even a *kaṇṭaka* or 'thorn' is the same as a *mahāshilā* or 'a big stone', if it is a means of destroying life (*śivita-bhedakatvāt*). Hence a war, in which wounds are inflicted on horses, elephants, etc. even by blades of grass, etc., is called a *mahāshilākaṇṭaka*." He further says, that in that war, Kūṇiya being unable to prevail over Cheḍaga, Shakra and Chamara appeared to his assistance. The former prepared an impenetrable armour of adamantine strength, and the latter, two wonderful instruments of war, one being a *mahāshilākaṇṭaka*, the other a *rathamusala*. The Prākṛit text of the Bhagavatī describes these two wonderful engines of war as follows: (p. 500 a) *mahāsilākaṇṭae sangāme vaṭṭamaṇe jo tattha āse vā katthi vā johe vā sīrahi vā taṇṇa vā kattheṇa vā palṇa vā saḥharis vā abhihammā, sarve so jāyā mahāsiliḥ aham abhihae; so teṇ'attheṇa mahāsilākaṇṭae sangāme; i. e., 'when the battle with the mahāsilākaṇṭaga took place, then all the horses, elephants, warriors and charioteers who were struck by a bit of grass or a piece of wood or a leaf or a pebble, thought that they had been struck by the mahāsili; for this reason the fight is called the mahāsilākaṇṭaga fight'. Again, (p. 501a) *rathamusale sangāme vaṭṭamaṇe ege rahe aṇṇasae asūrahic anārohaḥ samussale mahayū janakkhayaṃ janarahaṃ janupparimaddhaṃ janasaṃvaṭṭalappaṃ ruharaladdhamaṃ karomaṇe sarvaḥ samantā parulhāvitthā; so teṇ'attheṇa rathamusale sangāme, i. e., 'when the battle with the rathamusala took place, then a single chariot, without any horses joined to it or charioteer or warrior mounted on it, effected such a bloody morass through the destruction, slaughter, carnage**

With regard to these Bhogas I should add, that according to Muni Ātmārām-jī's statement, they, no less than the Uggas, were a Kshattriya caste or clan (*jāti*). From the fact of their being described as *guru-vamsha-ja* or 'belonging to the guru race', one would not have thought so. The Muni's information about the two classes of people is as follows: "When Rīṣabha, the first king of India (*bhārata-varṣa*), established his rule, he appointed certain men to the office of *koṭ'wāl*, while he acknowledged others as persons deserving of honour (*pūjya kar'ke mānā*). The descendants of the former constitute the Ugra race (*ugra-kula*); those of the latter, the Bhoga race (*bhoga-kula*). Both are Kshattriya castes (*jāti*). In the present day they seem to be included among the Kshattriya castes, and probably may be found somewhere in India", though the Muni professes himself unable to identify them, or to say that they continue to be Jains.

Information on this subject may be found in the commentary (*tīkā*) to the Jambuddhīva Paṇṇatti, as well as in those (*vr̥tti*) to the Ovavāl and the Rāyapasapaṭṭija. The notices to be found in the commentary of the Ovavāl are quoted in my note 301. The *ādideva* is not Mahāvīra, as there erroneously stated by me, but Rīṣabha, the first Jina.

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and massacre of men, that on every side everybody ran away; for this reason that fight is called the *rahamusala* fight'. The commentator explains the *rahamusala* to be a chariot to which a mace is attached and which, running about, effects a great execution of men. From these descriptions it appears to me more probable that the *mahāsīlākantaka* must have been some engine of war (*kantaka*) of the nature of a catapult which threw big stones (*mahāsīlā*). It created such a panic among the enemy that they all fled, even though they were merely struck by the grass, wood, leaf or pebble, scattered by the impact of those big missiles. The term should, therefore, probably be translated: 'a fight with a war-engine throwing big stones.' Again the *rahamusala* would seem to have been a sort of 'scythed chariot,' such as the ancient Persians used to employ in war, but apparently furnished with clubs instead of scythes. It would also seem to have been provided with some kind of self-acting machinery to propel it, as it is described to have moved without horses and driver; though, possibly, as in similar contrivances in the middle ages, it was moved by a person concealed inside who turned the wheels.

- AGRIKUMĀRA**, a class of devas,
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- AGENITTĀ**, wife of Saddāla-
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 318.
- agriculture, forbidden, § 51, n.
 70.
- ĀGURĪ**, = caste, n. 304.
- ahākammīya**, n. 90.
- ahaññaṃ**, n. 258.
- ahāpajjatta**, n. 150.
- ahā-saṃvibhāga**, n. 90.
- ahesaññija**, n. 90.
- añchānī**, n. 238.
- āyārā**, n. 92.
- ĀJĀTASATTŪ**, a king, n. 9.
- ĀJITA**, a heresiarch, App. II, p.
 17, 24.
- ĀJIVIRAS**, see Ājivīyas.
- ĀJIVĪYA**, (Gosāla), § 181.
- ĀJIVĪYAS**, a sect, p. xiii, § 214,
 n. 253, App. I, p. 4, 5, 6, 7,
 9, App. II, 21, 23.
- ajjhatthiya**, n. 115.
- ĀJUYA** Goyamaṃputta, (Gosāla),
 App. I, p. 5.
- ĀJUṢA**, a tree, § 94.
- ĀLABHIYĀ**, a town, p. xiv, §
 155, 158, 161, 277, n. 245;
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- a-lamba-kuchchhi, n. 198.
- alāsaka, n. 323.
- alinjara, a water-vessel, n. 271.
- allina-pamāṇa-jutta**, n. 202.
- alms**, § 58, 86, n. 90, 100, 150,
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- alms-bowl, § 58, n. 90, 145.
- alms-giving, offences against,
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- Alo or Alow, see Ālabhiyā.
- aloeṣ**, n. 155.
- aloes, § 29, 32.
- āloyaṇa**, n. 155.
- amā-ghāṣe**, n. 324.
- āmalaka**, § 24, n. 28, App. III,
 p. 38.
- AMBADA**, a pious Jain, App. p.
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- amendment, promise of, § 84,
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- amagāra**, n. 19, 161.
- amagāriyaṃ**, n. 19.
- ĀMANDA**, a Jain layman, p. xiii,
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 62, 64, 66—74, 79—87, 89, 90,
 92, 127, 143, 145, 155, 204,
 232, 233, 252, 274, 277, n. 13,
 65, 127, App. III, p. 30, 34.
- ĀMANDA**, a householder, App. I,
 p. 2.
- ĀMANDA**, a disciple of Mahā-
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- amaṣṭhā dandā**, n. 77, App. III,
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- āyattiyam**, n. 203.
- āyaraṇa**, n. 66.

- ANAYA**, one of the twelve heavens, n. 109, App. I, p. 14.
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- suvaṃsa, n. 22.
- suya-vidya, one of the five kinds of knowledge, n. 132.
- TAUCHCHA, n. 281.
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- teḷokka, inhabitants of the three worlds, n. 279.
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- testimony, false, n. 54.
- TRAIYAKUMĀRA, a kind of devas, App. I, p. 13.
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- thieves, employment of, § 47.
- thiyā cheva, n. 302.
- throwing of clods, forbidden, § 51.

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uṭṭiyā, a water vessel, § 27, n.
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urabhoga, reiterate use, n. 25,
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ERRATA.

Page	12,	line	31,	for note 68	read note 67.
"	25,	"	14,	" note 78	" note 77.
"	26,	"	13, 14,	omit the words 'before § 23 and'	
"	48,	"	7,	for note 138	read note 140.
"	52,	"	20,	" p. 31	" p. 36.
"	56,	"	4, 5,	" within his own house	" in the midst of householders.
"	60,	"	22,	" § 86	" § 66.
"	69,	"	23,	" front part	" back part.
"	72,	"	9,	remove 191 down to 'furious'.	
"	77,	"	3,	for § 92	read § 96.
"	92	"	28,	" Calc. print	" Benares print (and so in other places).
"	99,	"	29,	" the eleventh standard	" eleven standards.
"	102,	"	27,	" note 263	" note 262.
"	157,	"	7,	" § 230	" § 240.
"	158,	"	9,	" § 63	" § 66.

Misspellings.

Page	11,	line	16,	for <i>pañch'ānuvvaṃ</i>	read <i>pañch'ānuvvaṃ</i>
"	14,	"	19,	" <i>Pishol</i>	" <i>Pischol.</i>
"	20,	"	16,	" <i>plāṭaṇḍa</i>	" <i>pālanka.</i>
"	23,	"	13,	" <i>Avashyaka</i>	" <i>Āvashyaka.</i>
"	41,	"	7,	" <i>liveless</i>	" <i>lifeless.</i>
"	41,	"	24,	" <i>bhāvemāna</i>	" <i>bhāvemāna.</i>
"	44,	"	26,	" <i>puchchatam</i>	" <i>puchchhatam.</i>
"	48,	"	32,	" <i>nāṇa</i>	" <i>pāṇa.</i>
"	54,	"	1,	" <i>Vāṇiyagāma</i>	" <i>Vāṇiyagāma.</i>
"	57,	"	26,	" <i>thūṇassa</i>	" <i>thapassa.</i>
"	58,	"	10,	" <i>thikāṇe</i>	" <i>thikāṇe.</i>
"	58,	"	17, 21,	" <i>paḍikk°</i>	" <i>paḍikk°.</i>
"	61,	"	26,	" <i>apāgara</i>	" <i>apagāra.</i>

Page	61,	„	31,	for Arishtanemi	read Aristanemi.
„	62,	„	9,	„ <i>kālā-māse</i>	„ <i>lāla-māse.</i>
„	81,	„	19,	„ <i>sāmāṇiṇi</i>	„ <i>sāmāṇiṇi.</i>
„	82,	„	4,	„ <i>dabbha</i>	„ <i>dabbha.</i>
„	84,	„	16,	„ <i>animāla</i>	„ <i>animals.</i>
„	87, line	18,	„ <i>paḍigāṇ</i>	„ <i>paḍigāṇ.</i>	
„	92,	„	25,	„ <i>gataṇi</i>	„ <i>gātāṇ.</i>
„	109,	„	7,	„ <i>princīpa</i>	„ <i>principal.</i>
„	109,	„	21,	„ <i>Nalenda</i>	„ <i>Nalendā.</i>
„	112,	„	27,	„ <i>aniṣṭam</i>	„ <i>aniṣṭaṇ.</i>
„	115,	„	35,	„ <i>gīhamajjhārasanta</i>	„ <i>gīhamajjhāvasantā</i>
„	120,	„	22,	„ <i>mā</i>	„ <i>mā</i>
„	132,	„	31,	„ <i>Ajīviya</i>	„ <i>Ājīviya.</i>
„	136,	„	28,	„ 293	„ 299
„	141,	„	9,	„ <i>Ajīviyas</i>	„ <i>Ājīviyas.</i>
„	154,	„	28, 32,	„ <i>land owner</i>	„ <i>land-owner.</i>

Appendices.

„	4	„	5	„ <i>Ajīviyas</i>	„ <i>Ājīviyas.</i>
„	23	„	31	„ <i>Aśoka's</i>	„ <i>Ashoka's.</i>

Additions.

Page	39, line	13,	add 55	after p. 50.
„	66,	„	12,	„ <i>maso.</i>
„	68,	„	31,	„ <i>netta.</i>
„	86,	„	1,	„ <i>Surely.</i>
„	89,	„	10,	„ <i>gachchha.</i>
„	93,	„	31,	„ <i>tachchaṇ pi and</i> repetition.
„	111,	„	9, 35,	„ <i>vīra and kara.</i>
„	116,	„	2,	„ <i>much more.</i>

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VACHCHHA, a people, App. I, p. 7.
VADHISA, see *Arupavādipasa*.
vāg-guṇa, good qualities of speech, n. 276.
vahe, bruising, killing, n. 53.
vaḥṭṭya, worshipped, n. 278.
vajji-risaha-nārāya-saṅgha-yane, App. III, p. 45.
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vallī, the oil-banum tree, n. 42.
vaṇakhaṇḍa, or *cheṭṭya*, n. 4.
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vāṇa, the seven regions of *Jambuddhī*, n. 135.
Vāṇadhara, mountain, § 74, 253, n. 135.
vallaya, grey quail, n. 312.
vattḥā, a kind of spinach, § 38, n. 41.
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VIJAYA, a householder, App. I, p. 1.
VIJJKUMĀRA, a kind of deer, App. I, p. 13.
viḥappamāya, mutilated or castrated, n. 308.
VIMALA, an Arhat, App. I, p. 12.

VIMALA-VĀHAṆA, (Gosāla), App.

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VIPĀKA SŪTRA, the eleventh
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VIPULĀ mountain, n. 251.

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viruddha-rajj'āikkame, smuggling, n. 58.

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ABBREVIATIONS.

- Ay. = Āyāraṅga Sūtra or Āchārāṅga Sūtra (ed. Hermann Jacobi), with its Translation (Sacred Books of the East, Vol. XXII).
- Baden Powell = Handbook of the Economic Products of the Panjāb, Vol. I, Economic Raw Produce (*Roorkee* 1868).
- Bhag. = Fragment der Bhagavati (ed. A. Weber, Berlin, 1866).
- Calc. print = Calcutta print, i. e., the editions of the Jain Āgamas published by Rāy Dhanpat Singh Bahādur.
- Colebrooke = Miscellaneous Essays in two volumes (ed. E. B. Cowell).
- Comm. = Commentary.
- Grierson = Bihār Peasant Life (*Calcutta*, 1885).
- Hemachandra or HEM. } = Prākṛit Grammar (ed. R. Pischel).
- Ind. Ant. = Indian Antiquary.
- Ind. St. = Indische Studien (ed. A. Weber).
- Kap. = Kappa Sūtra or Kalpa Sūtra (ed. Hermann Jacobi, in the collection of the German Oriental Society, Vol. VII, No. 1).
- Nāy. = Nāyādharmakāśa's specimen of, ed. as an Inaugural Dissertation by P. Steinthal, Leipzig, 1881).
- Nir. = Nīrayāvalīyā Sūtra (ed. Dr. S. Warren, Amsterdam, 1879).
- Or. = Oṣavāḍīya Sūtra or Aupapātika Sūtra (ed. Ernst Leumann, in the Collection of the German Oriental Society, Vol. VIII, No. 2).
- Paraph. = Paraphrase.
- Stevenson. = The Kalpa Sūtra and Nava Tattva.
- Transl. = Translation.
- Watt. = Economic Products of India in the Calcutta International Exhibition, 1853-54, by George Watt. (*Calcutta* 1853).
- Wilson. = Essays and Lectures on the Religion of the Hindus (ed. H. Reast).
- Yog. = Hemachandra's Yogashastra (ed. E. Windisch, in *Journal, German Oriental Society*, Vol. XXVIII.)